

THE NATIVE AMERICANS OF THE GULF OF CALIFORNIA, IN THE MOUNTAINS OF CALIFORNIA, IN THE MOUNTAINS OF CALIFORNIA, IN THE MOUNTAINS OF CALIFORNIA.

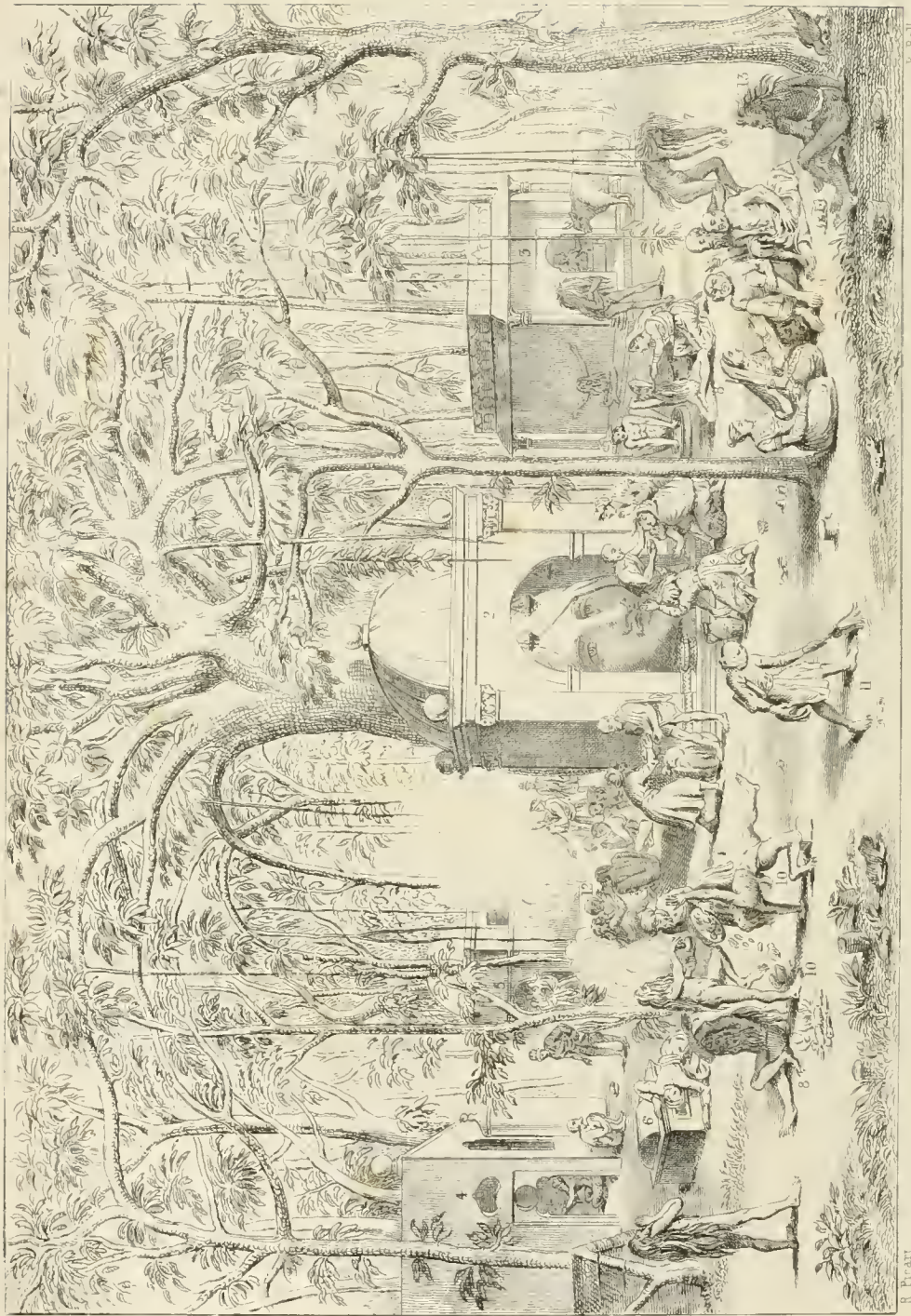








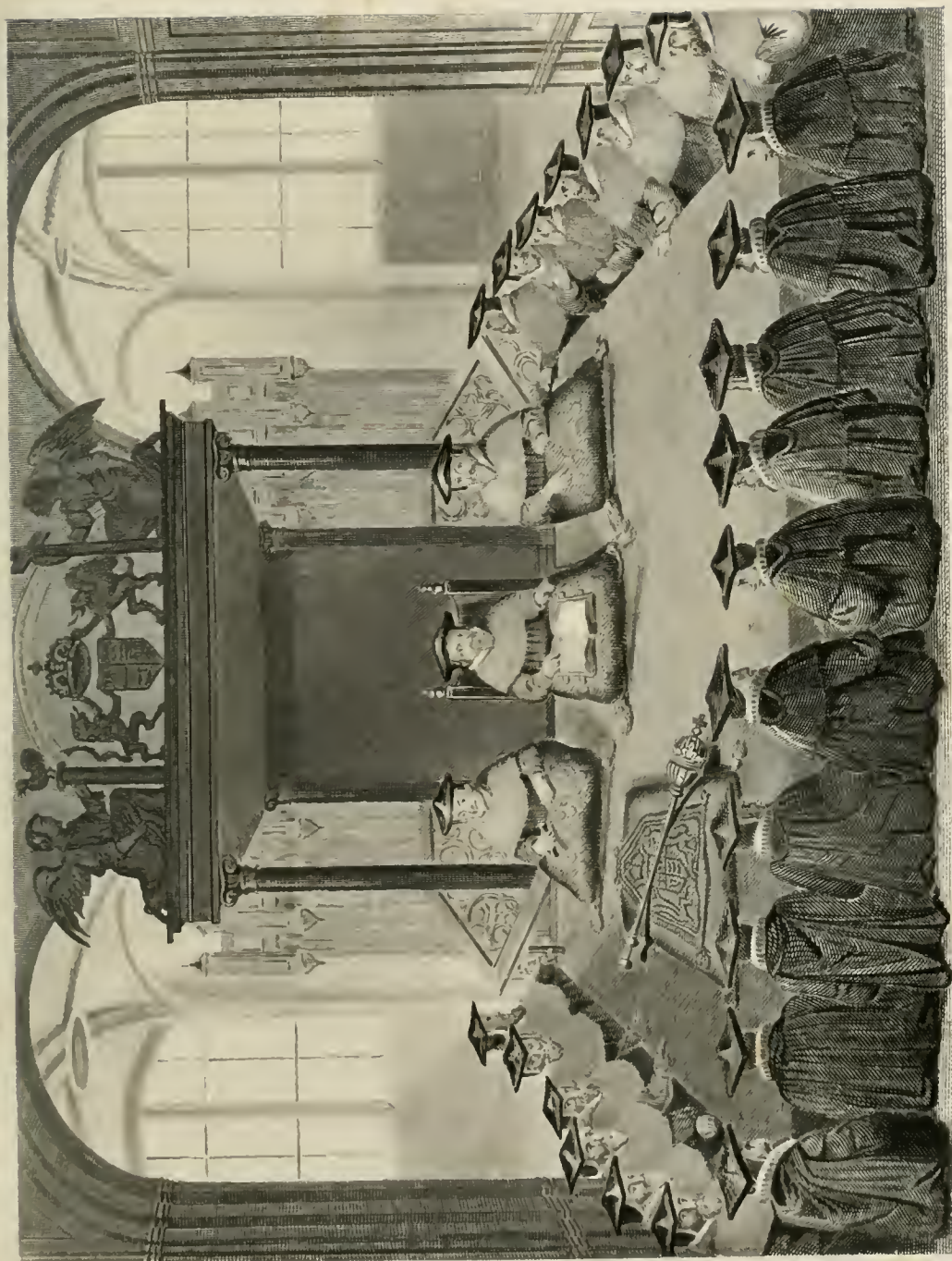




J. Ball

- 1 The great Tree of the Banyan.
- 2 A pagoda of the idol Mamayen on one side of which Devotees are marked on the forehead with vermilion, on the other side a Brahman takes their fire with offerings of rice &c.
- 3 A pagoda of Ram.
- 4 Another pagoda dedicated to Ram.
- 5 A pagoda of retirement for the penitential Fakirs.
- 6 A cavern or close ditch impervious to the least gleam of day, except what passes through a little hole for that purpose resorted to by a Fakir several times in the year.
- 7 A Fakir sleeping upon a cord.
- 8 Fakirs that remain all their lives in the same attitude, being by the charity of female devotees.
- 9 Several Fakirs consulted and invoked as Saints, by the women.
- 10 Various postures that some Fakirs are in several hours a day.
- 11 A Brahman with his nose and mouth muffled up lest he should swallow the smallest insect in drawing his breath, he likewise sweeps the ground before him as he walks lest he should tread upon any worm or insect.
- 12 Fakirs warning themselves.
- 13 A Fakir feeding animals out of pure charity.













*John Wesley*

THE  
RELIGIONS of the WORLD  
A DICTIONARY  
OF  
ALL RELIGIONS AND their RELIGIOUS SECTS,  
Doctrines, Rites, Ceremonies and Customs,  
BY THE  
REV. JAMES GARDNER M.A.



VOL. II

A. FULLARTON & Co. LONDON & EDINBURGH





dependent on alms for their support. Until the rise of the Mendicants, the individual members of the various monastic orders were held bound to deny themselves the enjoyment of personal property, but the community to which they belonged might possess ample revenues. Even the Dominicans, though under a strict vow of poverty, allowed their convents to enjoy in common small rents in money. But St. Francis prohibited his monks from possessing either an individual or a collective revenue, and enforced a vow of absolute poverty. When asked which of all the virtues he thought was the most agreeable to God, he replied, "Poverty is the way to salvation, the nurse of humility and the root of perfection. Its fruits are hidden, but they multiply themselves in ways that are infinite." In accordance with this view of the importance and value of poverty, the Franciscan monks for a time adhered strictly to the rule of their founder, but ere long a division broke out among them as to the precise interpretation of the rule, and in consequence a relaxation of its strictness was made first by Gregory IX. in 1231, and then by Innocent IV. in 1245. About a century afterwards a dispute arose between the Franciscans and Dominicans in regard to the poverty of Christ and his apostles; the Franciscans alleging that they possessed neither private property nor a common treasure, while the Dominicans asserted the contrary opinion. The Pope decided in favour of the followers of Dominic, and many of the Franciscans, still adhering to their opinions, were committed to the flames.

The vow of poverty is regarded by the Romish Church as an obligation resting upon all who enter upon a monastic life, and the regulations on this point are of the strictest kind, as may be seen from the following quotations from a Romish writer: "Regulars of either sex cannot in anything, either by licence, or by dispensation of the superior, have any private property. Nay, such a licence, though it may be obtained from the generals of the orders themselves, who profess that they can concede it, cannot excuse the monks or nuns from the fault and sin imposed by the council of Trent." "A regular who is found in the article of death to have any wealth, ought to have it buried with him in the earth without the monastery, in a dunghill, as a sign of his perdition and eternal damnation, because he died in mortal sin." "No regulars, whether superiors or inferiors, can make a will; and the reason is, that on account of the vows of obedience and poverty, they deprive themselves of all liberty and property, so that they can no more have any power to choose or refuse, (*nec velle, nec nolle*), by which they could dispose of it." "Nay, it is not permitted to professed regulars to modify, by way of declaration, the testament that was made by them before their profession."

The Faquirs and Dervishes of Mohammedan countries are under a vow of poverty, and go about

asking alms in the name of God, being wholly dependent for their support upon the charity of the faithful. The Mohammedan monks trace their origin to the first year of the Hegira; and it is said that there are no fewer than thirty-two different orders existing in the Turkish empire, all of them grounding their preference of the ascetic life upon a saying of Mohammed, "poverty is my glory." The monks of the East, particularly those of Budha, are not allowed to partake of a single morsel of food not received by them in alms, unless it be water or some substance used for the purpose of cleaning the teeth. Hence the Buddhist monk is seen daily carrying his alms-bowl from house to house in the village near which he may happen to reside. The *Aggytæ* of the ancient Greeks were mendicant priests of *Cybele*, and their origin is supposed to have been eastern. The same priests among the Romans went their daily rounds to receive alms with the sistrum in their hands. The institutes of Manu lay down explicit rules for the Brahman mendicant: "Every day must a Brahman student receive his food by begging, with due care, from the houses of persons renowned for discharging their duties. If none of those houses can be found, let him go begging through the whole district round the village, keeping his organs in subjection, and remaining silent; but let him turn away from such as have committed any deadly sin. . . . Let the student persist constantly in such begging, but let him not eat the food of one person only; the subsistence of a student by begging is held equal to fasting in religious merit. . . . This duty of the wise is ordained for a Brahman only; but no such act is appointed for a warrior or a merchant." In the same sacred book the householder is enjoined to make gifts according to his ability to the religious mendicant, whatever may be his opinions.

POYA, the day on which the moon changes, which is held sacred among the Budhists. They reckoned four poya days in each month. 1. The day of the new moon. 2. The eighth day from the time of the new moon. 3. The day of the full moon. 4. The eighth day from the time of the full moon. It is said by Professor H. Wilson, that the days of the full and new moon are sacred with all sects of the Hindus; but according to the institutes of Manu, the sacred books are not to be read upon these days.

PRÆ-ADAMITES, a Christian sect which originated in the seventeenth century, having been founded by Isaac la Peyrere, who published two small treatises in 1655, the chief object of which was to show that Moses has not recorded the origin of the human race, but only of the Jewish nation; and that other nations of men inhabited our world long before Adam. Peyrere was at first successful in gaining a considerable number of followers, but the progress of his opinions was soon checked by the publication of an able refutation of them, from the pen of M. Desmarets, professor of theology at Groningen. At length the author of the *Præ-*

Adamite heresy was seized and imprisoned at Brussels, when, to save his life, he renounced the reformed opinions and became a Roman Catholic, at the same time retracting his *Præ-Adamite* views. The following is the train of argument by which this singular heresy was supported: "The apostle says, 'Sin was in the world till the law;' meaning the law given to Adam. But sin, it is evident, was not imputed, though it might have been committed before his time; for 'sin is not imputed where there is no law.' 2. The nation of the Jews began at Adam, who is called their father, or founder; God is also their Father originally, and in an especial sense; these he called Adamites; but the Gentiles are only adopted children, as being *Præ-Adamites*. 3. Men, in the plural number, are said to have been created at first. (Gen. i. 26, 27.)—'Let *them* have dominion,—male and female created he *them*;' which is before the formation of Adam and Eve is distinctly stated; (Gen. ii. 7, 18. &c.), whereas Adam is introduced in the second chapter as the workmanship of God's own hands, and as created apart from other men. 4. Cain, having killed his brother, was afraid of being killed himself. By whom? He married: yet what wife could he get? He built a town: what workmen did he employ? The answer to all these questions they give in one word, *Præ-Adamites*. 5. The deluge only overflowed the country inhabited by Adam's posterity, to punish them for joining in marriage with the *Præ-Adamites*, as they suppose, and following their evil courses. 6. The progress and improvements in arts, sciences, &c. could not, they think, have made such advances towards perfection, as it is represented they did between Adam and Moses, unless they had been cultivated before. Lastly, The histories of the Chaldeans, Egyptians, and Chinese, whose chronology, as said to be founded on astronomical calculations, is supposed infallibly to demonstrate the existence of men before Adam."

**PRÆCO** (Lat., a herald), a name sometimes applied in the ancient Christian church to the *Deacon*, from the circumstance that he dictated to the people the usual forms of prayer in which they were to join, and acted as their director and guide in all the other parts of Divine service.

**PRÆFICÆ**, mourning women who were hired by the ancient Romans to attend funerals, in order to lament and sing the praises of the deceased.

**PRÆMUNIRE**, a writ in law which receives its name from its commencing words *præmunire facias*, and is chiefly known from the use made of it in the statute of 28 Henry VIII., which enacts that if the dean and chapter refuse to elect the person nominated to a vacant bishopric, or if any archbishop or bishop refuse to confirm or consecrate him, they shall incur the penalties of the statutes of *præmunire*. These penalties are as follows: From the moment of conviction, the defendant is out of the king's protection; his body remains in prison during the king's pleasure, and all his goods, real or

personal, are forfeited to the crown: he can bring no action nor recover damages for the most atrocious injuries, and no man can safely give him comfort, aid, or relief.

**PRÆNESTINA**, a surname of the Roman goddess *Fortuna*, from having been worshipped at *Præneste*.

**PRÆPOSITUS**. It was a custom in Spain in the time of the Gothic kings, about the end of the fifth century, for parents to dedicate their children at a very early age to the service of the church; in which case they were taken into the bishop's family and educated under him by a presbyter whom the bishop deputed for that purpose, and set over them by the name of *præpositus*, or superintendent, his chief business being to inspect their behaviour, and instruct them in the rules and discipline of the church. The name *præpositus* was sometimes given to the bishop, as being superintendent or overseer of his charge, and in the same way, also, it was occasionally applied to presbyters. Augustine gave one of his clergy the title of *Præpositus Domus*, whose office it was to take charge of the revenues of the church.

**PRAGMATIC SANCTION**, the decision of an assembly of divines convened at Bourges by Charles VII., king of France, which secured special privileges to the **GALLICAN CHURCH** (which see).

**PRAISE**. See **MUSIC (SACRED)**.

**PRAKRITI**, Nature in the system of Hindu cosmogony, being the primeval female on whom, in conjunction with *Purush*, the primeval male, was devolved the task of giving existence to the celebrated *Mundane Egg*. *Prakriti*, then, is the divine energy of *Brahm* separated from his essence.

**PRAN NATHIS**, a sect among the Hindus, which was originated by Pran Nath, who, being versed in Mohammedan as well as Hindu learning, endeavoured to reconcile the two religions. With this view he composed a work called the *Mahitâriyal*, in which texts from the Koran and the Vedas are brought together, and shown not to be essentially different from each other. Bundelkund is the chief seat of the sect, and in Punna they have a building, in one apartment of which, on a table covered with gold cloth, lies the volume of the founder. "As a test of the disciple's consent," says Professor H. H. Wilson, "to the real identity of the essence of the Hindu and Mohammedan creeds, the ceremony of initiation, consists of eating in the society of members of both communions: with this exception, and the admission of the general principle, it does not appear that the two classes confound their civil or even religious distinctions: they continue to observe the practices and ritual of their forefathers, whether Mussulman or Hindu, and the union, beyond that of community of eating, is no more than any rational individual of either sect is fully prepared for, or the admission, that the God of both, and of all religions is one and the same."



PRANZIMAS, destiny among the ancient Lithuanians, which, according to immutable laws, directs the gods, nature, and men, and whose power knows no limits.

PRAXEANS. See MONARCHIANS.

PRAXIDICE, a surname of *Persephone* among the Orphic poets, but at a later period she was accounted a goddess who was concerned in the distribution of justice to the human family. The daughters of Ogyges received the name of *Praxidice*, and were worshipped under the figure of heads, the only sacrifices offered to them being the heads of animals.

PRAYER, a sacred exercise which is thus accurately defined in the Larger Catechism of the Westminster Assembly: "Prayer is an offering up of our desires unto God in the name of Christ by the help of his Spirit; with confession of our sins, and thankful acknowledgment of his mercies." Prayer may be considered as a duty which naturally arises out of the relation existing between the creature and the Creator. It is simply an acknowledgment of entire dependence upon the Almighty Disposer of all events. Hence even in heathen religions it is regarded as an obligation resting upon every man to offer prayers and supplications to the gods; and in the writings of Greek and Roman authors passages on the subject of devotion are frequently to be met with of great excellence and beauty. But in no religion does prayer occupy a more prominent place than in that of the Bible. Throughout both the Old and New Testaments it is set forward as a duty of paramount, of essential importance. Prayer is viewed, indeed, by the Christian as at once a duty, a privilege, a pleasure, and a benefit; and no surer proof can any man give that he has not yet become a Christian than his habitual omission or careless performance of this solemn duty. And how does the Lord himself prove to Ananias the reality of the conversion of Saul, but by this indication, "Behold he prayeth." The first act of spiritual life is the prayer of faith, "O Lord, I beseech thee, deliver my soul." Prayer is well described as an "offering up of the desires of the heart," and it is not until a man has had spiritual desires implanted within him, that he will really pray. He may have often bowed the knee, he may have honoured God with his lips, but he has hitherto been far from God. And, accordingly, the Redeemer draws an important distinction between true, acceptable prayer and the prayer of the hypocrite, which, as coming from a wicked heart, is an abomination in the sight of God. "Be not," says He, "as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." An exercise of this kind is destitute of that which is the essential peculiarity of prayer, and, indeed, of all the operations of the Christian life—an exclusive dealing with God. The hypocrite and the formalist love to perform their religious duties in the

most public places and in the most open manner, because they have no higher aim than to be seen of men. When the believer prays he stands afar off, as it were, from men, his eyes are towards heaven. And how is his heart engaged at that interesting moment? He feels his entire, his absolute dependence upon God; his desires are towards Him; his highest delight is in His presence, he is pouring out his heart before Him. The hypocrite desires the presence of man, that he may exhibit before him the apparent fervency of his devotions, but the Christian loves to be alone with his God. And our Lord, to express the folly of the hypocrite's conduct, uses these emphatic words, "Verily I say unto you, they have their reward." The Lord gives them their hearts' desire, but He gives it in wrath.

A very erroneous notion connected with the subject of prayer has been found to prevail among unenlightened nations in all ages of the world, the notion, namely, that prayer is in itself meritorious in the sight of God. This erroneous idea was strongly rebuked by our Lord in his sermon on the Mount. Thus, Matth. vi. 7, 8, "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him." We find a remarkable example of the practice here referred to in 1 Kings xviii. 25—29, "And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded." The word here translated "use not vain repetitions," is a very peculiar one, indicating empty words, unmeaning repetitions. All repetitions in prayer are not to be understood as discountenanced by the Saviour, for on some occasions they manifest simply an intense earnestness of spirit, as in the case of the Redeemer himself, when, in his agony in the garden, he retired to a little distance and prayed, using the same words. Neither are we to understand the Redeemer as discountenancing on every occasion long prayers. These also, as every experienced believer knows, are frequently an indication of the ardent longings of the

soul. The prayer offered up by Solomon at the dedication of the temple, is an instance of a long prayer on a special occasion; and it is remarkable, that He who dictated to the disciples the shortest and most comprehensive prayer which the Bible contains, is declared to have spent a whole night in secret, solitary prayer. When the believer is admitted into very close, confidential communication with his heavenly Father, and the flame of heaven-enkindled devotion burns with peculiar brightness, the moments glide swiftly away; and hours are found to have been spent in the closet, while the soul has been so enwrapped as to be unconscious of the passing of time. It is not to such protracted seasons of delightful converse with the Father of our spirits that Jesus refers. He reproves "vain repetitions," as well as the foolish imagination that the acceptableness of prayer depends upon the number or the copiousness of its expressions. The sigh heaved from the bosom of a contrite one, which may never have found vent in words, is a powerful prayer. The silent tear which steals secretly down the cheek of the burdened sinner is an effectual prayer, which rends the heavens, and brings down the Spirit's influences in a copious flood upon the soul. It is not our much speaking, but our earnest longing, that will obtain an answer. It is the inwrought, fervent prayer of the righteous man,—the washed, and justified, and sanctified believer—that availeth much. It enters into the ears of the Lord of sabaoth. He receives it as the prayer of a chosen one, and he opens the windows of heaven and showers down copious blessings upon the longing, praying soul.

Among the ancient Jews prayers were either public or private, or they were offered at certain appointed times. The stated hours of daily prayer were the third, answering to our nine o'clock morning, and the ninth, answering to our three o'clock afternoon, being the times of morning and evening sacrifice. The more devout Jews, however, observed more frequent seasons of prayer. Thus David and Daniel are said to have prayed three times a-day, and Peter, we are informed in Acts x. 9, went upon the house-top to pray about the sixth hour, that is about noon. It was an invariable Jewish custom in ancient times to wash their hands before engaging in prayer. From Dan. vi. 10, it would appear that when at a distance from the Temple, a Jew turned towards it when he prayed.

The various attitudes observed in prayer among the Jews have been already noticed under the article ADORATION. They held that prayer was unavailing unless expressed aloud in words. Christianity, on the other hand, teaches that the desires of the believer's heart are prayers, though they may never have found utterance in words. Accordingly, in the early Christian Church, no prescribed time or place for prayer was required; nor was any rule given respecting the direction of the eye, the bending of the knees, or the position of the hands. Neither

was there any established form of prayer for general use. With the single exception of the instructions given in the Apostolical Constitutions for the private use of the Lord's Prayer, there is no instance of any synodical decree respecting forms of prayer until the sixth and seventh centuries. A distinction was early made between audible and silent prayer. "Silent prayer," says Mr. Coleman, "was restricted to the mental recital of the Lord's Prayer, which neither the catechumens nor the profane of any description were allowed to repeat. Professing Christians repeated it in the presence of such, not audibly, but silently. But at the communion, when withdrawn from such persons, they repeated it aloud, at the call of the deacon.

"There was another species of silent prayer, which consisted in pious ejaculations offered by the devout Christian on entering upon public worship. This commendable custom is still observed in many Protestant churches. According to the Council of Laodicea, prayer was offered, immediately after the sermon, for catechumens, then for penitents; then, after the imposition of hands and the benediction, followed the prayers of the believers—the first in silence, the second and third audibly. They then exchanged the kiss of charity, during which time their offerings were brought to the altar. The assembly were then dismissed with the benediction, *Itē in pace*—Go in peace.

"The primitive Church never chanted their prayers, as was the custom of the Jews, and still is of the Mohammedans; but reverently addressed the throne of grace in an easy, natural, and subdued tone of voice."

Among the modern Jews there are various forms of prayer prescribed for the worship of the synagogue, and for domestic and private use. They are all appointed to be repeated in Hebrew, but of late years the prayers are sometimes printed on one page, and a translation on the opposite page. Most of the prayers in use are said to be of high antiquity, but those which they regard as most important are the *Shemoneh Esreh*, or the eighteen prayers. These are alleged by the Rabbis to have been composed by Ezra and the men of the great synagogue, while an additional prayer against apostates and heretics is attributed to Rabbi Gamaliel, who lived a short time before the destruction of the second Temple. Though the prayer thus added renders the number nineteen, they still retain the name of the *Shemoneh Esreh*, or the eighteen prayers. These prayers are required to be said by all Israelites that are of age, without exception, either publicly in the synagogue, or privately at their own houses, or wherever they may happen to be, three times every day; founding this practice on the example of David, who declares, Ps. lv. 17, "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice;" and also of Daniel, who "went into his house; and his windows being open in his chamber toward Jeru



salem, he kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did aforetime."

There are also numerous short prayers and benedictions which every Jew is expected to repeat daily. The members of the synagogue are required to repeat at least a hundred benedictions or ascriptions of praise every day. A son who survives his father is enjoined by the Rabbis to attend the synagogue every day for a year after, and there to repeat the prayer called the *Kodesh*, which he is assured will deliver his father from hell. The Jews chant their prayers in the synagogues instead of reading them.

The Mohammedans regard prayer as the key of Paradise; but the prophet, having declared that "*Ablution* is the half of prayer," the exercise of devotion is uniformly accompanied with washings of various kinds. The most important of the stated prayers is the *Khotbeh*, which Mohammed himself was accustomed to recite, and in which example he was followed by his successors. In the mosque or place of public prayer, the congregation, without any distinction of rank, range themselves round the *Imâm*, who is a guide to them in the performance of the nine attitudes of prayer, which are no less requisite than the recitations. These postures resolve themselves into four—standing, bowing, prostration or adoration, and sitting, which were not introduced by Mohammed, but had long been in use. These attitudes commence with reverential standing; the worshipper then bows, and afterwards stands again; he next prostrates himself, then sits, prostrates himself again, stands, and last of all closes with sitting.

The Mohammedans have a tradition that Mohammed was commanded by God to impose upon his followers fifty prayers daily; but at the instigation of Moses he sought and obtained a reduction of the number to five, which are reckoned indispensable, namely, at day-break, noon, afternoon, evening, and the first watch of the night. These prayers are thought to be of Divine obligation, and it is believed that the first prayer was introduced by Adam, the second by Abraham, the third by Jonah, the fourth by Jesus, and the fifth by Moses. The seasons of prayer are announced by the *muezzins*, in a loud voice, from a *minaret* or tower of the mosques. The five prayers must be repeated afterwards, if the believer is unavoidably prevented at the appointed hours. Travellers and the sick are allowed, if necessary, to shorten them.

The introduction of forms of prayer into Christian worship, more especially when combined, as in the Church of Rome, with a complicated ritual, led in the course of time to the adoption of measures of the most questionable description. Of this character, undoubtedly, is the Rosary, an implement of devotion which, consisting of a string of beads, enables the worshipper to count the number of his prayers. The precise date of the origin of the Rosary it is difficult to ascertain; but, at all events, it was not

in general use before the twelfth century, when the Dominicans, according to their own statement, brought it into notice. The Mohammedans adopted the practice from the Hindus; and the Spaniards, to whom Dominic belonged, probably learned it from the Moors. The Romish Rosaries are divided into fifteen decades of smaller beads for the *Ave-Maria*, with a larger one between each ten for the *Pater-noster*.

The Greeks perform their devotions with their faces turned towards the east, and the forms of prayer in public worship are performed in a sort of recitative. They use beads also to enable them to count the prayers. The Russo-Greek Church much resembles the Greek Church in the form and mode of conducting its devotions. One of the strangest devices known for the rapid repetition of prayers is the *Tchu-Chor*, or prayer-cylinder, which is used by the Buddhist priests in Tartary. This machine, which consists of a small cylinder fixed upon the upper end of a short staff or handle, is held in the right hand, and kept in perpetual revolution, the *Lamas* thereby acquiring the merit of the repetition of all the prayers written on all the papers at every revolution of the barrel.

PREACHERS (LOCAL), a class of officers in connection with the Wesleyan Methodist body. They are laymen, and are considered as such, and their services are perfectly gratuitous. They do not administer the sacraments, and only preach or exhort within the circuit to which they are appointed. As they receive no remuneration for their spiritual labours, they generally derive their subsistence from some secular employment. They supply the pulpit in the absence of the regular preacher, and conduct religious services in remote parts of the district. So important is this office regarded, that no one can be admitted into the regular ministry who has not previously officiated as a local preacher. Since the erection of Wesleyan Methodist academies or colleges the students are employed to preach in the surrounding villages on the Lord's day, and thus do the work of local preachers, though not bearing the name. The local preachers' meeting is held quarterly, when the superintendent enquires into the moral and religious character of the local preachers, their soundness in their faith, and their attention to their duties. No one can be placed by the superintendent upon the Plan as an accredited local preacher without the approbation of the meeting, and the meeting, on the other hand, cannot compel him to admit any one against his will. In regard to every point connected with their official conduct, the local preachers are responsible to their own meeting; but in all that regards their personal character and conduct they are amenable to the Leaders' Meeting.

PREACHING, discoursing in public on religious subjects. This practice must have been of remote antiquity; but no evidence occurs in Sacred Scripture of its having been reduced to method in the early

history of the world. From the Epistle of Jude, v. 14, 15, we learn that Enoch, the seventh in descent from Adam, prophesied of the second coming of our Lord. The Apostle Peter, also, calls Noah "a preacher of righteousness," and Paul, in Heb. xi. 7, alludes to the warning as to the approaching deluge which Noah gave to his contemporaries, in which employment he acted under the spirit of prophecy. The government of the patriarchal age appears to have been of a domestic character, each head of a family being clothed with priestly functions, and instructing his household in the things of God. In the faithful discharge of this important duty Abraham received the Divine testimony of approval, Gen. xviii. 19, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." When the family of Jacob fell into idolatry, we find that patriarch exhorting them to put away strange gods, and to go up with him to Bethel. Both Moses and Aaron appear to have preached to the Israelites with power and effect.

There is no evidence that preaching was a duty imperative upon the Jewish priesthood under the law. Their functions were numerous and deeply responsible, but preaching was not one of them. And, accordingly, the people were often solemnly addressed by persons not belonging to the tribe of Levi. Joshua, who was an Ephraimite, assembled the people at Shechem, and discoursed to them on Divine things. Solomon, who was a prince of the house of Judah, and Amos, a herdsman of Tekoa, were both of them preachers. At a later period we find schools of the prophets established at Bethel, Naioth, and Jericho, in which the people assembled, especially on sabbaths and new moons, for worship and religious instruction. These afterwards became seminaries for training Jewish youths who were intended for the sacred office. In the reign of Asa it is said, that Israel had long been "without the true God, and without a teaching priest." In the reign of Jehoshaphat, who succeeded Asa, a large number of princes, priests, and Levites were sent out as itinerant preachers, "who taught in Judah, and had the book of the law with them, and went about throughout all the cities of Judah, and taught the people." Thus the great work of preaching, though committed by Moses to no separate class of men, was actively gone about whenever and wherever religion flourished.

After the return of the Jews from the Babylonish captivity, when the sacred books of the Old Testament were collected into one volume, the employment of religious teaching and preaching became to some extent a separate and learned profession. In Neh. viii. we find a minute and interesting account of the preaching of Ezra to an audience of nearly 50,000 people. The vast assemblage met in a public street

in Jerusalem, and the scribe with the book of the law before him stood on an elevated pulpit of wood, attended on his right and left by a large number of preachers. When the preacher commenced the service by opening the sacred book, all the people immediately stood up, and remained standing during the whole service, which lasted from morning till mid-day. The preachers in succession "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." When Jewish synagogues were established it was customary, after the lessons from the law and the prophets had been read, for the ruler of the synagogue to invite persons of distinction, giving the preference to strangers, to address the people. From the institution of synagogues until the coming of Christ, public preaching was universally practised; the number of synagogues increased, and a staff of regular instructors was attached to them as an essential part of the institution.

The most celebrated preacher that appeared before the advent of Christ was John the Baptist, who came in the spirit and power of Elijah. Our Lord proclaimed John to be the most distinguished of all the prophets. He was the first that was honoured to preach plainly and without a figure forgiveness through the blood of the Lamb. But infinitely inferior was the preaching of John and all the Old Testament prophets to that of Jesus. He was emphatically the Prince of preachers, the most powerful and effective of all the religious instructors that have ever appeared. His discourses are the finest models of public teaching that are any where to be found. In their addresses the apostles, combining simplicity with majesty, sought to imitate their Divine Master. But no sooner had these founders of the primitive Christian churches ceased from their labours, than we miss in the discourses of their successors the noble simplicity and genuine power which characterized their preaching. No doubt many of the early Christian fathers were burning and shining lights, and throughout the first five centuries many preachers of great eminence appeared both in the Greek and Latin churches. In the former it is enough to mention Basil, Chrysostom, and Gregory Nazianzen; and in the latter, Jerome and Augustine. For some time the performance of the duty of publicly addressing the congregation was limited to no particular officer in the Christian Church. "The reading of the Scriptures," says Neander, "was followed, as in the Jewish synagogues, by short, and originally very simple addresses, in familiar language, such as the heart prompted at the moment, which contained the exposition and application of what had been read. On this point Justin Martyr expresses himself as follows: 'The presiding officer of the church gives a word of exhortation, and incites the people to exemplify in their lives the good things they had listened to.' It was among the Greeks, who were more given to the cul-



ture of rhetoric, that the sermon first began to take a wider scope, and to assume an important place in the acts of worship."

Among the early Christians religious services were for a time conducted in private houses, in the streets, or in the fields. But as soon as circumstances permitted, buildings were erected exclusively designed for public worship, and these in course of time received the name of churches. In these ancient places of assembly the preacher addressed the people from an elevated platform, called the *ambo*, or as it is often termed by the ancient fathers, "the preacher's throne." Thus Gregory Nazianzen says, "I seemed to myself to be placed on an elevated throne; upon lower seats on each side sat presbyters; but the deacons in white vestments, stood, spreading around them an angelic splendour." In large cities the custom long prevailed of mingling preaching with the daily public prayers. Origen and Augustine observed this practice. The number of services on the Lord's day varied in different places. Basil commonly preached twice on the Christian Sabbath. The *Apostolical Constitutions*, speaking of the Christian Sabbath, say, "On which day we deliver three sermons in commemoration of him who rose again after three days." There is a division of opinion among writers of the ancient church, whether the usual posture of the preacher was sitting or standing. "The scribes and Pharisees," it is said, "sat in Moses' seat." Our Lord, having read a passage from the prophet Isaiah, "sat down to teach the people." "He sat down and taught the people out of the ship." "He sat and taught his disciples in the mountain;" and to his enemies he said, "I sat daily with you, teaching in the temple." Augustine, also, as well as Justin, Origen, Athanasius, and Chrysostom, appear to have sat while engaged in preaching, so that in all probability it was the posture generally observed by the ancient preachers. The people also sat during the sermon, according to the testimony of Justin Martyr; but in the African churches it was strictly enjoined that the sermon should be listened to in a standing posture, the indulgence of sitting being allowed only to the aged and infirm.

From the fifth century to the days of Charlemagne preaching had almost fallen into disuse, and the clergy were so ignorant that they were in most cases, especially in the Latin or Western Church, utterly unable to instruct the people. About the eighth century, however, the attention of the synods of the church began to be directed towards the necessity of an improvement in both the intellectual and moral character of the clergy. The council held at Cloveshove made it imperative upon the bishops, in the course of their visitations, to preach to the people, alleging as a reason for the injunction, that they had little opportunity, except on such occasions, of hearing the Word of God expounded. In the rule of Chrodegang, bishop of Metz, it was stated that the word of salvation should be preached twice

in the month. Charlemagne, by the advice of Alcuin, archbishop of Canterbury, called upon the clergy to engage earnestly in the great work of preaching the Gospel. This enlightened prelate, to whose advice the emperor lent great weight, maintained that preaching ought not to be held as a duty resting only upon bishops, but as belonging also to priests and deacons. In support of this view he adduced Rev. xx. 17, "Let him that is athirst come. And whosoever will, let him take the water of life freely;" from which passage he inferred, that the water of life ought to be offered to all by the preaching of the clergy. And it was the earnest anxiety of this excellent man, that not the clergy only, but the laity also, should labour for the promotion of the kingdom of God. Following the advice of such men as Alcuin, the emperor urged earnestly upon the bishops to attend to the instruction of the people; and, accordingly, the synods held during his reign devoted much of their attention to this important subject. "The Council of Mainz, in the year 813," to quote from Neander, "ordained that if the bishop himself was not at home, or was sick, or otherwise hindered, there should always be some one in his place who might be able to preach the Word of God to the people on Sundays, and other festival days, in a fit and intelligible manner. And in the same year the sixth Council of Arles directed, that the priests should preach not in all cities only, but in all parishes. Among those who laboured most diligently in promoting religious instruction, Theodulf, archbishop of Orleans, was conspicuous. The charges which he addressed to his clergy afford a lively proof of his zeal and wisdom in the administration of the pastoral office. He admonishes the ministers under his charge that they ought to be prepared to instruct their congregations; that he who understood the Holy Scriptures well should expound the Holy Scriptures; that he who did not thus understand them, should state only that which was most familiar to him; that they all should avoid evil and do good. No one ought to attempt to excuse himself by asserting that he wanted language to edify others. As soon as they saw one taking a wrong course, it was their duty instantly to do what they might to bring him back. When they met the bishop in a synod, each minister should be prepared to give him an account of the result of his labours, and the bishop, on his side, should be ready to afford them such support as they might need."

It was at this period that, in order to aid the clergy in the work of preaching, a *Homiliarium*, or collection of discourses for Sundays and festivals from the ancient fathers, was prepared by Paul Warnfried, with the imperial sanction. This production, while it was no doubt advantageous in some cases, tended to encourage sloth in not a few of the clergy. One great object which the emperor had in view, was to make the Romish form of worship the common form of all the Latins. The Ho



miliarium of Charlemagne led to the compilation, during the eighth and ninth centuries, of other works of a similar kind, which had the undoubted effect of excusing multitudes of the clergy from cultivating the art of preaching. The consequence was, that for centuries this noble art shared largely in the degeneracy which prevailed throughout the dark ages.

The rise of the Albigenses, in the beginning of the twelfth century, broke up the apathy of the Church of Rome. It was quite apparent to many, that if active steps were not taken to check the progress of the new opinions, their rapid spread, not in France alone, but in other countries, would alienate multitudes from the Romish faith. Hence originated the Dominicans, or Preaching Friars, sanctioned by Pope Innocent III., whose chief duty it was to preach, and thus to supply a want which was sensibly felt on account of the prevailing ignorance and indolence of the clergy. This society, which was essentially spiritual in its design, was confirmed by Honorius III. in 1216, under the name of the Order of Preachers, or the Preaching Brothers. From this time an impulse was given to the work of preaching, and the Mendicant Friars, both Dominicans and Franciscans, authorized by the Roman pontiffs to preach publicly everywhere without license from the bishops, traversed every country in Europe, preaching the doctrines of Romanism, and dispensing its rites among all classes of the people. Thus they rapidly acquired enormous influence, which brought upon them the hatred of the bishops and priests. Every kingdom was convulsed with the contentions and discord which now raged with extraordinary violence. The Mendicants were active and unwearied in preaching, but it was with no higher view than to promote the interests of their order.

It has been uniformly one of the leading objects of all who have aimed at the thorough reformation of the Romish Church, to restore the work of preaching to its due importance. Wickliffe, accordingly, gave the sermon a prominent place in the improvements which he introduced into public worship. In an unpublished tract against the monks, he says, "The highest service that men can arrive at on earth is to preach the word of God. This service falls peculiarly to priests, and therefore God more straitly demands it of them. Hereby should they produce children to God, and that is the end for which God has wedded the church. Lovely it might be, to have a son that were lord of this world, but fairer much it were to have a son in God, who, as a member of holy church, shall ascend to heaven! And for this cause Jesus Christ left other works, and occupied himself mostly in preaching; and thus did his apostles, and for this God loved them.' He cites in proof the words of Christ, Luke xi. 28. In a treatise on the Feigned Contemplative Life, he describes it as a temptation of the great adversary, when men allow themselves to be drawn off by zeal

for the contemplative life, from the office of preaching. 'Before all'—says he—'we are bound to follow Christ; yet Christ preached the Gospel and charged his disciples to do the same. All the prophets and John the Baptist were constrained by love to forsake the desert, renounce the contemplative life, and to preach. Prayer'—he remarks—'is good' but not so good as preaching; and accordingly, in preaching, and also in praying, in the giving of sacraments, the learning of the law of God, and the rendering of a good example by purity of life, in these should stand the life of a priest.'

Animated by an earnest desire to promote the spiritual good of men, he formed a society of pious persons who called themselves "poor-priests," and were subsequently called *Lollards*, who went about bare-foot, in long robes of a russet colour, preaching the Word of God, and exposing the erroneous doctrines inculcated by the begging monks. The followers of Huss, also, the Bohemian reformer, laid it down as one of the four articles to which they resolved to adhere in all their negotiations, both with the government and the church, that "the Word of God is to be freely preached by Christian priests throughout the kingdom of Bohemia, and the margraviate of Moravia."

The doctrine of the Roman Catholic Church on the subject of preaching is, that it belongs not to the priests, but to the bishops to preach; and that priests only have power to sacrifice the body of Christ. When a Romish priest, therefore, undertakes the office of preaching, he can only do so with the license and under the control of the bishop. This important part, indeed, of the duty of a Christian pastor has been to a great extent neglected by the Romish Church. At the council of Trent debates of the most violent and disorderly character took place on the subject of preaching. The bishops claimed the sole prerogative to provide for the wants of the church in this respect, and complained bitterly of the usurpations of the Regulars, especially of the Mendicant Orders. On the other side, it was maintained that the Regulars had only taken upon themselves the duties of public instruction in consequence of the ignorance and indolence of the bishops; that they had enjoyed the liberty of preaching for three hundred years, and were rather to be commended than blamed for discharging a duty which had been so shamefully neglected by those to whom it originally belonged. The council had great difficulty in arriving at a satisfactory conclusion. But after an angry debate, it was at length decided, that the Regulars were to be prohibited from preaching in churches not belonging to their order without a bishop's license; in their own churches the license of their superior would suffice, which, however, was to be presented to the bishop, whose blessing they were directed to ask, and who was empowered to proceed against them if they preached heresy, or acted in a disorderly manner. But to this privilege

was appended a clause, enacting that the bishops exercised their power as delegates of the Holy See. The truth is, that preaching the Gospel forms a very small part of the duties of the clergy of the Church of Rome. And yet from time to time preachers of great power have appeared within her pale, more especially in connection with the Gallican Church. It is sufficient to mention the names of Bossuet, Massillon, and Bourdaloue, who occupy a very high place in the catalogue of eloquent preachers. These, however, are exceptions, the great mass of the clergy of the Romish Church being by no means entitled to be regarded as a preaching clergy.

The Reformation of the sixteenth century, indeed, was the result of preaching, and the consequent spread of religious knowledge among the people. All the church reformers, both before and at the Reformation, attached the utmost importance to this great duty, and all the revivals of religion which have occurred since the Reformation are to be traced, under God, to the faithful and powerful preaching of the Word. On this point all Protestant churches are agreed, and, accordingly, in their public worship, preaching occupies a prominent place. They bear in mind the apostolical declaration, that "It hath pleased God, by the foolishness of preaching to save them that believe."

**PREACHING FRIARS.** See DOMINICANS.

**PREBENDARIES.** See CANONS OF A CATHEDRAL.

**PRECENTOR.** the leader of a choir in England, and the leader of the psalmody of a congregation in Scotland.

**PREDESTINARIANS, or PREDESTINIANS,** names applied generally to all who hold strictly the doctrines of Augustine, and latterly of Calvin, on the subject of predestination. But these appellations were more especially given to the followers of Gottschalk, in the ninth century, who taught, what he termed, a double predestination, that is, a predestination of some from all eternity to everlasting life, and of others to everlasting death. On promulgating this doctrine in Italy, Gottschalk was charged by Rabanus Maurus with heresy, and thereupon hastened to Germany to vindicate his principles. A council, accordingly, assembled at Mentz, in A. D. 848, when Maurus procured his condemnation, and his transmission as a prisoner to Hincmar, archbishop of Rheims, to whose jurisdiction he properly belonged. On the arrival of Gottschalk, Hincmar summoned a council at Chiersey in A. D. 849, when, although his principles were defended by the learned Ratramnus, as well as by Remigius, archbishop of Lyons, he was deprived of his priestly office, ordered to be whipped, and afterwards imprisoned. Worn out with this cruel treatment, and, after languishing for some years in the solitude of a prison, this learned and thoughtful man died under excommunication, but maintaining his opinions to the very last.

While Gottschalk was shut up within the narrow

walls of a prison, his doctrines were the subject of a keen and bitter controversy in the Latin Church. Ratramnus and Remigius on the one side, and Scotus Erigena on the other, conducted the argument with great ability. The contention was every day increasing in violence, and Charles the Bald found it necessary to summon another council at Chiersey in A. D. 853, when, through the influence of Hincmar, the decision of the former council was repeated, and Gottschalk again condemned as a heretic. But in A. D. 855 the three provinces of Lyons, Vienna, and Arles met in council at Valence, under the presidency of Remigius, when the opinions of Gottschalk were approved, and the decisions of the two councils of Chiersey reversed. Of the twenty-three canons of the council of Valence, five contain the doctrinal views of the friends and defenders of Gottschalk. Thus, in the third canon they declare, "We confidently profess a predestination of the elect unto life, and a predestination of the wicked unto death. In the election of those to be saved, the mercy of God precedes their good deserts; and in the condemnation of those who are to perish, their ill deserts precede the righteous judgment of God. In his predestination God only determined what he himself would do, either in his gratuitous mercy, or in his righteous judgment." "In the wicked he foresaw their wickedness, because it is from themselves; he did not predestine it because it is not from him. The punishment, indeed, consequent upon their ill desert he foresaw, being a God who foresees all things; and also predestined, because he is a just God, with whom, as St. Augustine says, there is both a fixed purpose, and a certain foreknowledge in regard to all things whatever." "But that some are predestinated to wickedness by a divine power, so that they cannot be of another character, we not only do not believe, but if there are those who will believe so great a wrong, we, as well as the council of Orange, with all detestation declare them anathema."

The five doctrinal canons of the council of Valence were adopted without alteration by the council of Langres in A. D. 859, and again by the council of Toul in A. D. 860, which last council was composed of the bishops of fourteen provinces. But on the death of Gottschalk, which happened in A. D. 868, the contention terminated. Romanists are still divided on the subject of the predestinarian controversy. The *Benedictines*, *Augustinians*, and *Jansenists* have adopted the opinions of Gottschalk, while the *Jesuits* bitterly oppose them.

**PREDESTINATION.** See ARMINIANS, AUGUSTINIANS, CALVINISTS.

**PRE-EXISTENTS,** a name given to those, in the second century, who adopted the opinions of Origen as to the existence of the human soul before the creation of Moses, if not from all eternity. He believed that all souls were fallen heavenly beings, originally the same in kind with all higher spirits, and that it is their destination, after having become



purified, to rise once more to that life which consists in the pure immediate intuition of the Divine Being. This system, which is opposed to that of the *Creationists* as well as of the *Traducianists*, is evidently derived from the doctrines of the Pythagorean and Platonic schools, as well as those of the later Jewish theology. Nemesis as a philosopher, and Prudentius as a poet, seem to have been the only defenders of this theory, which was formally condemned in the council of Constantinople in A. D. 540. The doctrine of the pre-existence of souls has been embraced by Mystics generally, both in ancient and in modern times. It is generally received by the modern Jews, and is frequently taught in the writings of the Rabbis. One declares that "the soul of man had an existence anterior to the formation of the heavens, they being nothing but fire and water." The same author asserts, that "the human soul is a particle of the Deity from above, and is eternal like the heavenly natures." A similar doctrine is believed by the Persian *Sufis*.

PRE-EXISTENTS, a term used sometimes to denote those who maintain the pre-existence of Christ, that is, his existence before he was born of the Virgin Mary. The fact that Jesus Christ existed with the Father before his birth might be proved by numerous passages of the New Testament. Thus he is spoken of as "having come down from heaven," "having come from above," "having come from the Father, and come into the world." And he himself declared to the Jews, John vi. 62, "What and if ye shall see the Son of man ascend up where he was before?" Besides, he is said "to come in the flesh," an expression which plainly implies that he existed before he thus came. The same doctrine is plainly taught in John i. 1, 2, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." It is said also in John xvii. 5, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." The doctrine of the pre-existence of Christ, then, is a true scriptural doctrine, but a variety of explanations have been given as to the mode of his pre-existence.

It is admitted by *Arians* that Christ existed before his manifestation in human nature, but they do not admit that he is God in the proper sense of the term. The doctrine of Arius himself was, that there was a time when Christ was not, and that he was created before all worlds. And not the *Arians* only, but the *Semi-Arians* also maintain the pre-existence of Christ, but deny his proper divinity. Dr. Samuel Clarke, in the last century, endeavoured to form a theory holding an intermediate place between the Arian and the orthodox system, neither allowing the Son of God to be called a creature, nor admitting his equality with the Father. He held that from the beginning there existed along with the Father a second Person, called the Word or Son, who derived

his being, attributes, and powers from the Father. Dr. Price, whose opinions approached nearer to *Socinianism* than to *Arianism*, strenuously contended for our Lord's pre-existence.

The hypothesis known by the name of the *INDWELLING SCHEME* (which see), alleged the pre-existence of Christ's human soul in union with the Deity. The pre-existence of the Messiah has been uniformly maintained by the Jews. Bishop Fowler and Dr. Thomas Goodwin were both able supporters of this opinion. But Dr. Isaac Watts has more especially defended it, and adduced various arguments in its favour. The most important of these may be mentioned, that the reader may know by what reasoning the Pre-Existents have argued in favour of the existence of Christ's human soul previous to his incarnation.

"1. Christ is represented as his Father's messenger, or angel, being distinct from and sent by his Father, long before his incarnation, to perform actions which seem to be too low for the dignity of Deity. The appearances of Christ to the patriarchs are described like the appearances of an angel, or man, really distinct from God; yet such a one, in whom Jehovah had a peculiar indwelling, or with whom the divine nature had a personal union.

"2. Christ, when he came into the world, is said, in several passages of Scripture, to have divested himself of some glory which he had before his incarnation. (John xvii. 4, 5; 2 Cor. viii. 9.) Now, if he had existed hitherto in his divine nature only, that divine nature could not properly divest itself of its glory.

"3. It seems needful, that the soul of Christ should pre-exist that it might have opportunity to give its previous actual consent to the great and painful undertaking of atonement for our sins. The divine nature is incapable of suffering, and consequently could not undertake it; and it seems unreasonable to suppose the man Jesus bound to such extreme sufferings, by a stipulation to which he was not a party, if no constituent part of human nature then existed.

"4. The covenant of redemption between the Father and the Son is represented as being made before the foundation of the world. To suppose that the divine essence, which is the same in all the three personalities, should make a covenant with itself, seems highly inconsistent.

"5. Christ is the angel to whom God was in a peculiar manner united, and who, in this union, made all the divine appearances related in the Old Testament.—See Gen. iii. 8; xvii. 1; xxviii. 12; xxxii. 24 Exod. ii. 2, and a variety of other passages.

"6. The Lord Jehovah, when he came down to visit men, carried some ensign of divine majesty: he was surrounded with some splendid appearance; such as often was seen at the door of the tabernacle, and fixed its abode between the cherubim. It was by the Jews called the *shechinah*; i. e. the habitation



of God. Hence he is described as 'dwelling in light, and clothed with light as with a garment.' In the midst of this brightness there seems to have been sometimes a human form: it was probably of this glory that Christ divested himself when he was made flesh. With this he was covered at his transfiguration in the Mount, when his 'garments were white as the light;' and at his ascension into heaven, when a bright cloud received him, and when he appeared to John (Rev. i. 13.); and it was with this glory he prayed that his Father would glorify him, after his sufferings should be accomplished.

"7. When the blessed God appeared in the form of a man, or angel, it is evident that the true God resided in this man, or angel; because he assumes the most exalted names and characters of Godhead. And the spectators, and sacred historians, it is evident, considered him as truly God, and paid him the highest worship and obedience. He is properly styled 'the angel of God's presence,' and of the covenant.—Isa. lxiii. Mal. iii. 1.

"8. This same angel of the Lord was the God and King of Israel. It was he who made a covenant with the patriarchs, who appeared to Moses in the burning bush, who redeemed the Israelites from Egypt, who conducted them through the wilderness, who gave the law at Sinai, and afterwards resided in the Holy of Holies.

"9. The angels who have appeared since our blessed Saviour became incarnate, have never assumed the names, titles, characters, or worship belonging to God. Hence we infer, that the angel, who, under the Old Testament, assumed such titles, and accepted such worship, was that angel in whom God resided, or who was united to the Godhead in a peculiar manner; even the pre-existent soul of Christ himself.

"10. Christ represents himself as one with the Father (John x. 30; xiv. 10, 11.). There is, we may hence infer, such a peculiar union between God and the man Christ Jesus, both in his pre-existent and incarnate state, that he may properly be called the God-Man, in one complex person."

The Rev. Noah Worcester, an American divine, has advanced an hypothesis on the pre-existence of the human soul of Christ, differing in various particulars from the hypothesis of Dr. Watts. His theory is founded on the title, "Son of God," which is so frequently applied to Christ in the New Testament, and which he alleges must import that Jesus Christ is the Son of the Father as truly as Isaac was the son of Abraham; not that he is a created intelligent being, but a being who properly derived his existence and nature from God. Mr. Worcester thus maintains, that Jesus Christ is not a self-existent being, for it is impossible even for God to produce a self-existent son; but as Christ derived his existence and nature from the Father, he is as truly the image of the invisible God as Seth was the likeness of Adam. He is, therefore, a person of Divine dig-

nity, constituted the Creator of the world, the angel of God's presence, or the medium by which God manifested himself to the ancient patriarchs. According to this theory the Son of God became man, or the Son of man, by becoming the soul of a human body.

PREFACES, certain short occasional forms in the Communion Service of the Church of England, which are introduced in particular festivals, more especially Christmas, Easter, Ascension, and seven days after; also Whitsunday, and six days after together with Trinity Sunday.

PRELATE, an ecclesiastic having jurisdiction over other ecclesiastics. The term is generally applied to a bishop or an archbishop. Before the Reformation abbots were called prelates. The Episcopal system is prelatical in its nature, maintaining, as it does, that there is a gradation of ranks in the Christian ministry, and by this peculiarity it is distinguished from the Presbyterian and Congregationalist systems of church government.

PREMONSTRATENSANS, a Romish order of monks founded in the twelfth century at Premontré in the Isle of France. It was founded by Norbert, a German, and subsequently archbishop of Magdeburg, with a view to restore the discipline of the regular canons, which had been much deteriorated. It followed the rule of St. Augustine. At their first foundation in A. D. 1121, the monks of this order were remarkable for their poverty. But so rapidly did they increase in popularity and wealth, that in the course of thirty years from their foundation they had above a hundred abbeys in France and Germany; and subsequently so far did they spread, that they had monasteries in all parts of Christendom, amounting to 1,000 abbeys, 300 provostships, a vast number of priories, and 500 nunneries. This number is now much diminished, and of the 65 abbeys which they formerly had in Italy, there is not one now remaining. The *Premonstratensians* came into England in A. D. 1146, and settled in Lincolnshire, whence they spread, and in the reign of Edward I. they had 27 monasteries throughout different parts of the country. They were commonly known by the name of the White Friars. They had six monasteries in Scotland, four in Galloway, one at Dryburgh, and one at Ferne in Ross-shire. This order had also several houses in Ireland.

PRESBYTERS. See ELDERS (CHRISTIAN).

PRESBYTERESSES, frequently mentioned in the ancient writers as female office-bearers in the Christian Church. They were probably the wives of presbyters, or perhaps pious women who were appointed to instruct and train the younger persons of their own sex. In the fourth century female presbyters disappeared, and the ordination of DEACONESSES (which see) began to be looked upon as a Montanistic custom, which led, in the fifth century, to the abolition of that office in the West.

PRESBYTERIANISM, that form of church gov-

ernment in which the church is governed by presbyters, or teaching and ruling elders, who, although chosen by the people, are considered as deriving their power from Christ. These presbyters meet in presbyteries to regulate the affairs of individual congregations, of several congregations in the neighbourhood of each other, or of all the congregations in a province or a nation. According to the principles of Presbyterianism, particular congregations, instead of being separate and complete churches as they are regarded by Congregationalists, form only a part of the church, which is composed of many congregations. Presbyterianism, instead of recognizing, like Episcopacy, a *bishop* as different from and superior to a *presbyter*, and maintaining a distinction of ranks among the ministers of religion, holds, on the contrary, that both in Scripture and the constitution of the primitive church, *bishop* and *presbyter* are convertible terms, and that there is complete equality in point of office and authority among those who preach and administer the sacraments, however they may differ in age, abilities or acquirements. The argument as between the *Presbyterians* and *Episcopalians*, is fully stated under the article BISHOP; and as between the *Presbyterians* and *Congregationalists* or *Independents*, under the articles ELDERS (CHRISTIAN) and ORDINATION. According to the views of Presbyterians, there ought to be three classes of officers in every completely organized church, namely, at least one teaching elder, bishop, or pastor—a body of ruling elders and deacons. The first is designed to minister in word and doctrine, and to dispense the sacraments; the second to assist in the inspection and government of the church; and the third to manage the financial affairs of the church. Though Presbyterian churches hold the doctrine of a parity of ministers, they have, when fully organized, a gradation of church courts for the exercise of government and discipline. These courts are the kirk-session, the presbytery, the provincial synod, and if the church be so large as to require it, the General Assembly.

**PRESBYTERIAN CHURCH OF AMERICA.** The early founders of this church were principally Scotch and Irish Presbyterians, who settled in the American colonies about the end of the seventeenth and the beginning of the eighteenth centuries. We learn that in 1699 two ministers, the Rev. Francis McKemie and the Rev. John Hampton, the former an Irishman, and the latter a Scotchman, settled on the eastern shore of Virginia, near the borders of Maryland, where they diligently employed themselves in preaching the Gospel throughout the surrounding towns and villages. The first regularly organized Presbyterian Church in the United States was established at Philadelphia about the year 1703, and at the same time four or five additional churches were formed on the eastern shore of the Chesapeake Bay. The first presbytery, consisting of seven ministers, was organized in Philadelphia in 1705. From this

date the cause made rapid progress and as early as 1716 a synod was constituted consisting of four presbyteries. A short time before this step was taken, several Congregationalist churches, with their ministers, in East and West Jersey and on Long Island, had joined the Presbyterian Church.

The body now went on increasing by the constant influx of emigrants from almost every country in Europe, who happened to favour the Presbyterian form of worship and government. "The consequences," says Dr. Miller of Princeton, "of the ministers, and others composing this denomination, coming from so many different countries, and being bred up in so many various habits, while the body was thereby enlarged, tended greatly to diminish its harmony. It soon became apparent that entire unity of sentiment did not prevail among them respecting the examination of candidates for the ministry on experimental religion, and also respecting strict adherence to presbyterial order, and the requisite amount of learning in those who sought the ministerial office. Frequent conflicts on these subjects occurred in different presbyteries. Parties were formed. Those who were most zealous for strict orthodoxy, for adherence to presbyterial order, and for a learned ministry, were called the 'old side;' while those who laid a greater stress on vital piety than on any other qualification, and who undervalued ecclesiastical order and learning, were called the 'new side,' or 'new lights.' And although, in 1729, the whole body adopted the Westminster Confession of Faith and Catechisms as the standards of the church, still it was found that a faithful and uniform adherence to these standards could not be in all cases secured. The parties, in the progress of collision, became more excited and ardent; prejudices were indulged; misrepresentations took place; and every thing threatened the approach of serious alienation, if not of a total rupture. While things were in this state of unhappy excitement, Mr. Whitfield, in 1739, paid his second visit to America. The extensive and glorious revival of religion which took place under his ministry, and that of his friends and coadjutors, is well known. Among the ministers of the Presbyterian Church, as well as among those of New England, this revival was differently viewed; the 'old side' men, looking too much at some censurable irregularities which mingled themselves with the genuine work of God, were too ready to pronounce the whole a delusion; while the 'new side' men with zeal and ardour declared in favour of the ministry of Whitfield and the revival. This brought on the crisis. Undue warmth of feeling and speech, and improper inferences, were admitted on both sides. One act of violence led to another, until, at length, in 1741, the synod was rent asunder; and the synod of New York, composed of 'new side' men, was set up in opposition to that of Philadelphia, which retained the original name, and comprehended all the 'old side' men who belonged to the general body."



For seventeen years these synods retained each of them a separate and independent position, but at length, after several years spent in negotiations, the two synods were united in 1758, under the title of "the Synod of New York and Philadelphia," a name which they retained till 1788, when they divided themselves into four synods. This was followed in 1789 by the formation of a General Assembly, the number of ministers being at that time 188, with 419 congregations, of which 204 were destitute of a stated ministry. The Westminster Standards were now solemnly adopted as a summary of the Faith of the Presbyterian Church, not, however, without the introduction into the Confession of Faith of certain modifications on the subject of civil establishments of religion, and also on the right of the civil magistrate to interfere in the affairs of the church. From the formation of the General Assembly the church made steady progress. In 1834 it embraced no fewer than 22 synods, 111 presbyteries, about 1,900 ordained ministers, about 250 licentiates, with the same number of candidates for license under the care of presbyteries, considerably above 230,000 communicants, and 500 or 600 vacant churches.

The questions which for many years agitated the American Presbyterian Church concerned marriage and slavery. The points connected with the matrimonial relation which formed the subjects of keen polemical discussion in the ecclesiastical courts were as to the legality of marriage with a brother's or sister's widow, and with a deceased wife's sister. Slavery has also been a prolific source of contention. Thus, in the synod of Philadelphia, it was discussed in the form of two questions, "Whether the children of slaves held by church members should be baptized?" and "Whether the children of Christian professors enslaved by irreligious men ought to be baptized?" The synod decided both questions in the affirmative. In the year 1787 a direct testimony against slavery was given forth by the synod, and an urgent recommendation to all their people to procure its abolition in America. This was repeated in 1793, and again the synod in 1795 confirmed the same decision, and denounced, in the strongest terms, all traffic in slaves. At that period a note was authoritatively appended to the 142d question of the Larger Catechism, in which was contained a definition of "man-stealing," with Scripture proofs. For many years that note appears to have been overlooked; but in 1815 the subject of slavery was brought before the General Assembly, when the former declarations of the body against the practice were reiterated. But in the following year the views of the church had evidently undergone a sudden change, for we find an order issued by the General Assembly to omit from all future editions of the Confession, "the note connected with the Scripture proofs in answer to the question in the Larger Catechism, 'What is forbidden in the eighth commandment?' in which the crime of man-stealing and

slavery is dilated upon." The subject was discussed at several sessions of the General Assembly in 1816, 1817, and 1818, and the result was, that a long declaration was issued entitled 'A full Expression of the Assembly's views of Slavery.' From that time down to 1837, when the church was split up into two sections, the question of slavery was carefully avoided in all the deliberations of the ecclesiastical courts.

The American Revolution which, after a protracted war with the mother country, terminated in the proclamation of independence, could not fail to retard the progress of the Presbyterian as well as of the other churches. It is not to be wondered at, therefore, that we should find Dr. Hodge writing thus: "The effects of the Revolutionary war on the state of our church were extensively and variously disastrous. The young men were called from the seclusion of their homes to the demoralizing atmosphere of a camp. Congregations were broken up. Churches were burned, and pastors were murdered. The usual ministerial intercourse and efforts for the dissemination of the Gospel were, in a great measure, suspended, and public morals in various respects deteriorated. From these effects it took the church a considerable time to recover; but she shared, through the blessing of God, in the returning prosperity of the country, and has since grown with the growth, and strengthened with the strength, of our highly favoured nation."

The returning prosperity of America after the war of Independence was nowhere more vividly manifested than among the Presbyterians. Their system of church polity was somehow identified more than any other with political freedom, and they rapidly increased both in numbers and influence. The Presbyterian Church became a powerful body, and its liberal spirit showed itself in the close Christian intercourse which it maintained with other churches. Its great object was to combine the various ecclesiastical bodies of the United States in a closer fraternity, that they might more cordially and more efficiently unite in advancing the progress of the Redeemer's kingdom both at home and abroad. In prosecution of this most desirable object, a Plan of Union was adopted in 1801 between Presbyterians and Congregationalists in the new settlements. "By that compact," says Dr. Krebs, "a Presbyterian Church might call a Congregational minister, and *vice versa*. If one body of Presbyterians and another of Congregationalists chose to unite as one church and settle a minister, each party was allowed to exercise discipline, and regulate its church affairs according to its own views, under the general management of a joint standing committee; and one of that committee, if chosen for that purpose, had 'the same right to sit and act in the presbytery, as a ruling elder of the Presbyterian Church.' Under the operation of that 'Plan of Union,' hundreds of churches were formed in the States of New York and Ohio, during the period from 1801 to 1837."



From the commencement of the present century, or rather, we may say, throughout the whole history of the American churches, remarkable revivals of religion have frequently occurred. To these religious awakenings the Presbyterians, in common with other churches, have been largely indebted for the rapid increase of their numbers. On such occasions new congregations have often been formed with the most encouraging rapidity. A case of this kind, which occurred in Kentucky and Tennessee in 1797, led to a demand for a greater number of Presbyterian ministers than could be met by a supply of regularly ordained pastors. In these circumstances the plan was proposed and adopted in the Transylvania presbytery of employing pious laymen in immediate ministerial work, without subjecting them to a lengthened course of college education. A difference of opinion arose on this subject, which led to the formation of a separate body, which is well known by the name of the CUMBERLAND PRESBYTERIANS (which see). But while the church thus lost a small body both of ministers and people, whose secession has turned out manifestly to the furtherance of the Gospel, it received in 1822 an accession to its numbers, the general synod of the Associate Reformed Church having resolved, by a small majority, though in opposition to the express will of a majority of its presbyteries, to unite itself with the General Assembly of the Presbyterian Church of North America.

The most important event which has occurred in connexion with the history of the American Presbyterian Church, is its disruption in 1838. The controversy which led to the separation of the church into two great parties, each of them claiming to be the genuine integral body which had been subdivided, involved chiefly two points, one of them belonging to the doctrines of theology, and the other to the government and discipline of the church. For some time previous several presbyteries had exhibited considerable laxity in the admission of ministers, thus rendering the standards of the church of little avail in preserving uniformity in point of doctrine. This evil of itself was sufficient, sooner or later, to destroy the harmony and peace of the church. But the circumstance which ultimately brought about the disruption, was the case of the Rev. Albert Barnes. This eminent minister, who was first located at Morristown, received a call to be minister of the first Presbyterian church of Philadelphia. The call was laid upon the table of the presbytery of Philadelphia at their meeting in April 1830, when objections were made to Mr. Barnes as being unsound in doctrine. The objections were founded on a published sermon, entitled 'The Way of Salvation.' The call, however, was sustained by the presbytery of Philadelphia, and the translation of Mr. Barnes was effected, not, however, without a protest signed by twelve ministers, who complained to the synod of Philadelphia. The matter was fully considered by the synod, which, by a decided majority, referred the

examination of the sermon with the cognate topics to the presbytery. That body complied with the direction of the synod, and having formally recorded their disapprobation of the doctrines promulgated in the sermon, appointed a committee to confer with Mr. Barnes on the subject. Meanwhile, another subject of dispute arose, in regard to admission of persons into the presbytery of Philadelphia.

The progress of the controversy, which raged for several years in the courts of the Presbyterian church, is thus detailed by Dr. Krebs:—"To accommodate Mr. Barnes, and those who sustained him, the Assembly constituted the second presbytery of Philadelphia; which act the synod resisted as unconstitutional, and refused to enrol the members as part of the synod at their next meeting; which produced new 'complaints, protests, and remonstrances,' for review by the General Assembly of 1833.

"The General Assembly of that year reversed the proceedings of the synod of Philadelphia, by confirming the acts of the previous year; which brought up the whole controversy before the synod at their annual meeting. In the interim, a new principle of presbyterial consociation had been announced and acted on, by a departure from the usual geographical limits for presbyteries. It was denominated, in polemic technology, 'elective affinity.' The synod annulled the proceeding of the Assembly, and having dissolved the then second presbytery of Philadelphia, and combined the members with their old associates, proceeded to sever the whole original presbytery by a geographical line, drawn from east to west through Market Street, in the city of Philadelphia. At the same meeting of the synod a 'Protest and Complaint' against the rule respecting the examination of ministers or licentiates, desiring admission into the presbytery of Philadelphia, and the synodical virtual approbation of that rule, were recorded for transmission to the General Assembly of 1834. The synod, however, had introduced another subject of conflict, by the formation of their new presbytery; so that there existed the second presbytery of Philadelphia, organized by the General Assembly, and the second presbytery constituted by the synod. About the same time the synods of Cincinnati and Pittsburg formally interfered in the collision, by impugning the proceedings of the General Assembly in reference to the presbytery of Philadelphia.

"The vacillating course of the General Assembly during some years, with the various attempts to compromise, as either of the parties seemed to acquire the preponderance,—for the actual division among the ministers and churches was avowed,—constantly augmented the strife in pungency and amplitude. To place the matter in a form which could not be evaded, Dr. Junkin, of the presbytery of Newton, directly charged Mr. Barnes with holding erroneous opinions, as declared especially in his 'Notes on the Romans.' The case occupied the second presbytery

of Philadelphia for some days, when that ecclesiastical body acquitted Mr. Barnes of 'having taught any dangerous errors or heresies contrary to the Word of God,' and the Confession of Faith and Catechisms. From that decision Dr. Junkin appealed to the synod of Philadelphia who met in 1835. Prior to that period, the synod of Delaware, which had been erected by the Assembly to include the second presbytery of Philadelphia, was dissolved, and that presbytery was re-incorporated with the synod of Philadelphia.

"When Dr. Junkin's appeal came before the synod, according to the constitutional rule, the record of the case made by the presbytery appealed from, was required. They refused to submit the original copy of the proceedings of the synod. The synod, however, proceeded with the investigation upon the proofs that the detail of the charges, evidence, and proceedings laid before them, was an authentic copy of the presbyterial record. Mr. Barnes refused to appear in his own defence, upon the plea that as the presbytery to which he belonged, and who had acquitted him, would not produce their 'attested record' of the proceedings in his case, the trial, 'whatever might be the issue,' must be unconstitutional. After nearly three days' discussion, the synod reversed the decision of the second presbytery in the case of Mr. Barnes, 'as contrary to truth and righteousness,' and declared, that the errors alleged were contrary to the doctrines of the Presbyterian Church, and that they contravened the system of truth set forth in the word of God; and they suspended Mr. Barnes from the functions of the gospel ministry. Against which decision, Mr. Barnes entered his complaint and appeal to the General Assembly of 1836.

"The synod then dissolved the second presbytery of Philadelphia, which had been organized by the General Assembly, and also the presbytery of Wilmington.

"The General Assembly met in 1836, and those various 'appeals,' 'complaints,' and 'protests,' were discussed. That body rescinded all the acts of the synod of Philadelphia,—they absolved Mr. Barnes from the censure and suspension pronounced by the synod of Philadelphia. They erected their former second presbytery anew, as the third presbytery of Philadelphia—they restored the presbytery of Wilmington—and they virtually proclaimed, that the positions avowed by Mr. Barnes are evangelical, and consistent with the Presbyterian Confession of Faith and Catechisms."

The controversy had now reached its height, and there was every probability that a decisive struggle between the two conflicting parties would take place at the meeting of the General Assembly in 1837. Those who were opposed to the opinions of Mr. Barnes, believing them to be contrary to the standards of the church, had for some years been in a minority in the Assembly, and feeling that their

position was one of deep solemnity, they invited a convention to meet in Philadelphia a week before the opening of the General Assembly. The convention included 124 members, most of whom were delegates to the Assembly, and they continued to hold their meetings for several days, in the course of which they drew up a "Testimony and Memorial," to be laid before the Assembly. In regard to the doctrinal errors against which they testified, the convention thus declared:—"We hereby set forth in order some of the doctrinal errors, against which we bear testimony.

"I. God would have been glad to prevent the existence of sin in our world, but was not able, without destroying the moral agency of man; or, that for aught which appears in the Bible to the contrary, sin is incidental to any wise moral system.

"II. Election to eternal life is founded on a fore-sight of faith and obedience.

"III. We have no more to do with the first sin of Adam, than with the sins of any other parent.

"IV. Infants come into the world as free from moral defilement, as was Adam, when he was created.

"V. Infants sustain the same relation to the moral government of God in this world as brute animals, and their sufferings and death are to be accounted for, on the same principle as those of brutes, and not by any means to be considered as penal.

"VI. There is no other original sin than the fact that all the posterity of Adam, though by nature innocent, or possessed of no moral character, will always begin to sin when they begin to exercise moral agency. Original sin does not include a sinful bias of the human mind, and a just exposure to penal suffering. There is no evidence in scripture, that infants, in order to salvation, do need redemption by the blood of Christ, and regeneration by the Holy Ghost.

"VII. The doctrine of imputation, whether of the guilt of Adam's sin, or of the righteousness of Christ, has no foundation in the word of God, and is both unjust and absurd.

"VIII. The sufferings and death of Christ were not truly vicarious and penal, but symbolical, governmental, and instructive only.

"IX. The impenitent sinner by nature, and independently of the renewing influence or almighty energy of the Holy Spirit, is in full possession of all the ability necessary to a full compliance with all the commands of God.

"X. Christ never intercedes for any but those who are actually united to him by faith; or Christ does not intercede for the elect until after their regeneration.

"XI. Saving faith is the mere belief of the word of God, and not a grace of the Holy Spirit.

"XII. Regeneration is the act of the sinner himself, and it consists in a change of his governing purpose, which he himself must produce, and which is



the result, not of any direct influence of the Holy Spirit on the heart, but chiefly of a persuasive exhibition of the truth, analogous to the influence which one man exerts over the mind of another; or regeneration is not an instantaneous act, but a progressive work.

"XIII. God has done all that he can do for the salvation of all men, and man himself must do the rest.

"XIV. God cannot exert such influence on the minds of men, as shall make it certain that they will choose and act in a particular manner, without impairing their moral agency.

"XV. The righteousness of Christ is not the sole ground of the sinner's acceptance with God: and in no sense does the righteousness of Christ become ours.

"XVI. The reason why some differ from others in regard to their reception of the gospel is, that they make themselves to differ.

"The convention pronounced these 'errors unscriptural, radical, and highly dangerous,' which in 'their ultimate tendency, subvert the foundation of Christian hope, and destroy the souls of men.'

"The convention, on church order and discipline, particularly specified as practices of which they complained: The formation of presbyteries founded on doctrinal repulsions as affinities; the refusal of presbyteries to examine their ministers; the licensing and ordination of men unfit for want of qualification, and who deny fundamental principles of truth; the needless ordination of evangelists without any pastoral relation; the want of discipline respecting gross acknowledged errors; the number of ministers abandoning their duties for secular employments, in violation of their vows; the disorderly meetings of members and others, thereby exciting discord and contention among the churches."

The General Assembly of 1837 met, and the adherents of the convention being in a decided majority, several important changes were made by that venerable court. For instance, they abrogated the Plan of Union between Presbyterians and Congregationalists, and in accordance with this decision they cut off four synods from the communion of the church, as not observing the order and principles of the Presbyterian Church. They discontinued the American Home Mission and American Education Societies, and they dissolved the third presbytery of Philadelphia.

It was now plain that a disruption was fast approaching, and American Christians generally looked forward to the meeting of the General Assembly of 1838 as likely to bring the fierce contention, which had so long been agitating the church, to a solemn crisis. The eventful period came, and the Assembly having met and been constituted, the commissions from presbyteries were read. The clerks omitted all reference to the delegates from the presbyteries comprised in the four synods which had

been expunged from the roll by the Assembly of the previous year. This omission gave rise to a keen discussion, conducted in a very disorderly manner, and at length the dissentients from the acts of the Assembly of 1837, disclaiming the authority of the moderator, elected another moderator and clerks, and immediately withdrew in a body to the building occupied by the First Presbyterian Church of Philadelphia, where they formed themselves into the *Constitutional Presbyterian Church of America*, or as it is generally called, the *New School Presbyterian Church*. The majority of the Assembly retained their seats until the dissentients had left, when they proceeded to business according to the customary forms, and hence they are generally known as the *Old School Presbyterian Church*. The Disruption of the Presbyterian Church of America being thus consummated, legal questions naturally arose as to property, which were decided in the law courts of Pennsylvania, in the first instance, in favour of the Old School, but when the case was taken before the court, with all the judges present, that decision was reversed, and the way left open for the New School Assembly to renew the suit if they should think proper. The Old School Assembly was left, however, in possession of the succession, and in the management of the seminaries, and the suit withdrawn.

The Presbyterian Church in America has been throughout its whole history essentially a missionary church, actively engaged in fulfilling, as far as its means and opportunities allowed, our Lord's last commission, "Go ye into all the world, and preach the gospel to every creature." The Society for Propagating Christian Knowledge, which was formed in Scotland in 1709, early directed its efforts towards the conversion of the North American Indians, and in this great work it received efficient assistance from the American Presbyterians. The well-known David Brainerd, and his brother John, both of whom laboured most successfully among the Indians, were under the direction of the Presbyterian Church, though they constantly maintained a correspondence with the parent Society in Scotland, and derived a portion of their support from that country. Mission work among the Indians was prosecuted by the Presbyterian Church from 1741 to 1780, when, in consequence of the Revolutionary war, the foreign missionary work was, for several years, to a certain extent abandoned. In 1796 it was resumed in the formation of the New York Missionary Society, which, though independent of presbyterial supervision, was chiefly composed of Presbyterians. In the following year the Northern Missionary Society was established, and prosecuted missions among the Indians with great activity and success for several years. At length, in the year 1800, the General Assembly of the Presbyterian Church took up the work of foreign missions in a systematic manner, and in 1802 they issued a circular to all the presbyteries



under their care, urging collections for the support of missions. It was not, however, till 1805, that their arrangements were sufficiently matured, and in that year they commenced missionary operations among the Cherokee Indians. Missions were carried on among the Indians with some encouraging results till 1818, when an Independent Society was formed, uniting the efforts of the Presbyterian, Reformed Dutch, and Associate Reformed churches. This new body, accordingly, was called "The United Foreign Missionary Society." This Society was in active operation for six or seven years, when it ceased its work, and became merged in the American Board of Commissioners for Foreign Missions, which had been busily engaged in the missionary enterprise since 1811. Many Presbyterians, however, wished that their own denominations should as such prosecute foreign missions, and, accordingly, in 1831, the synod of Pittsburg formed the Western Foreign Missionary Society, which prosecuted its operations with varied success for six years, when, in June 1837, a Board of Foreign Missions was established by the General Assembly. The Board has, since that time, assumed a very flourishing aspect, and conducts no fewer than eight missions, viz. to the North American Indians, Western Africa, India, Siam, China, the Jews, and the Romanists in France, Belgium, and other European countries.

**PRESBYTERIAN CHURCH OF AMERICA (NEW SCHOOL).** This branch of the American Presbyterian Church assumed its separate position in 1838, under circumstances and for reasons which have been fully noticed in the previous article. The denomination now under consideration adopted the name of the Constitutional Presbyterian Church. They had all along been favourable to the Plan of Union, between the Presbyterians and the Congregationalists in the New Settlements, which had been adopted in 1801. The operation of this Plan led to the formation of numerous churches of a mixed character, and in 1837 the General Assembly of the Presbyterian Church cut off four synods from their communion, simply on the ground that they partook more of the Congregationalist than the Presbyterian character. The Presbyterian element was believed by the majority of the Assembly to be altogether inconsistent with the Congregationalist element. The minority which afterwards formed the New School Presbyterian Church saw no such inconsistency, but, on the contrary, they believed that the Plan of Union, instead of deserving to be abrogated, had accomplished the work for which it was designed, and had moulded the mixed mass into a comparatively homogeneous Presbyterian community. Having such impressions they were decidedly opposed to the abrogation of the Plan, and refused to carry out the enactment of the Assembly of 1837, which cut off the four synods connected with the Plan. There were also doctrinal differences, however, of a very serious nature, which

were probably the fundamental causes of the separation of the New School. There had always been a strictly Calvinistic party in the Church, which was equally strict in its support of the Presbyterian form of church government. This was often termed the Scotch party, as being mainly composed of Scotch immigrants. Another party existed in the church whose principles were Arminian in doctrine and Congregationalist in ecclesiastical polity. This was often termed the Puritan party, as being mainly composed of English Puritan immigrants. The characteristic features of the two parties are thus described by Dr. Joel Parker of the New School party, or as he terms it, the Puritan party.

"The differences of these two parties in their native characteristics are pretty well understood. The Puritan is satisfied with maintaining the great leading truths of the Calvinistic faith, and is ready to waive minor differences, and to co-operate with all Christian people in diffusing evangelical piety. Hence, though the mass of our Puritan people preferred Congregational government, they looked calmly on, while hundreds of their ministers, and thousands of their church members were becoming thorough Presbyterians. The Scotch, on the contrary, were of a more inflexible character. They too loved Calvinistic doctrines, and if they had less zeal than the Puritans in diffusing our religion, and in acting for the regeneration of our country and the world, they were second to no other people on earth in these respects.

"The differences in doctrine between the two had respect mainly to three points of explanation of great facts in the Calvinistic system. They both agreed that the whole race of Adam were sinners by nature. Many of the Scotch school maintained that sin was literally infused into the human soul prior to any moral agency of the subject.

"Many of the Puritan party alleged that this was not the mode by which all men became sinners, but that it was enough to say that there were certain native propensities in every descendant of Adam, which naturally and certainly induced sinful action with the commencement of moral agency.

"Many of the Scotch party maintained that the atonement of Christ is intended as a provision for the elect alone. The Puritan party asserted that the atonement is made for the race as a whole, so that it may be truly said to every lost sinner, after he shall be shut up in the eternal prison, 'You might have had salvation; Christ purchased it for you, and proffered it to you in all sincerity.'

"The Scotch party maintained, that unconverted sinners were perfectly unable, in every sense, to comply with the requirements of the gospel. The other party alleged, that 'God hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature, determined to good or evil.' Many individuals were found, on both sides, that pushed these views to an

extreme; but far the greater portion of the clergy, in each party, were content to preach the gospel faithfully to their respective flocks, with so little of the controversial spirit, that the greater part of their intelligent hearers did not understand that there was any perceptible difference in the theology of the two schools."

From this statement by one of themselves, the Puritan, or New School party, which now forms a separate church, can scarcely be considered as agreeing in doctrine with the Westminster Confession of Faith, to which, nevertheless, they profess to adhere. This church holds the meetings of its General Assembly not annually like the Old School, but every three years. This arrangement was made in 1840, and to render the business of their supreme court more simple and easy, they enacted that all appeals from the decisions of a church session shall not, in the case of lay members, be carried beyond the presbytery, nor in the case of ministers beyond the synod. This church numbered in 1853, 1,570 ministers, 1,626 churches, and 140,452 members. "The New School," says Dr. Schaff, "is composed of quite heterogeneous material, and by the perpetual agitation of the slavery question, and other points of difference, is threatened almost every year with a new division, which it can hardly long escape; while some of its members have already returned into the bosom of the Old School."

**PRESBYTERIAN CHURCH OF AMERICA (OLD SCHOOL).** This is the largest and most influential of the two sections into which the American Presbyterian Church was divided in 1838. Its members profess to maintain a complete identity both in doctrine and government with the Presbyterian Church before its disruption. They hold strictly by the Westminster Standards as the symbols of their faith and order. The General Assembly holds its meetings annually. So rapidly did this body advance, after it existed in a separate state, as appears from their statistical returns, that in six years after 1838, they increased nearly one-third in actual numbers. In 1843 this church consisted of 1,434 ministers, 2,092 churches, and 159,137 members. During the ten years which followed this date it continued to make rapid progress, so that in 1853 we find it numbering 2,139 ministers, 2,879 churches, and 219,263 members. The Old School Presbyterians have conducted their Home Missions and their Presbyterian Board of Foreign Missions with the most remarkable efficiency.

**PRESBYTERIANS (CUMBERLAND).** See CUMBERLAND PRESBYTERIANS.

**PRESBYTERIAN CHURCH IN ENGLAND.** The earliest Presbyterians in England were the Puritans, who differed from the Established Church not exclusively, as many have supposed, on the subject of clerical vestments, which, no doubt, formed a prominent point in the controversy, but on the subject also of the assumed superiority of bishops over pres-

byters, and the claim which they arrogated, of alone possessing the right of ordination, discipline, and government. The Puritans maintained the perfect parity, if not identity, of bishops and presbyters, and were, in fact, essentially Presbyterian in their views of church government. Accordingly, no sooner did they separate from the Establishment, than despairing of all hope of legislative aid in procuring reform, they, or at least a party of them in London and its neighbourhood, resolved to form themselves into a presbytery to be held at Wandsworth in Surrey, a village on the banks of the Thames, about five miles from the city. This important step was taken on the 20th November 1572, when about fifteen ministers met, and eleven elders were chosen to form members of the court, thus constituting the presbytery of Wandsworth, which was the commencement of the Presbyterian Church in England. A movement of this kind was looked upon by the bishops as fraught with danger, and, therefore, exerting their influence with Queen Elizabeth, who was herself keenly opposed to the Puritans, they easily persuaded her to issue a royal proclamation for enforcing the Act of Uniformity; and yet, notwithstanding the active opposition of the government, not only did the newly-formed presbytery continue its labours, but other presbyteries also were organized in the neighbouring counties. In process of time the Puritans became decidedly favourable to Presbyterianism, and although a portion embraced the Independent or Congregationalist system of church government, yet when the Westminster Assembly was convened in 1643, the inclination of the great majority of that convention of divines was to establish presbytery in England. Accordingly, we find Dr. Hetherington, in his 'History of that Assembly,' declaring, "There can be no doubt that the close alliance which the English parliament sought with Scotland, and the ground taken by the Scottish Convention of Estates and General Assembly, in requiring not only an international league, but also a religious covenant, tended greatly to direct the mind of the English statesmen and divines towards the Presbyterian form of church government, and exercised a powerful influence in the deliberations of the Westminster Assembly. But let it be also remembered, that in every one of the reformed continental churches, either the Presbyterian form, or one very closely resembling it, had been adopted; and that the Puritans had already formed themselves into presbyteries, held presbyterial meetings, and endeavoured to exercise Presbyterian discipline in the reception, suspension, and rejection of members. Both the example of other churches, therefore, and their own already begun practice, had led them so far onward to the Presbyterian model, that they would almost inevitably have assumed it altogether apart from the influence of Scotland. In truth, that influence was exerted and felt almost solely in the way of instruction, from a church already formed, to



one in the process of formation; and none would have been more ready than the Scottish commissioners themselves to have repudiated the very idea of any other kind of influence. It may be said, therefore, with the most strict propriety, that the native aim and tendency of the Westminster Assembly was to establish the Presbyterian form of church government in England, the great body of English Puritans having gradually become Presbyterians."

In the English parliament the Presbyterians had a powerful party, and the great mass, not only of the Puritan dissenters, but of the Established clergy, had adopted Presbyterian principles. To such an extent was this the case, that on the restoration of Charles II. no fewer than 2,000 ministers, most of whom had been previously Episcopalian, were in one day ejected from their benefices for nonconformity. At the instigation of the Westminster Assembly, and in consequence of petitions from all parts of the country, the parliament in 1646 partially established presbytery. England was now parcelled out into provinces, in each of which a provincial assembly was appointed to be held, composed of representatives from the several presbyteries, or classes, as they were called, which were included within the province. A supreme ecclesiastical court was instituted under the name of a National Assembly, which was formed of deputies from the various provincial assemblies. The only districts in which this arrangement was fully carried out, in the form of presbyteries and synods, were London and Lancashire, the former of which was divided into twelve presbyteries; but in various other counties the ministers, to a certain extent, adopted the plan, though without the sanction of the civil authorities. So nearly, indeed, had Presbyterianism become the Established form of religion in England, that the greater number of the benefices, and the principal chairs of the universities, were occupied by Presbyterian ministers. "There was now no positive obstruction," says Dr. Hetherington, "to the regular and final organization of Presbyterian Church government, except the still pending treaties between the king and the parliament. Knowing the king's attachment to prelacy and his strong dislike to presbytery, the parliament did not wish to make a final and permanent establishment of the latter form of church government till they should have endeavoured to persuade his majesty to consent, so that it might be engrossed in the treaty, and thereby obtain the conclusive ratification of the royal signature. But after the army had for a time overawed the parliament, when the houses again recovered something like the free exercise of their legislative functions, they voted, 'That the king be desired to give his sanction to such acts as shall be presented to him, for settling the Presbyterian government for three years, with a provision that no person shall be liable to any question or penalty, only for non-conformity to the said government, or to the form of divine services appointed in the ordi-

nances. And that such as shall not voluntarily conform to the said form of government and divine service, shall have liberty to meet for the service and worship of God, and for exercise of religious duties and ordinances, in a fit and convenient place, so as nothing be done by them to the disturbance of the peace of the kingdom. And provided that this extend not to any toleration of the popish religion, nor to any penalties imposed upon popish recusants, nor to tolerate the practice of any thing contrary to the principles of Christian religion, contained in the apostles' creed, as it is expounded in the Articles of the Church of England. Nor to any thing contrary to the point of faith, for the ignorance whereof men are to be kept from the Lord's Supper; nor to excuse any from the penalties for not coming to hear the Word of God on the Lord's day in any church or chapel, unless he can show a reasonable cause, or was hearing the Word of God preached or expounded elsewhere.' These were the votes of the Lords; and to these the Commons added, 'That the Presbyterian government be established till the end of the next session of parliament, which was to be a year after that date. That the tenths and maintenance belonging to any church shall be only to such as can submit to the Presbyterian government, and to none other. That liberty of conscience granted shall extend to none that shall preach, print, or publish any thing contrary to the first fifteen of the Thirty-nine Articles, except the eighth. That it extend not to popish recusants, or taking away any penal laws against them. That the indulgence to tender consciences shall not extend to tolerate the Common Prayer.' These votes were passed on the 13th day of October 1647, and may be regarded as the final settlement of the Presbyterian Church government, so far as that was done by the long parliament, in accordance with the advice of the Westminster Assembly of divines."

The grand object which the Presbyterians now aimed at was to prevail upon parliament to lend the civil sanction to the Presbyterian form of church government. Not that they believed all the details to be of divine appointment; they simply held that the essential principles of presbytery were in accordance with the Word of God. Nay, so liberal were the views of many Presbyterians on this head, that they would have willingly submitted to a moderate Episcopacy rather than continue the state of confusion and disorder which then existed in all ecclesiastical matters. The parliament, however, knew that spiritual independence was an essential principle of Presbyterianism, and to sanction such a principle would be to divest themselves of all control over the church. It was necessary, therefore, in their opinion, strenuously to resist all attempts to establish presbytery as the state religion.

A loud cry has been raised against the English Presbyterians, on the alleged ground that, at this period of their history, their whole efforts were



directed towards the attainment of church power. "Now what was this church power," says the younger M'Crie, "which the Presbyterians were so anxious to secure, and which Neal would represent as 'a civil authority over men's persons and properties?' Will it be believed, that it was neither more nor less than the power of keeping back scandalous and unworthy persons from the ordinances of baptism and the Lord's Supper? This was, in fact, the great point in dispute between them and the parliament; for the parliament had insisted on having the supreme power in ecclesiastical matters, and had passed a law to the effect, that if any person was refused admission to sealing ordinances by the church courts, he might appeal to parliament, which might, by virtue of its authority, compel the church courts to receive him, whatever his character might be. The Presbyterians, as Neal himself admits, 'were dissatisfied with the men in power, because they would not leave the church independent on the state.' And would Mr. Neal, himself an Independent, have had the church to be dependent on the state? Would he have had the Presbyterians tamely submit to see the royal prerogatives of Christ assumed by a parliament, after they had succeeded in wresting them out of the hands of a monarch, against whom, for this very reason, the nation had long been engaged in a bloody war?"

One of the chief hindrances in the way of the full establishment of presbytery in England, was the rapid growth of errors and heresies of every kind, which had sprung out of the Civil War. Edwards, in his "*Gangrena*," enumerates no fewer than 176 heresies which arose in these troublous times, and prevented anything like a common agreement on the great points of religion. In such a state of matters, which seriously threatened to disturb the peace and good order of society, the Presbyterians called upon the parliament to issue a formal and authoritative condemnation of these numerous errors, and more especially to set up an efficient ecclesiastical framework, that discipline might be exercised upon all heretics according to the laws of Christ. This application was not only refused, through the influence of the Independents, but its immediate effect was, that all parties united to oppose the Presbyterians, and to maintain, as they pretended, the great principles of toleration and liberty of conscience. But it unfortunately happened that the motley mass, who had thus rallied round the banner of toleration, differed as to the extent to which liberty of conscience ought to be permitted. Some wished to limit it to what they called the fundamentals of religion, while others would go so far as to allow the propagation of all opinions of whatever kind. The Presbyterians, in their anxiety to avoid giving the slightest countenance to the latter view of toleration, which they considered subversive of all religion, rushed some of them to the opposite extreme, maintaining that discipline ought to be exercised upon heretics at the point of the sword; while others, more temperate in their views,

"contented themselves with protesting against the government giving a positive and judicial sanction to the prevailing heresies." These disputes on the subject of toleration proved disastrous to the cause of the Presbyterian party, defeating all the attempts which they made to promote unity and peace by procuring the establishment of a uniform system of worship, discipline, and government in the three kingdoms.

It has been already mentioned that London and its neighbourhood had been formed into twelve presbyteries. These constituted the provincial synod of London, which continued to hold regular half-yearly meetings till the year 1655, when they ceased to meet as a synod, probably in consequence of the discouragement which they received from Cromwell; but they continued to meet in a presbyterial capacity, and to preserve as far as possible every other point of Presbyterian Church government and discipline. About this time Cromwell, without formally abolishing the Presbyterian Church government, quietly, but effectually, superseded it by establishing a committee, commonly called *Triers*, for the purpose of examining and approving all who should be presented, nominated, chosen, or appointed to any benefice, with cure of souls, or to any public settled lecture in England or Wales. This committee consisted of thirty-eight persons, some of whom were Presbyterians, but the larger number were Independents, and a very few were Baptists, while nine were laymen. The institution of this committee of *Triers* destroyed, of course, the authority of provincial synods, and introduced a new form of mixed government, which gave satisfaction to no party. The committee, however, continued to act till the death of the Protector in 1658.

The whole policy of Cromwell, while he openly favoured the Independents, was to bring all ecclesiastical matters under the direct control of the civil government. With this view, besides instituting the committee of *Triers*, to which we have already referred, he appointed commissioners, chiefly laymen, for every county, with power to eject scandalous, ignorant, and insufficient ministers and schoolmasters. These arrangements were early broken up by the death of Cromwell, and the succession of his son Richard, who being utterly incapable of governing, abdicated his authority and retired into private life. Soon after followed the Restoration of Charles II., when Prelacy was restored to its former supremacy. The monarch affected for a time to treat the Presbyterian ministers with kindness, and held out prospects of some accommodation between the two great contending parties. A conference was at length arranged to be held at the Savoy, between twelve bishops and nine assistants on the part of the Episcopalians, and an equal number of ministers on the part of the Presbyterians. This conference commenced on the 15th of April 1661, and continued with intermissions till the 25th of July, when it came

to a close without leading to any satisfactory result.

Charles now resolved to put forth the strong hand of power, and to effect by compulsion what he failed to accomplish by gentler means. The *Act of Uniformity*, accordingly, was framed, which, having passed both houses of parliament by small majorities, received the royal assent on the 19th of May 1662. The terms of conformity were as follows: "1. Reordination, if they had not been episcopally ordained. 2. A declaration of unfeigned assent and consent to all and everything prescribed and contained in the Book of Common Prayer, and administration of sacraments and other rites and ceremonies of the Church of England, together with the psalter, and the form and manner of making, ordaining, and consecrating of bishops, priests, and deacons. 3. To take the oath of canonical obedience. 4. To abjure the Solemn League and Covenant. 5. To abjure the lawfulness of taking arms against the king, or any commissioned by him, on any pretence whatsoever."

This act came into force on the 24th of August following its enactment, and on that fatal day about 2,000 Non-conformist ministers resigned their benefices, and all their church preferments, and threw themselves upon a cold and cheerless world for their Master's sake. Of the ejected ministers nine-tenths were Presbyterians; and from that date, accordingly, the English Presbyterians became one of the three divisions of Protestant Dissenters which have become a powerful body in the nation. In the reigns of the second Charles and his successor James, the Presbyterians, in common with the other Non-conformists, were exposed to severe persecution, but the Revolution of 1688 brought them relief, and the Toleration Act placed their assemblies under the protection of the state. Presbyterian churches were now multiplied all over the kingdom, and numerous presbyteries organized. In a quarter of a century from this date there were no fewer than 800 Presbyterian churches in England, and the entire body constituted, at least, two-thirds of the Non-conformists.

The Presbyterians and Congregationalists, which were the two principal sections of the Protestant Dissenters, having shared in the disabilities as well as cruel treatment to which all Non-conformists were subjected for a considerable period before the Revolution, had not only been led to sympathize with one another in their common grievances, but even to approximate in church polity, the Presbyterians being compelled, by peculiar circumstances, to act upon the principles of Independency. In 1691, accordingly, the Presbyterian and Congregationalist ministers of London agreed to merge their differences, and to reduce all distinguishing names to that of United Brethren. A Profession of Faith was now drawn up, and given forth to the public under the title of "Heads of Agreement assented to by the United Ministers in and about London, formerly

called Presbyterian and Congregational." This important document was subscribed at the very outset by upwards of eighty ministers; and the union was cordially assented to by ministers of both denominations in all parts of the country.

Towards the close of the seventeenth century a controversy arose in England on the subject of justification, in consequence of the republication of the works of Dr. Tobias Crisp, a noted Antinomian. (See CRISPITES.) To satisfy the public as to their views on the disputed points, the United Ministers published a tract, entitled 'The Agreement in Doctrine among the Dissenting Ministers in London, subscribed Dec. 16, 1692.' Seventeen names were subscribed to the tract, and subsequently it received the unanimous sanction of the whole body. The thorough orthodoxy of the United Ministers is strongly attested also by Dr. Calamy in 1717, in his 'Brief but True Account of the Protestant Dissenters in England.' Their views on all doctrinal points appear, at that period of their history, to have been in harmony with the Thirty-Nine Articles of the Church of England, the Westminster Confession, and the Savoy Confession, as well as with the opinions of the Calvinistic divines of the synod of Dort.

It was specifically required by the provisions of the Toleration Act, that all Dissenting ministers should qualify for the exercise of their ministerial functions, by subscribing to the Thirty-Nine Articles, with some particular exceptions. Such a requirement was, of course, felt to be not in the least burdensome, so long as the opinions of the English Presbyterians continued to adhere to the doctrines of the Articles; but it unfortunately happened, that a most melancholy declension from sound Scriptural doctrine began to manifest itself among them a few years after Dr. Calamy had so strongly testified to their orthodoxy. One of the earliest avowed Arminians among the English Presbyterians was the celebrated Dr. George Benson, who was ordained at Abingdon in 1723, and afterwards became pastor of a congregation in Southwark in 1729. It was not, however, till Dr. Taylor of Norwich published his 'Scripture Doctrine of Atonement' in 1751, that Socinian tenets began to be openly broached in the English Presbyterian Church. The causes of the rapid influx of heresy into the body throughout the last century are thus sketched in a Pastoral letter issued by themselves in 1840: "Time would fail to enumerate all the steps, and to set in order the causes, by which this sore evil arose. Suffice it, for purposes of warning, to state, that one cause of this declension lay in the neglect into which our excellent standards were permitted to fall. No pledge was required of those entering the church, as ministers, that their teaching would be in accordance with that form of sound words; and little care was taken that those entering the church, as members, possessed a competent knowledge of their Scriptural contents. Another cause of declension lay in the early neglect, and gra-



dual renouncement, of the principles and provisions of the Presbyterian polity. The eldership fell into decay; sessions into disuse; and presbyteries into oblivion; while there existed no supreme court which might inspect, remedy, and control. In proportion as these Scriptural forms vanished, Scripture truths were lost. Deprived of those, and possessed of no other securities, congregations, when they ceased to be Presbyterian in government, ceased to be Presbyterian in doctrine: when the hedge was taken away, the boar from the forest entered, and wasted the vineyard at his pleasure. Socinianism, mournful to tell, has for a time usurped the pleasant places—unfairly arrogating to itself the Presbyterian name; while all that the name implies it has trodden under foot. Ichabod is written on its walls: for the glory is departed."

The result of the united operation of these deleterious influences was, that English Presbyterianism in doctrine, discipline, and government was found in the last century to have almost disappeared in many places where it had once been flourishing and influential; and even in those districts where it still existed, it was utterly feeble and inefficient. But this extensive decay was not the worst evil which had befallen Presbyterianism in England. Other denominations had taken possession of its churches and its endowments, and Unitarians had, in many cases, taken the name of Presbyterians, to give them a pretence in law for seizing and retaining endowments which had been left by godly Presbyterians for the maintenance of the gospel. To such an extent, indeed, had the evil grown, that until lately, to the south of the Tees, Socinianism and Presbyterianism were too often regarded as convertible terms.

Along with this extensive deviation from sound doctrine among the English Presbyterians there arose a strong feeling of discontent with the compulsory subscription of the Thirty-Nine Articles which the Toleration Act required from all Dissenters. The subject was discussed in various pamphlets, and at length, constrained by the force of public opinion, government passed an act in 1779, by which every preacher or teacher of any congregation, who scrupled to declare and subscribe his assent to any of the articles, was allowed to make and subscribe instead thereof, the declaration of Protestant belief, and was thereby entitled to similar exemptions. A subsequent statute renders qualifying in the case of Dissenters for the exercise of ministerial functions unnecessary, except in obedience to a legal requisition. But although forced subscription to the Articles was no longer required, the Protestant Dissenters, including the Presbyterians, still retained their own symbolic books which coincided in doctrine with the Thirty-Nine Articles. Up to this time both Presbyterians and Congregationalists were in the habit of requiring confessions of faith at ordinations, and on such occasions ministers of both denominations frequently took part in the religious services.

It is a gratifying fact that the Presbyterians of England have, within the last forty years, been enabled, in a great measure, to throw off the spiritual lethargy and death in which they were involved during the last century. In the course of that time, they have not only manifested a strong vitality, but asserted a denominational existence separate from Episcopacy on the one hand, and Congregationalism on the other. There are now about 160 orthodox Presbyterian places of worship, in various parts of England, but chiefly in the northern counties; many of them claiming for themselves a remote antiquity, even before the Revolution, and some as far back as the passing of the Act of Uniformity in 1662. "The spiritual death," says the younger Mc-Crie, "under which presbytery lay under during the last century, has been followed of late years with a blessed resurrection. Our Presbyterian Church in England is the native fruit of the revival of the spirit and the theology of the Reformation, which again was the revival of primitive Christianity. With Christianity as with its Author, 'one day is as a thousand years, and a thousand years as one day.' We make nothing of the thousand years that preceded the era of the Reformation. We claim an earlier antiquity than that which dates from the fifth century; and on the true principle of apostolic succession, which is to be traced, not by a line of dying men, but by the line of living light, flowing from 'the Word of God which liveth and abideth for ever,' and flashing from time to time on the church, even during the Dark Ages, we claim to be a genuine branch of the apostolic Church of Christ." The cause of presbytery in England had, for a number of years, been making rapid progress, and in 1836 unity was given to the body by the organization of "The Synod of the Presbyterian Church in England in connection with the Church of Scotland." Soon after this important step had been taken an application was made by the Presbyterian Church in England to the General Assembly of the Church of Scotland, wishing to be legally connected with that body. It was found, however, that no such union could be effected, it being impossible that the jurisdiction of the Established Church of Scotland could be extended to England, where Episcopacy is by law established. The subject was carefully discussed in several Assemblies, and at length an act was passed, "That they could not go beyond an interchange of friendly communications; at the same time assuring the synod in England of the warm and brotherly affection wherewith their church regards it, and the earnest desire entertained by the Church of Scotland to co-operate to the utmost of their power in promoting the interest of the Presbyterian Church in England, to which they are bound alike by present ties, and by the grateful recollections of former days."

The eventful disruption which occurred in Scotland in 1843, extended its influence across the



Tweed, and a division took place among the English Presbyterians also, a small minority adhering to the Established Church of Scotland, while the great majority, both of ministers and churches, were disposed to favour the principles of the Free Church of Scotland. The synod of the English Presbyterians, however, felt that the time had now come when it was their duty to assert their independence of all other churches whatever, and to maintain their position as a separate and independent section of the Church of Christ. In 1844, accordingly, a resolution was passed by the synod, that "in all acts of intercourse with another branch or other branches of the Church of Christ, or in forming or maintaining a friendly relation with them, this church shall assert, provide for, and maintain its own freedom and independence in all matters spiritual." In the overture on independence passed at this time, the name or style of the body was changed from "The Synod of the Presbyterian Church in England, in connexion with the Church of Scotland," to that of "The Presbyterian Church in England." While the synod judged it right to issue a declaration of independence, they have uniformly since the disruption fraternized with the Free Church. A Theological College was also instituted in 1844, for training young men for the holy ministry in connection with the English Presbyterian Church. This seminary has received a considerable impulse, and no small prestige by the appointment, in 1856, of Dr. Thomas McCrie to the chair of systematic theology and ecclesiastical history. The year 1844, which forms a memorable era in the history of the Presbyterian Church in England, saw the scheme for foreign missions instituted, which has been so signally blessed. The first mission-field selected for their operations was China, and Mr. W. C. Burns was ordained and set apart in 1847 as their first missionary. The labours of this devoted herald of the cross have been eminently successful, and three other missionaries of kindred spirit have been sent to labour in China. A mission has also been established at Corfu. The question as to the introduction of instrumental music into Presbyterian churches has recently been discussed in the synod, as well as in some of the presbyteries, and a decision has been adopted prohibiting the use of the organ in any congregation without the express sanction of the supreme court of the church.

Besides the seven presbyteries of the English Presbyterian synod, which holds an independent position, not being ecclesiastically connected with, or in any degree dependent upon, any other church, there are five presbyteries in England containing seventy-six congregations belonging to the United Presbyterian Church; and the Established Church of Scotland has three presbyteries in England,—that of London, containing five congregations; that of Liverpool and Manchester, containing five congregations; and that of the North of England, containing five congregations.

**PRESBYTERIAN SYNOD OF SECEDERS IN IRELAND.** This denomination of Christians was formed by a union, which was effected in 1818, between the two sections of the Secession Church in Ireland, the Burghers and Antiburghers. From the commencement of the present century negotiations had been carried on with a view to the accomplishment of this most desirable object; but such negotiations had uniformly failed, from the circumstance that the Antiburghers, who were subject to the general synod in Scotland, had been prevented by that court from taking effective steps in the matter. At length, however, they resolved to act independently of the Scottish judicatory, and the two synods of Seceders in Ireland, having agreed upon a basis of union, met at Cookstown on the 9th of July 1818, and formed themselves into one body under the designation of "The Presbyterian Synod of Ireland, distinguished by the name Seceders." The ministers of the united synod at this period amounted in number to 97. The basis on which the union rested consisted of the six following points:—

"1. To declare their constant and inviolable attachment to their already approved and recognized standards, namely, the Westminster Confession of Faith, Larger and Shorter Catechisms, Directory for Worship, and Form of Presbyterian Church government, with the Original Secession Testimony.

"2. That, as they unite under the banner of a testimony, they are determined, in all times coming, as their forefathers have set them the example, to assert the truth when it is injured or opposed, and to condemn and testify against error and immorality whenever they may seem to prevail.

"3. To cancel the name of Burgher and Antiburgher for ever, and to unite the two synods into one, to be known by the name 'The Presbyterian Synod of Ireland, distinguished by the name Seceders.'

"4. To declare their insubordination to any other ecclesiastical court, while, at the same time, they do hereby signify their hearty inclination to hold a correspondence with their sister Church in Scotland or elsewhere, for their mutual edification; but think it expedient not to lay themselves under any restrictions as to the manner of said correspondence.

"5. To allow all the presbyteries and congregations in their connection to bear the same name, and, in the meantime, stand as they were before the coalescence.

"6. Carefully to preserve all the public records or the two synods from their formation in this kingdom till the present day."

This union was the means of imparting considerable strength and vigour to the Secession Church in Ireland. A home mission was now commenced, and the cause of Presbyterianism began to flourish in various towns and villages where it had been hitherto unknown. The whole proceedings of this church were characterized by a high regard to purity of doctrine, and the advancement of vital religion. The

Irish Presbyterian Church, on the contrary, had long been hindered in its progress by the prevalence of Arian and Socinian doctrines, both among its ministers and people. By the Divine blessing, however, they were at length enabled to rid themselves of the New Light party; and to secure uniformity of teaching in the church, they passed an overture requiring absolute subscription to the Confession of Faith. The general synod was now, in almost all respects, assimilated to the Irish Secession Church, and the proposal of a union between the two was seriously entertained. And an arrangement in regard to the *Regium Donum* made in 1838, paved the way for its completion, government having in that year agreed to equalise the bounty, and on certain conditions to grant £75, late Irish currency, per annum, to every minister connected with the two synods. Being thus placed on an equal footing by the government, and being now agreed both in doctrine and church polity, the great obstacles to a complete incorporation of the two churches were thus removed.

The first movement towards union had taken place among the theological students of both churches attending the Belfast Academical Institution, who had established among themselves a united prayer-meeting. The desire for union, and a strong feeling of its propriety, rapidly spread both among ministers and people. Memorials on the subject, accordingly, were presented to the synod of Ulster, and the Secession synod, at their respective meetings in 1839. Committees were appointed by the two synods, and the matter having been fully considered and preliminaries adjusted, the final act of incorporation took place at Belfast on the 10th of July 1840, the united body taking to itself the name of the *Presbyterian Church in Ireland*. See IRISH PRESBYTERIAN CHURCH.

PRESBYTERIAN CHURCH (UNITED). See UNITED PRESBYTERIAN CHURCH.

PRESBYTERY, an ecclesiastical court in Presbyterian churches in Great Britain, Ireland, and America. In the Reformed churches on the Continent, it generally receives the name of *Classis*. A presbytery consists of all the ministers within the bounds of a particular district, and of representatives from the kirk-sessions or consistories in the district. Every kirk-session is entitled to send one elder, and the roll of the presbytery is made up every half-year, at the first meeting after the provincial synod, when new elders are returned, and the extracts of their election are produced. A new moderator of presbytery is then also chosen, who must be a minister, and he is generally elected according to a system of regular rotation. It is the province of a presbytery to judge in all references for advice, and all complaints and appeals that come from the kirk-sessions within the bounds. Besides being a court of appeal from the inferior judicatory, it is bound to inspect carefully the personal conduct and pastoral

labours of every minister within its bounds, and when necessary to admonish, suspend, or even depose. It belongs to presbyteries to grant licenses to preach the gospel, and to examine and judge of the qualifications of those who apply for them; to take cognizance of all preachers resident within their bounds, and to give them certificates of character when proposing to reside within the bounds of another presbytery. When a ministerial charge becomes vacant by the death, resignation, or removal to another charge of its regular pastor, it devolves upon the presbytery to supply religious ordinances during the vacancy; and before the charge can be permanently filled up, the individual appointed or elected must be tested as to his qualifications by the presbytery, and must receive from them ordination if previously unordained, or induction and admission if previously ordained. The presbytery holds frequent and stated meetings, according as circumstances may require, and each meeting is opened and closed with prayer. In any emergency it is in the power of the moderator, on his own responsibility, or on receiving a written requisition from several members, to call a *pro re nata* meeting of presbytery. In Presbyterian churches, where the supreme court consists of delegates, it belongs to each presbytery to elect ministers and elders to represent them in that court. All the proceedings of the presbytery must be duly minuted by the clerk, and are subject to the review of the provincial synod.

PRESENCE (BREAD OF THE). See SHEW-BREAD.

PRESENTATION, the act of a patron nominating an individual to be instituted by the ecclesiastical authorities to a benefice in his gift. The greatest part of the benefices in England are presentative. The presentation must be put into the hands of the bishop within 182 days after the living is vacant, and if he fails to do so the right of presentation lapses to the bishop; if the bishop fails to collate within half a-year more, it lapses to the archbishop, and failing him to the sovereign, who, however, is not restricted to a limited time. With the exception of a very few the parish churches in Scotland are presentative. Six months are allowed the patron by law to make his selection, and if he fails to present within the prescribed time the right of presentation falls *tanquam jure devoluto* into the hands of the presbytery. A patron, in order to present to a vacant parish, must qualify to government, and an extract of his having done so must be laid on the table of the presbytery along with the presentation.

PRESENTATION OF THE VIRGIN, a festival observed by the Romish Church on the 21st of November, in commemoration of the presentation of the Virgin Mary in the Temple by her parents to be educated. This festival appears to have been instituted somewhere about the twelfth century. It is observed also by the Greek Church.

PRESIDENTS. See OVERSEERS (JEWISH).



PRE'TAS, sprites or hobgoblins among the *Buddhists* in Ceylon. They are believed to inhabit a hell, called *Lókántarika*. In appearance they are extremely attenuated like a dry leaf. There are some *prétas* that haunt the places near which they once lived as men; they are also found in the suburbs of cities, and in places where four ways meet. Their bodies are represented as being twelve miles high, and they have very large nails. On the top of the head there is a mouth about the size of a needle's eye. They continually think with sorrow on their fate, from not having acquired merit in former births; they are now tormented without ceasing by hunger and thirst, and have not the power of obtaining merit.

PREVENTION, a term used in the canon law to denote the right which the Pope claims of setting aside the rights of ordinary collators, and appointing to their benefices himself. Romish divines allege that his Holiness, being the source of all ecclesiastical authority, may lawfully resume the right of collation whenever he chooses.

PRIAPUS, a god worshipped in later times among the Greeks, more especially at Lampsacus, on the Hellespont, as the god of fertility. He is said to have been the son of Dionysus, or as others think, of Adonis and Aphrodite. This god corresponds to the *Linga* of the Hindus, and was worshipped with offerings of the first-fruits of gardens, vineyards, and fields.

PRIEST, a sacred officer to whom it belongs to offer sacrifices and preside over the different rites and ceremonies of religion. In the earliest ages the first-born of every family, the fathers, the princes, and kings were priests. When the Israelites departed from Egypt, however, the priesthood was confined to one tribe, that of Levi; and it consisted of three orders, the high-priest, the priests, and the Levites. The high-priest and the ordinary priests were chosen exclusively from the family of Aaron. It was the duty of the priests to serve at the altar, preparing the victims for sacrifice, and offering them up on the altar; they kept the fire on the altar of burnt-offering continually burning, and the lamps of the golden candlestick perpetually lighted; they baked the shew-bread, and changed the loaves every Sabbath-day. A priest came into the sanctuary every morning and evening carrying a smoking censer, which he set upon the golden table.

The priests, in the times of David, Solomon, and the succeeding kings, till the Babylonish captivity, were divided into twenty-four classes; and though only four classes returned from Babylon, these were again divided into twenty-four classes, one of which went up to Jerusalem every week to discharge the duties of the priesthood, and they succeeded one another regularly on the Sabbath-day. An entire family was appointed to offer daily sacrifices, and as each family consisted of a number of priests, they drew lots for the different offices which they were to perform.

The Jewish priesthood being confined to certain families, each one was required to establish his line of descent, and hence the genealogies of the priests were carefully preserved in the Temple. It was indispensable for every one who aspired to the office of a priest, that he should be of unblemished character, and free from any bodily defect. The prescribed age for entering upon the priesthood in the early period of the Jewish polity, was thirty years of age, but in later times it was twenty years. No other ceremony seems to have been performed at their consecration than what is termed, "filling their hands," that is, simply making them engage in their sacred duties. When employed in the service of the altar they were clothed in a peculiar dress, consisting of a coat, a girdle, and a mitre. In the case of Hebrew, as well as Egyptian priests, the feet were uncovered in token of deep humility and reverence. The Jewish priests were wont to be consulted as interpreters of the law, and also as judges in cases of controversy. In times of war they accompanied the army, bearing the ark of the covenant, sounding the sacred trumpets, and encouraging the soldiers to deeds of bravery. That they might devote themselves wholly to their sacred duties, they were not allowed to engage in secular employment, and for them, as well as the Levites, a regular maintenance was provided. Thirteen Levitical cities, with their suburbs, were set apart as a residence for the priests, while their maintenance was derived "from the tithes," as we are told, "offered by the Levites out of the tithes by them received from the first fruits, from the first clip of wool when the sheep were shorn, from the offerings made in the Temple, and from their share of the sin-offerings, and thanksgiving-offerings sacrificed in the Temple, of which certain parts were appropriated to the priests. Thus in the peace-offerings, they had the shoulder and the breast, (Lev. vii. 33, 34;) in the sin-offerings they burnt on the altar the fat that covered certain parts of the victim sacrificed, but the rest belonged to the priests. (Lev. vii. 6, 10.) To them also was appropriated the skin or fleece of every victim; and when an Israelite killed an animal for his own use, there were certain parts assigned to the priests. (Deut. xviii. 3.) All the first-born also, whether of man or beast, were dedicated to God, and by virtue of that devotion belonged to the priests. The men were redeemed for five shekels (Numb. xviii. 15, 16); the first-born of impure animals were redeemed or exchanged, but the clean animals were not redeemed. They were sacrificed to the Lord; their blood was sprinkled about the altar, and the rest belonged to the priests; who also had the first-fruits of trees, that is, those of the fourth year, (Numb. xviii. 13; Lev. xix. 23, 24,) as well as a share of the spoils taken in war."

PRIEST (HIGH). See HIGH-PRIEST.

PRIESTS (ROMISH). It is generally regarded by Protestant churches as derogatory to the honour of



Christ as the sole Priest and Mediator of the Christian dispensation, to maintain that any man is invested with the priestly office, and performs its proper work. Such an appellation, applied as it sometimes has been, and still is, to Christian ministers, seems to imply that Christ did not fully accomplish the design of his office, and destroys the analogy between him and Melchisedek. (See MELCHISEDEK, ORDER OF.) Yet a few of the ancient Christian writers, particularly Optatus, gives bishops, presbyters, and deacons, the title of priests, chiefly on the ground that they ministered publicly by God's appointment in holy things. The Church of Rome, however, calls her ministers priests, and affirms that they perform the proper work of the priesthood by offering sacrifices to God. Thus Dens defines the priesthood, "A sacred order and sacrament, in which power is conferred of consecrating the body of Christ, of remitting sins, and of administering certain other sacraments." The council of Trent declares the priest to be the generic term under which are contained priests of the first and second order, namely, bishops and presbyters.

The ordination of a Romish priest is thus summarily described by Mr. Lewis from the Pontificale Romanum: "The bishop lays both his hands on his head; the other priests present, doing the same, of whom three are, or should be, present in their robes called planets. Raising his hands, and stretching them over the candidate, he offers the ordination prayer. He then invests him with the stole in the form of a cross, and with the chasuble. The hymn, 'Veni Creator Spiritus,'—'Come Creator Spirit,' is sung, when the bishop, dipping his thumb in the sacred oil, anoints each hand with its joints after the manner of a cross, saying, 'Vouchsafe, O Lord, to consecrate and sanctify these hands by this unction, and by our benediction; and whatever he shall bless, may it be blessed; and whatever he shall consecrate, may it be consecrated and sanctified.' The chalice, with the wine, and water, and paten upon it, and a host, are then delivered to him, saying, 'Receive power to offer the sacrifice of God, and to celebrate mass for the living and the dead.' The priest then kisses the hand of the bishop, and receives from him the host; the bishop saying, 'May the body of our Lord Jesus Christ preserve you to eternal life.' The apostles' creed is now repeated, after which the bishop again puts both his hands on his head, saying, 'Receive the Holy Spirit, whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained.' Then he is invested with the chasuble, and kneeling before the bishop, he places his folded hands between the hands of the bishop, who says, 'Dost thou promise to me, and to my successors, reverence and obedience?' to which the priest replies, 'I promise.'"

The duties to which the Romish priest is thus solemnly set apart are these: (1.) To administer the sacrament of the eucharist, and to celebrate mass.

(2.) To bless both persons and things, and to pray for others. (3.) To preside over and govern under the control of the bishop, the inferior clergy and people. (4.) To preach. (5.) To baptize and to administer the other sacraments, except confirmation and ordination. (6.) To remit and retain sins in the sacrament of penance.

PRIMATES (CHRISTIAN). In the ancient church bishops venerable for age, or personal dignity, sometimes received the name of primates. The distinction, however, between honorary primates and primates in power, was very early made. In Africa the senior bishop and the bishop of Carthage were each respectively styled primate of all Africa. The term *primate* was often the same in signification as *archbishop*, *metropolitan*, and *patriarch*. In the eighth and ninth centuries the chief dignitaries of a province or empire were generally termed *primates*. The division of England, in the twelfth century, into two ecclesiastical provinces, led to the introduction of primacies into that country. The archbishop of Canterbury receives the title of primate of all England, and the archbishop of Armagh, primate of all Ireland. See METROPOLITANS, PATRIARCH (CHRISTIAN).

PRIMATES (JEWISH). The patriarchal dignity, as we have already found in the article *Patriarch (Jewish)*, was abolished among the western Jews in the fifth century. To the patriarchs succeeded the primates, with a somewhat different jurisdiction and authority. The patriarchs were hereditary, but the primates were elective, being chosen by the votes of the people. These primates appear to have been appropriated to the government of a particular province. Each province supported its own primate by means of the ancient tribute-money, which the patriarchs had been accustomed to receive. But by an edict of Theodosius the younger, that tribute was consigned to the imperial treasury of Rome, and collected by the Roman officers. Thus the office of primate among the Jews came to an end.

PRIME. See CANONICAL HOURS.

PRIMIGENIA, a surname of *Fortuna*, under which she was worshipped at Præneste, and on the Quirinal at Rome.

PRIMINISTS. See DONATISTS.

PRIMITIVE METHODISTS. See METHODIST (PRIMITIVE) CONNEXION.

PRIOR, the head or superior of a *priory*. He is inferior in dignity to an ABBOT (which see). Where there are several priors there is one who is superior to the rest, and is termed *grand-prior*.

PRIORY, a convent inferior in dignity to an ABBEY (which see).

PRISCILLIANISTS, a sect which arose in the fourth century in Spain, deriving its name from its founder, Priscillian, whose eloquence and austere habits procured for him numerous followers, including some bishops. The doctrines of the sect, which in many respects resembled those of the MANI-

MEANS (which see), were condemned by a synod which assembled at Saragossa A. D. 380. The persecution to which the Priscillianists were in consequence exposed only roused them to adopt more decisive measures for establishing their party. The secular power was now called in to repress them, and an imperial rescript was procured condemning Priscillian and all his adherents to exile. They were afterwards accused A. D. 384 before the Emperor Maximus, when Priscillian and several of his followers were condemned and executed at Treves, this being the first instance of a heretic being punished with death by the solemn forms of law. Notwithstanding the loss of their founder, the Priscillianists actively propagated their opinions in Spain and Gaul, and even in the sixth century remnants of the sect were found in these countries. The general object of the Priscillianist system is described by Dr. Hase, as having been "by unusual self-denials and efforts to release the spirit from its natural life." It is difficult to ascertain the real doctrines of the sect, which, however, consisted probably of a mixture of Gnostic and Manichean errors. They seem to have held the eternity of matter, and that the soul is a particle of the divine nature separated from the substance of God; that the human body was the work of the devil, and that all the changes in the material universe originated from the evil spirits. They denied the reality of the birth and incarnation of Christ, as well as the personal distinction of the three Persons in the Godhead. They disbelieved the resurrection of the body. Notwithstanding these and other errors, their conduct was strictly moral, and their manners austere.

PRIVATE JUDGMENT, the right which Protestants claim of each man reading the Bible for himself, and forming his own judgment of its meaning. In their view he is not only allowed, but is bound to exercise his own judgment as to the interpretation of the statements of Scripture, looking for the guidance of the Holy Spirit, who is the infallible teacher of all true believers, and who is promised to "guide them into all truth." The Romish Church denies the right of any man to exercise his private judgment even as to the sense of Scripture. On this point the council of Trent thus decrees, "In order to restrain petulant minds the council farther decrees, that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the Sacred Scriptures to his own sense of them, contrary to that which hath been held, and still is held, by holy mother church, whose right it is to judge of the true meaning and interpretation of Sacred Writ, or contrary to the unanimous consent of the fathers, even though such interpretation should never be published. If any disobey let them be denounced by the ordinaries, and punished according to law." From the terms of this decree, it is plain that Romanists hold that their church alone is entitled to

judge of the true meaning and interpretation of Sacred Scripture. And to the same effect the creed of Pope Pius IV. declares, "I also admit the Holy Scriptures according to that sense which our holy mother the church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures. Neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers." In opposition to such doctrines as these the Word of God explicitly teaches, that every man is bound to judge for himself of the true meaning of Scripture. Thus 1 Thess. v. 21, "Prove all things; hold fast that which is good." Acts xvii. 11, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Mark xii. 24, "And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?" Luke xvi. 29, "Abraham saith unto him, They have Moses and the prophets; let them hear them." Is. viii. 20, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

The popish theory goes to destroy individual responsibility, but in alleging herself to be the appointed interpreter of Scripture, the Church of Rome is obliged to concede the right of private judgment so far as to enable us to determine for ourselves from the Divine Word that we are bound to submit our understandings to her guidance in spiritual things. And the misfortune is, that if she concedes the right and the duty, nay, even the necessity of the exercise of private judgment to any extent whatever, her theory falls to the ground. Dr. Whately shows this in a very striking manner in a passage which we extract from his 'Cautions for the Times': "A man who resolves to place himself under a certain guide to be implicitly followed, and decides that such and such a church is the appointed infallible guide, does decide, on his own private judgment, that one most important point, which includes in it all other decisions relative to religion. And if, by his own showing, he is unfit to judge at all, he can have no ground for confidence that he has decided rightly in that. And if, accordingly, he will not trust himself to judge even on this point, but resolves to consult his priest, or some other friends, and be led entirely by their judgment thereupon, still he does in thus resolving, exercise his own judgment as to the counsellors he so relies on. The responsibility of forming some judgment is one which, however unfit we may deem ourselves to bear it, we cannot possibly get rid of, in any matter about which we really feel an anxious care. It is laid upon us by God, and we cannot shake it off. Before a man can rationally judge that he should submit his judgment in other things to the Church of Rome, he must first have judged, 1. That there is a God; 2. That Christianity



comes from God; 3. That Christ has promised to give an infallible authority in the church; 4. That such authority resides in the Church of Rome. Now, to say that men who are competent to form sound judgments upon these points are quite incompetent to form sound judgments about any other matters in religion, is very like saying, that men may have sound judgments of their own before they enter the Church of Rome, but that they lose all sound judgment entirely from the moment they enter it."

PROBABILISTS and PROBABILIORISTS. See CASUISTS.

PROCESSES, the formal acts, instruments, bulls, and edicts of *canonization* in the Romish Church.

PROCESSION (THE) OF THE HOLY GHOST, the relation of the Holy Spirit to the Father, according to the Greek Church, or to the Father and the Son, according to the Latin Church. The term is founded upon these words of Christ, John xv. 26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Like the expression, "the generation of the Son," the analogous expression, "the procession of the Holy Spirit," implies, that he has received his essence from the Father. This mode of expression is common in the writings of the fathers, and as while the Scripture speaks of the Spirit proceeding from the Father, it nowhere speaks of the Spirit proceeding from the Son, the Greek fathers refused to recognize the double procession, and preferred to adhere strictly to the language of Scripture. After Macedonius had broached his heresy denying the Divinity of the Holy Ghost, the council of Constantinople, A. D. 381, made an addition to the article of the Nicene creed, "I believe in the Holy Ghost;" enlarging it thus, "I believe in the Holy Ghost, the Lord, the Author of life, who proceeds from the Father." This creed was accepted by the Catholic Church, and it was afterwards enacted by the council of Ephesus, that no addition should be made to it. But in course of time the question began to be discussed in the West, whether the Holy Ghost proceeded from the Son as well as from the Father, and the Latin Church having decided in favour of the double procession, a new article was inserted in the creed, "We believe in the Holy Spirit proceeding from the Father and the Son." A violent controversy, accordingly, arose between the Greek and Latin churches, which at length terminated in their open separation from each other's communion. See FILIOQUE, HOLY GHOST.

PROCESSIONS, sacred ceremonies in which clergy and laity march in regular order to some place of worship. The practice of religious processions is of Pagan origin, being generally observed both among the ancient Greeks and Romans in honour of some god. On occasions of public calamity or of public rejoicing, it was customary among the Romans to order solemn processions to be made to the

temples in order to invoke the assistance of the gods, or to thank them for blessings received. The first processions mentioned in the history of the Christian Church are those which were originated at Constantinople by Chrysostom. The Arians being obliged to hold their meetings for public worship outside the town, were in the habit of walking thither in company, morning and evening, singing hymns. To outdo the heretics, Chrysostom instituted solemn processions, in which the clergy and people marched by night carrying crosses and torches, and chanting prayers and hymns. From this period the custom of religious processions was introduced first among the Greeks, and afterwards among the Latins. In the Greek Church processions are not unfrequent in which images of the Virgin or other saints are carried. But in Romish countries such processions abound, one of the most solemn being the procession of the host or holy sacrament, on *Corpus Christi* day, when the consecrated wafer is carried about in procession to be adored by the multitude. See CORPUS CHRISTI (FESTIVAL OF).

PROCLIANITES, a branch of the MONTANISTS (which see), the name being derived from their leader, Proclus, or Proculus.

PROCTORS, the representatives of the clergy of the Church of England in *convocation*. These are elected by the clergy of the several archdeaconries before the meeting of parliament.

PRODICIANS, a heretical sect of the second century, named from their leader, Prodicus. "They maintained," says Neander, "they were sons of the Supreme God, a royal race; and therefore bound to no law, since kings were under none. They were the lords of the Sabbath, the lords over all ordinances. They made the whole worship of God to consist, probably, in the inner contemplation of divine things. They rejected prayer, and perhaps all external worship, as suited to those limited minds only which were still held in bondage under the Demiurge; and they were in the habit of appealing to the authority of certain apocryphal books which were attributed to Zoroaster." Prodicus is placed by Baronius in A. D. 120, before Valentinus. His followers are sometimes confounded with the *Adamites*, and sometimes with the *Origenists*.

PRODIGES, wonderful appearances which were supposed among the ancient heathens to betoken some impending misfortune or calamity. These being regarded as marks of the anger of the gods, they were considered as calling for prayers and sacrifices. Whenever prodigies were seen the *pontifices* or priests proceeded to perform certain public rites by way of expiation. The fall of meteoric stones was accounted a prodigy, and almost all the others might be explained by peculiar natural phenomena, which in those ancient times were not understood.

PROEDROSIA, sacrifices, or as some allege, a festival offered to *Demeter* at seed-time, with the view of securing a bountiful harvest.



**PROGNOSTICS.** See **AUSPICES.**

**PRO-HEGOUMENOS**, the ex-superior of a Greek convent, who has completed his term of office, which is two years, and retires divested of nothing but his power and authority.

**PROLOCUTOR**, the chairman or president of convocation in England.

**PROMACHORMA**, a surname of *Athena*.

**PROMETHEIA**, a festival anciently celebrated at Athens in honour of Prometheus. It was one of the five Attic festivals in which there was a torch-race, commencing from the altar of Prometheus in the Ceramicus to the city.

**PRONÆA**, a surname of *Athena*, under which she was worshipped at Delphi.

**PRONAUS**, a surname of *Hermes*.

**PRONE**, the name given in old writers to the homily or sermon in the Romish Church.

**PRONO**, an idol of the ancient Sclavonians, worshipped at Aldenburgh in Germany. It was a statue erected on a column, holding in one hand a ploughshare, and in the other a spear and a standard. Its head was crowned, its ears prominent, and under one of its feet was suspended a little bell. Gerold, Christian bishop of Aldenburgh, destroyed this idol with his own hand, and cut down the grove in which it was worshipped.

**PRONUBA**, a surname of *Juno* among the ancient Romans, as being the goddess who presided over marriage.

**PROPAGANDA.** See **COLLEGE DE PROPAGANDA FIDE**, **CONGREGATION DE PROPAGANDA FIDE**.

**PROPHESYINGS**, religious exercises instituted by some of the pious clergy in the reign of Queen Elizabeth, for the purpose of advancing the knowledge of divine truth, and promoting the interests of vital religion. The designation was taken from 1 Cor. xiv. 31, "For ye may all prophesy one by one, that all may learn, and all may be comforted." In these prophesyings one presided, and a text previously selected was explained by one of the ministers to whom it had been assigned. At the close of his exposition each in turn gave his view of the passage: and the whole exercise was summed up by the president, who concluded by exhorting all to fidelity and diligence in the discharge of their sacred functions. These useful exercises were looked upon with jealousy and suspicion by the bishops, at whose instigation they were suppressed by the queen.

**PROPHET**, one who under the influence of divine inspiration predicts future events. The word first occurs in Scripture in Gen. xx. 7, where God says to Abimelech, "Restore the man his wife, for he is a prophet." From this passage it is plain, that Abimelech must have previously known the word, and his people having been of Egyptian origin, there can be no doubt that the term "prophet" must have had the same origin. In Egypt the superior priests were called prophets, in consequence of their privileged

intercourse with the gods. It is not improbable that in this extended sense Abimelech is called upon to regard Abraham; and in the same sense the Lord said to Moses, "Aaron thy brother shall be thy prophet," or, as it is rendered in the Chaldee, "thine interpreter," that is, thy mouth to reveal the mysteries of God made known to thee. The more restricted meaning of the word, however, is that in which it usually occurs in the Sacred Writings, namely, as one inspired to foretell future events. Among these the Hebrew prophets occupied a very high place, and their writings constitute a very important portion of the Old Testament. They form an unbroken line of holy and inspired men, extending through a period of more than a thousand years, counting from Moses to Malachi. "Prophecy," says the Apostle Peter, "came not of old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." The prophets in ancient times either proclaimed their sacred predictions in some public place in the audience of the people, or posted them up in a written form on some exposed place, as, for example, on the gates of the temple, that all who passed by might have it in their power to peruse them. They adopted also various external emblems to arouse the attention of the public, and impress solemn truths upon their minds. Thus, when calling the people to repentance, they would appear clothed in sackcloth, and wearing an aspect of deep humiliation. On one occasion we find Jeremiah with a yoke upon his neck; Isaiah walking abroad without his prophetic mantle, and with his feet unshod; Jeremiah breaking the potter's vessel, and Ezekiel removing his household stuff from the city,—all intended to indicate, by outward symbols, national calamities about to be inflicted by an angry God.

The ordinary duties of the prophets may be learned from various passages of the Old Testament. "Samuel was accustomed to pray for the people, (1 Sam. xii. 23,) and to guide their devotions at sacrificial feasts, (ix. 13;) and he was also accustomed to instruct them. (1 Sam. xii. 23.) But there is a passage in the history of Elisha which throws farther light upon this. The Shunammite said to her husband, 'Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to-day? it is neither new-moon nor Sabbath,' 2 Kings iv. 22, 23. Had it been either new-moon or Sabbath, there would have been nothing in her going; and why? The only good reason seems to be that, on these days, the people were to assemble in 'holy convocation.' And this makes it probable that the prophets, as well as the priests and Levites, were accustomed to instruct the people on these days. There were also some, it will be recollected, who were employed as the spiritual instructors and advisers of men in authority. It was thus that Nathan and Gad waited upon David,

—brought messages from the Lord; and they appear also to have written his life; and in a similar capacity also Isaiah acted, especially during the reign of Hezekiah. But that which constituted their main and leading character was, that they acted as the messengers of the Lord of hosts, rebuking on account of sin, exhorting to repentance, and revealing mercy. And no individual passages can so well illustrate their character in this respect as their recorded messages; and the whole collection of prophetic writings may be cited to this effect. For while they are intermixed with much that concerned after ages, they are mainly made up with addresses immediately applicable to the existing circumstances of Israel. And then as to their number, which is the only point remaining, it may be judged of from the following facts: First, that during the persecution of Jezebel, Obadiah, Ahab's governor, hid one hundred of them, putting them by fifties in so many caves. (1 Kings xviii. 13.) And secondly, that towards the end of the reign of Ahab, that monarch called together about four hundred (xxii. 6)."

It was not unusual in ancient Israel for individuals to consult the prophets in cases of domestic anxiety or national distress; and in doing so they invariably brought a present along with them according to their rank and wealth. Thus the prophet Abijah received from Jeroboam, by his wife, a present of ten loaves, and cracknels and a cruse of honey. The dress of the ancient prophets was simple and unostentatious. Elijah was clothed with skins, and wore a leathern girdle about his loins. And their food also was frugal and plain, consisting generally of bread, fruits, and honey. A false prophet was punished capitally, being stoned to death. The extraordinary prophets, of whom sixteen have left us writings in the Old Testament, speak of themselves as specially called of God, and preface their message by a "Thus saith the Lord."

**PROPHETESS**, a female prophet or seer, who was so called, not because she was able to predict future events, but because she was divinely inspired. Hence Deborah, Huldah, and Anna were made, in some degree, the organs of divine communications. In Numb. xii. 2, Aaron and Miriam are represented as saying, both of them together, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" Some regard the term prophetess as denoting a woman eminently skilled in sacred music, vocal and instrumental. In the East prophetesses have always been few in number, compared with the prophets. But it has uniformly been otherwise among the northern nations. The ancient Germans, for example, as well as the Gauls, had ten prophetesses for one prophet. "Hence also it was," says Mr. Mallet, in his 'Northern Antiquities,' "that nothing was formerly more common in the north than to meet with women who delivered oracular informations, cured the most inveterate maladies, assumed whatever shape they pleased, raised storms,

chained up the winds, travelled through the air, and, in one word, performed every function of the fairy art. Thus endowed with supernatural powers, these prophetesses being converted as it were into fairies or demons, influenced the events they had predicted, and all nature became subject to their command. Tacitus puts this beyond a dispute when he says, 'The Germans suppose some divine and prophetic quality resident in their women, and are careful neither to disregard their admonitions nor to neglect their answers.' Nor can it be doubted but that the same notions prevailed among the Scandinavians. Strabo relates that the Cimbri were accompanied by venerable and hoary-headed prophetesses, appalled in long linen robes most splendidly white."

**PROPHETS (FRENCH)**. See CAMISARDS.

**PROPHETS (SCHOOLS OF THE)**, colleges or schools for the training of such as were designed for the prophetic office, as well as for those who were already prophets. The first institution of this kind is generally supposed to have been presided over by Samuel. It was at Ramah in Mount Ephraim, the place of Samuel's ordinary residence, or perhaps rather at Gibeah, a place in the neighbourhood. Whether such schools continued during the reign of David and his immediate successors, does not appear, as no particular notice of them occurs till the time of Elijah, when, if ever they had been discontinued, they seem to have been renewed. At the translation of Elijah three such institutions existed, one at Gilgal, one at Bethel, and one at Jericho. The first appears to have been under the special care of Elisha after his master had been removed. From the comparison of several passages we learn that these schools of the prophets were seminaries of considerable extent, in which those who were under training for the prophetic office were carefully educated by men of piety and experience.

**PROPITIATORY**. See MERCY-SEAT.

**PROSELYTES**, literally strangers or foreigners, and when used in the Jewish sense, denoting those who, not being born Jews, were led to embrace the Jewish religion. Those who were Jews by birth, descent, or language, were termed Hebrews of the Hebrews, while those who were admitted as proselytes were uniformly held in inferior estimation. In the time of our Lord, the Jews, and more especially the Pharisees, were remarkably zealous in making proselytes to their religion. From various imperial edicts upon the subject, it is plain that there must have been a considerable number of proselytes. Some merely received the doctrines of Judaism without conforming to its rites, and even in particular cases retained the practice of Pagan worship; these were called proselytes of the gate. Others renounced wholly their ancient faith, and strictly observed circumcision and the ceremonial law; these were called proselytes of justice or righteousness. The distinction between these two classes of proselytes is generally admitted by the learned; but both Dr. Lardner and Dr. Dod-



bridge maintain, that there was only one kind of proselytes, and the former writer states that the notion of two sorts of proselytes is not to be found in any commentator before the fourteenth century. Proselytes of justice or of the covenant, as they were sometimes termed, were usually admitted by circumcision, baptism, and sacrifice, if they were males, and by baptism and sacrifice simply if females. Proselytes of the gate were not bound to observe circumcision or the other Mosaic rites, but merely the seven NOACHIC PRECEPTS (which see). These proselytes were not permitted like the others to worship in the same court of the temple with the Jews, but could only enter the court of the Gentiles, neither were they allowed to dwell in Jerusalem. They were much more numerous in all parts of the Roman Empire than the other proselytes, and were more easily persuaded to embrace Christianity.

PROSERPINA. See PERSEPHONE.

PROSES, hymns in the Roman Catholic Church, which are sung after the *Gradual* or *Introits*, and are characterized by an absence of all attention to the law of measure and quantity. To this class belongs the *stabat mater*. The use of proses was introduced, according to Dr. Burney, in the latter end of the ninth century.

PROSEUCHÆ, oratories or places of prayer among the ancient Jews. They were generally mere enclosures, in some retired spot, open above, and frequently shaded with trees. If connected with cities, as in the case of the oratory of Philippi, Acts xvi. 13, they were often situated by a river side, or on the sea-shore. "Questions have been raised," says the late Dr. Macfarlan of Renfrew, "as to the origin of these, and their being or not being the same with the synagogue. Philo and Josephus certainly speak of them and the synagogues as if they were substantially one. The former expressly declares that they were places of instruction. 'The places dedicated to devotion,' says he, 'and which are commonly called proseuchæ, what are they but schools in which prudence, fortitude, temperance, righteousness, piety, holiness, and every virtue are taught,—every thing necessary for the discharge of duty, whether human or divine.' As the writer's observations were chiefly confined to the Jews of Alexandria and other parts of Egypt, this description will chiefly apply to these. But there is no doubt, on the other hand, that where synagogues existed, and especially in Judea, they did, to some extent, differ. And we are, therefore, very much disposed to concur in the opinion, that the oratory was substantially and in effect a synagogue. But the latter was the more perfect form, and required, for its erection and support, special means. There was in every synagogue a local court, deriving its authority, at least in Judea, from the Sanhedrim; and there were office-bearers to be maintained; whereas, in the oratory, there does not seem to have been any very fixed or necessary form

of procedure. These might, for ought that appears, have been all or substantially all which belonged to the synagogue, or it might be little more than what we would call a prayer-meeting. And hence, perhaps, the reason of the prevalence of the one—the synagogue—in Judea, and of the other, in Egypt and other countries not subject to Jewish laws."

It is highly probable that *proseuchæ* existed long before synagogues. "It is remarkable," continues Dr. Macfarlan, "that the only places where Daniel is said to have been favoured with visions, during the day, were by the sides of rivers, (viii. 2—16; also x. 4, xii. 5—7, and ix. 21,) the very places where oratories were wont to be. Ezekiel also received his commission by one of the rivers of Babylon, and when 'among the captives' of Israel, (Ezek. i. 1.) And he afterwards mentions his having received visions in the same circumstances, (iii. 15, 16.) And Ezra also, when leading back Israel to the land of their fathers, proclaimed and observed a fast with them by the way; and as if to keep up the same tender associations, he assembled them by the river Ahava, where they remained three days, (Ezra viii. 15—32.) But the very finest illustration which occurs is that contained in the hundred and thirty-seventh Psalm—'By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us, required of us mirth, saying, Sing us one of the songs of Zion,' 1—3. The people of Israel were accustomed, in after-times, to make choice of the banks of rivers for their oratories, and this point of agreement is one of the grounds on which we are proceeding. But it will hold equally good, whether the Israelitish captives followed, in this, the example of their fathers, or whether, as is more probable, their circumstances in Babylon led to this choice. And it is not unlikely that this led to a similar choice in after-times, and particularly in foreign countries. The poor captives of Babylon had, perhaps, no other covering or even enclosure than the willows of the brook; and thus may they have been driven, when seeking to worship the God of their fathers, into the woody margins of Babylon's many rivers. And meeting in such places, as they had been accustomed to do in the oratories of their native land, it is not wonderful that many tender associations should be renewed."

After the return of the Jews from the Babylonish captivity, synagogue worship was much enlarged and improved, while oratories gradually diminished in number and importance. Hence, in later times, oratories were chiefly found in countries beyond the land of Israel. Under the Roman government, synagogues were discountenanced, but oratories, or places of meeting for devotional exercises, were generally permitted all over the empire. Dr. Lardner thinks that the synagogue mentioned in Acts vi. 9, was



really an oratory; and Josephus speaks of a very large one in the city of Tiberias. But it was chiefly in foreign parts that *proseuchæ* in later times were found. Josephus, in detailing the decree passed in favour of the Jews at Ialicarnassus, says, "We have decreed that as many men and women of the Jews, as are willing so to do, may celebrate their Sabbaths, and perform their holy offices according to the Jewish laws; and may make their *proseuchæ* at the sea-side according to the custom of their forefathers." Philo also speaks particularly of such erections in Egypt.

PROSPHO'RA, or oblation in the eucharist, as dispensed in the Greek Church. This loaf is made in a circular form, and is intended to represent the pence which Judas received for betraying his Lord and Master.

PROSTITUTION (SACRED). It is lamentable to observe to what extent immorality and indecency have characterized the religious rites of heathen nations both in ancient and modern times. This painful feature can be traced even among the Phœnicians, Babylonians, and other people of remote antiquity, who were in the habit of erecting tents adjoining the temples of their gods as residences for courtezans, who were supposed to be pleasing to their deities. Strabo states, that no fewer than 1,000 of these abandoned females were attached to the temple of *Aphrodite* in Corinth, and considered as an indispensable part of the retinue of the goddess. A command is given to the Israelites in Lev. xix. 29, which Bishop Patrick interprets of these religious prostitutions. The existence of companies of these wicked persons in the sacred groves and high places of the ancient Jews, may serve to account for the rendering which the Septuagint gives of the expression "high places" in Ezek. xvi. 39, by a term which in Greek denotes a place of indecent resort. The *Succoth-benoth*, literally "tabernacles of daughters," which the men of Babylon are mentioned in 2 Kings xvii. 30, as having made, are probably places of the same kind, being haunts of wickedness. The abominable practice of combining immorality with the worship of the gods appears to have continued down to the days of Constantine, as is evident from a passage in his life, written by Eusebius, where he mentions it in connection with the temple of Venus at Aphaca on Mount Libanus. Sacred prostitution forms an essential part of the religious worship paid to several of the Hindu deities, more particularly to *Shiva*, under different forms. See LINGA-WORSHIP.

PROTESTANTS, a name given to the adherents of the doctrines of the Reformation in the sixteenth century, derived from the famous protest tendered at the diet of Spires on the 19th April 1529. By the appointment of the Emperor Charles V. a diet had been assembled at that place, when a resolution was passed enjoining those states of the empire, which had hitherto obeyed the decree issued against Luther at Worms in 1524, to persevere in the observation

of it, and to prohibit the other states from attempting any farther innovation in religion, particularly from abolishing the mass, before the meeting of a general council. The elector of Saxony, the Marquis of Brandenburg, the Landgrave of Hesse, the Dukes of Lunenburg, the Prince of Anhalt, together with the deputies of fourteen imperial or free cities, entered a solemn protest against this decree as unjust and impious. On that account they were distinguished by the name of PROTESTANTS, an appellation which is now used in a much wider sense, to denote all those numerous churches and sects which protest on principle against the doctrines, rites, and ceremonies of the Church of Rome. The Protestants in this extensive signification of the term, include the Protestant Lutheran Churches holding the Confession of Augs-burg; the Protestant Churches holding the Gallic, Helvetic, and Belgic Confessions; the Protestant Episcopal Churches holding the Thirty-Nine Articles of the Church of England; the Protestant churches, most of them Presbyterian, adhering to the Westminster Confession, and the Congregationalist Churches to the Savoy Confession. Besides these there are other bodies of Protestants, such as the Society of Friends, the Methodists, and the Socinians or Unitarians, which cannot be classed under any of the above-mentioned churches.

PROTESTANT EPISCOPAL CHURCH OF AMERICA. See EPISCOPAL (PROTESTANT) CHURCH OF AMERICA.

PROTESTANT METHODIST CHURCH OF AMERICA. See METHODIST PROTESTANT CHURCH OF AMERICA.

PROTESTORS, a name given to the uncompromising adherents of the Solemn League and Covenant in Scotland in the days of Charles II. See COVENANTERS.

PROTESTORS, a small body of ministers and laymen who protested against the union formed in 1820, between the Burgher and Antiburgher sections of the Secession Church in Scotland, on the ground that it did not afford sufficient security for the maintenance of the public cause of the Secession. Having refused to acquiesce in the union, they formed themselves into a separate denomination under the name of the *Associate (Antiburgher) Synod*, commonly called *Protestors*. In 1827 they formed a union with the *Constitutional Associate Presbytery*, thus constituting the *Associate Synod of Original Seceders*. See ORIGINAL SECEDERS (ASSOCIATE SYNOD OF).

PROTHESIS, a small altar in the Greek churches. It stands on the left side of the grand altar, at the door of the sanctuary. To this altar the deacon conveys the bread and wine, placing the patin on the right side, and the chalice on the left. Then both the priest and the deacon make three profound reverences before the *prothesis*.

PROTOPAPAS, the arch-priest in the Greek Church who stands on the left hand of the patriarch. His dignity is entirely ecclesiastical; he administer

the holy sacrament to the patriarch at all high and solemn masses, and receives it from him. He is the head ecclesiastical dignitary not only with respect to his peculiar privileges, but to his right and title to precedence.

**PROTOPSALTES**, the chief singer or master of the choir in Greek churches.

**PROTOSYNCELLUS**, the vicar or assistant of a Greek patriarch, who generally resides along with him in his palace.

**PROVINCIAL SYNODS**. See **SYNODS** (PROVINCIAL).

**PROZYMITES** (Gr. *pro*, for, and *zumé*, leaven), a name applied by the Latin Church in the eleventh century to the adherents of the Greek Church, because they contended for the use of leavened or common bread in the eucharist. See **AZYMITES**, **BREAD** (EUCCHARISTIC).

**PRYTANEIUM**, the common house of an ancient Greek city or state in which a sacred fire was kept constantly burning in honour of *Vesta*. It was an appropriate building, where, in the name of the city or state, the magistrates, known as the *Prytanes*, brought suitable offerings to the venerated goddess. The fire-service observed in honour of *Vesta* was distinguished by the name of *Prytanistis*. The temple, which was called *Prytaneium*, was of a round form, in order, as some have supposed, to represent the figure of the earth, and according to others, to represent the centre of the universe. Plutarch thus speaks on the subject: "It is also said that Numa built the temple of *Vesta* where the perpetual fire was to be kept, in an orbicular form, not intending to represent the figure of the earth, as if that was meant by *Vesta*, but the frame of the universe, in the centre of which the Pythagoreans place the element of fire, and give it the name of *Vesta* and *Unity*. The earth they suppose not to be without motion, nor situated in the centre of the world, but to make its revolution round the sphere of fire, being neither one of the most valuable nor principal parts of the great machine. Plato, too, in his old age, is reported to have been of the same opinion, assigning the earth a different situation from the centre, and leaving that as the place of honour, to a nobler element." If the sacred fire in the *Prytaneium* was accidentally extinguished, or even if it continued burning, the vestal virgins invariably renewed it every year on the kalends of March, by collecting the solar rays in a concave vessel of brass. From the fire which was kept burning in the *Prytaneium* of the parent state, the sacred fire was supplied to each of its colonies or dependent states. Thucydides states, that before the time of Theseus, a *Prytaneium* was to be found in every city or state of Attica. The *Prytaneium* of Athens was originally built on the *Aeropolis*, but afterwards it stood near the *agora* or forum.

**PSALMISTÆ**, the singers, an order of the clergy in the primitive Christian Church. They appear to

have been instituted about the beginning of the fourth century, for the purpose of regulating and encouraging the ancient psalmody of the church. They were generally called canonical singers, because their names were enrolled in the canon or catalogue of the clergy; and from a canon of the council of Laodicea, we learn that they went up into the *Ambo* (which see), and sung out of a book. The *Psalmistæ* were not set apart to their office by imposition of hands or solemn consecration, but simply by the use of this form of words as it is in the canon of the fourth council of Carthage: "See that thou believe in thy heart what thou singest with thy mouth, and approve in thy works what thou believest in thy heart."

**PSALMODY**. See **MUSIC** (SACRED).

**PSALTER**, the book in which the Psalms are arranged for the service of the Church of England.

**PSATHYRIANS**, a party of *Arians*, who, in a council held A. D. 360, maintained that the Son was created out of nothing.

**PTOLOMAITES**, a branch of the *Valentinians* in the second century, who differed from *Valentinus* as to the number and nature of the *Æons*.

**PUCCIANITES**, the followers of one Puccius, who published a work in 1592, dedicated to Pope Clement VIII., in which he taught, that through the merits of the atonement of Christ man may be saved with only natural religion without faith in the peculiar doctrines of the gospel.

**PURGATORY**, a place in which, according to the Romish Church, souls are purged by fire from carnal impurities after death before they are received into heaven. The word is derived from a Latin verb signifying to cleanse or purify, and the doctrine itself is thus defined in the creed of Pope Pius IV., "I constantly hold that there is a purgatory, and that the souls therein contained are helped by the suffrages of the faithful." The council of Trent states the matter more fully, "Since the Catholic Church, instructed by the Holy Spirit from the Sacred Writings, and the ancient traditions of the fathers, hath taught in holy councils, and lastly in this ecumenical council, that there is a purgatory, and that the souls detained there are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the mass, this holy council commands all bishops diligently to endeavour that the wholesome doctrine concerning purgatory delivered unto us by venerable fathers and sacred councils be believed, held, taught, and every where preached by Christ's faithful." The belief of Romanists is, that the souls of just men alone are admitted into purgatory, that they may be cleansed from the remains of what are called venial sins. Accordingly, the Catechism of the council of Trent says, "In the fire of purgatory the souls of just men are cleansed by a temporary punishment, in order to be admitted into their eternal country, into which nothing that defileth entereth." Gieseler asserts, that the doctrine of purgatory was first sug-



gested by Augustine, the bishop of Hippo, towards the close of the fourth century. But the opinions of this eminent divine seem, on this particular subject, to have been vague and uncertain, and he throws out the notion as a mere hypothetical speculation, that fire may, as a temporary purification, be applied to some in the interval between death and the general judgment. From the hesitation and doubt with which Augustine speaks in regard to purgatory, it seems plain that, in the beginning of the fifth century, no such doctrine was held to be a settled theological dogma. It must be admitted that several, both of the Greek and Latin fathers, held the doctrine of a middle state, in which the soul exists between death and the resurrection, and a similar doctrine was prevalent among the ancient heathens. But not until the days of Gregory the Great does "the existence of a purgatorial fire for certain light transgressions," come to be stated as a formal article of faith. Its belief, however, obtained no general establishment for ages after the pontificate of Gregory. The doctrine that papal indulgence extended over purgatory was first maintained by Alexander Halesius and Thomas Aquinas. The council of Florence decreed, in A. D. 1439, that "the souls of the righteous receive a perfect crown in heaven, so far as they are spirits; that those of sinners endure unalterable punishment; and that those between the two are in a place of torment; but whether it be fire, or storm, or anything else, we do not dispute." The general opinion of Romish writers is, that the punishment of purgatory is inflicted by material fire of the same nature with our elementary fire, and this punishment is believed to be a satisfaction to the justice of God. In short, the Romish doctrine of purgatory is, that it is a place, and not merely a state of suffering; that it is not merely a state of internal compunction or remorse, but a place in which is endured actual and outward suffering; that it is a prison; that in it there is a real fire; that souls there detained are tortured as well as cleanse, and that the souls of the pious only—truly penitent and justified sinners—enter that temporary but dreadful abode.

This Romish dogma is attempted to be supported by a variety of Scripture passages. The chief prop, however, upon which the advocates of purgatorial punishment rely, is a text in the Apocrypha, 2 Mac. xii. 32—46, where we find an account of the conduct of Judas Maccabeus, after his victory over Gorgias, the governor of Idumea. Besides, however, the book from which this text is taken being uninspired, and not even pretending to inspiration, there is nothing in the text itself which can fairly be considered as favouring the existence of the Romish purgatory. There are, however, several texts in the inspired Word of God, which are wont to be adduced in support of the doctrine of purgatorial fire. Dr. Blakeney quotes and comments upon some of the most important as follows: (1.) Matth.

v. 25, 26, "Agree with thine adversary quickly whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." "If this refer to spiritual matters at all, it proves that the sinner is a debtor to God—the creditor. He is cast into prison till he pay the uttermost farthing,—which is for ever; because he has nothing to pay. The use of the word 'till,' does not necessarily imply a definite or temporary confinement; for the Douay Bible, in its comment on Matth. i. 25, quotes various texts to show that it refers to 'what is done, without any regard to the future.' For instance, 'I am till you grow old. Who dare infer,' says the Douay Bible, 'that God should then cease to be?'

"Besides, the Romanist cannot consistently prove anything by this passage, for the fathers disagree in their views of it. Where is the 'unanimous consent' of the fathers? Where the infallible sense of the church?

"2. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.' (Matth. xii. 32.)

"The parallel passages, however, in Mark iii. 29, and Luke xii. 10, show that the expression, 'neither in this world, nor the world to come,' in Matthew, is a strong mode of stating the truth, that he hath never forgiveness. But again, if, according to his passage, sins are forgiven in purgatory, how, according to Matth. v. 25, 26, is the uttermost farthing paid? If the debt be paid, it cannot be forgiven.

"'Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.'

"'If any man's work abide which he hath built thereupon, he shall receive a reward.'

"'If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire.' (1 Cor. iii. 13, 14, 15.)

"1. This text cannot refer to purgatory. The fire spoken of, tries; purgatory purifies. 2. It is said that 'every man's work shall be tried,' (ver. 13.) If this referred to purgatory, it would prove that every man must go there, which is not the doctrine of the Church of Rome, else saints might be in purgatory even when invoked. 3. The apostle refers alone to the work of ministers as builders of the Lord's visible temple, (verses 5, 9, 10,) not to the work of Christians in general. 4. The fire of tribulation, and the fiery ordeal of judgment at last, (2 Thess. i. 7, 8,) shall prove whether ministers have built upon the foundation, either wood, hay, and stubble—unbelievers; or gold, silver, and precious stones—believers. 5. If the minister's work abide, he shall



receive a reward, 'the joy and crown of rejoicing.' If not, he shall suffer loss in much of his anticipated joy, though he himself shall be saved. 6. The fathers are disagreed on this passage. Where is 'their unanimous consent?' Where is the infallible sense of the church?

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

"By which also he went and preached unto the spirits in prison?"

"Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.' (1 Pet. iii. 18, 19, 20.)

"1. This can have no reference to the supposed prison of purgatory. Those who are guilty of mortal sin, do not go to purgatory. But those to whom Noah preached, were guilty of mortal sin, for they were incredulous, according to the Douay version of the passage; therefore they did not go to purgatory. 2. Christ preached by the Holy Spirit to the antediluvians, 'Quickened by the Spirit, by which also he went and preached,' &c. This implies that He did not preach in person. 3. He preached by the Spirit in Noah, who is therefore called 'a preacher of righteousness.' 4. The prison must mean either the prison of sin in which they were confined when alive, or the prison of hell, in which, being incredulous, the antediluvians were when Peter wrote. These texts alleged in favour of purgatory, are so little to the point, that some Roman Catholics endeavour to prove the dogma by the authority of the Church alone."

Considerable doubts are entertained by Romish writers as to the actual site of purgatory, but the prevailing opinion is that of Dens, that it is under the earth and adjoining to hell. Out of the doctrine of purgatorial torment arises the practice of praying for the dead, and that of the sacrifice of the mass as available both for the living and the dead. Hence also the doctrine of *Indulgences*, which the Pope claims the power of dispensing, in order to mitigate the pains of purgatory.

The doctrine of purgatory, which forms so prominent an article of the Tridentine creed, was condemned by the second council of Constantinople, and is rejected by the Eastern Church; although it is a well-known fact, that the Greeks pray for the dead. The Abyssinian church has no distinct idea of a separate purgatory, but it teaches that almost all men go to hell at death, and that from time to time the archangel Michael descends into the place of torment to rescue some of the souls confined there and to transfer them to paradise, either for the sake of some good works they have done while on earth, or for the prayers, good works, and especially fastings of their relatives and the priests. The doctrine of purgatory

is not acknowledged by name in the Armenian church, but it is substantially held, prayers and masses being said continually for the dead. These prayers are frequently said and incense burned over the graves of the deceased, particularly on Saturday evening, which is the special season for remembering the dead in prayers and alms. Mass is said among the Armenians for the souls of the departed on the day of burial, on the seventh, the fifteenth, and the fortieth days, and at the end of the first year. Alms are also given by the surviving relatives to the poor in the name of the deceased person, in the hope that the merit of it will be put down to their account. See ROME (CHURCH OF).

PURANAS, sacred poems of the Hindus, eighteen in number, believed to have been written by the divine sage, Vyasa. These treat of cosmogony and chronology, of geography and astronomy, of the genealogies and exploits of gods, demigods and heroes, of virtue and good works, of the nature of the soul and the means of final emancipation. The *Puranas* are embraced in the first of the four *Upangas*, and are chiefly valued by the worshippers of *Vishnu*.

PURIFICATION. See LUSTRATION.

PURIM, a feast of the Jews, introduced by Mordecai, to commemorate the remarkable deliverance of that people from the cruel plot of Haman. This festival, which was celebrated on the 14th or 15th day of Adar, the last month of the ecclesiastical year, derived its name of *Purim* or lots from the circumstance that Haman had ascertained by lot the day on which the Jews were to be destroyed. In ancient times the Jews were accustomed to erect crosses on this day on their houses, from a tradition that Haman was crucified, not hanged, but these were afterwards interdicted, and are no longer in use. During the festival of *Purim*, which is observed to this day, the book of Esther is solemnly read in the synagogue; and whenever the name of Haman occurs, the whole congregation clap their hands, stamp with their feet, and cry out, "Let his name and memory be blotted out." "The name of the wicked shall rot." It is also customary for the children to knock against the wall with little wooden hammers, as a token that they should endeavour to destroy the whole seed of Amalek. Prayers for the deliverance of the Jewish nation are mingled with curses on Haman and his wife, and blessings on Mordecai and Esther. The season at which the festival of Purim occurs is a time of peculiar gaiety. Alms are given to the poor; presents are sent to relations and friends; their tables are loaded with the most luxurious viands; and they indulge largely in wine in memory of Esther's banquet, at which she succeeded in defeating the designs of Haman.

PURITANS, a name given to a large party in the reign of Queen Elizabeth, who complained that the Reformation in England was left in an imperfect state.

many abuses both in worship and discipline being still retained. It was not to be expected from his character, that Henry VIII., though he rescued the kingdom from the papal yoke, would proceed very far in reforming the religion of the country. His successor, however, Edward VI., a young prince of earnest piety, was likely, had his valuable life been spared, to have carried out a real reform, which would have rendered the Church of England more simple in her ritual and more strict in her discipline than she has ever had it in her power to be. The accession of Elizabeth, after the brief but bloody reign of Mary, revived the hopes of those who had been longing for a day of more complete reformation. But it soon became quite apparent that the queen, though opposed in principle to popery, was resolved notwithstanding to retain as much show and pomp in religious matters as might be possible. A meeting of convocation was held in the beginning of the year 1562, at which the proposal for a further reformation was seriously discussed. Six alterations in particular were suggested,—the abrogation of all holidays except Sabbaths and those relating to Christ,—that in prayer the minister should turn his face to the people,—that the signing of the cross in baptism should be omitted,—that the sick and aged should not be compelled to kneel at the communion,—that the partial use of the surplice should be sufficient, and that the use of organs should be laid aside. By a majority of one, and that the proxy of an absent person, these proposed alterations were rejected.

From this time the court party and the reformers, as they may be termed, became more decidedly opposed to each other. The difference in their views is well described by Dr. Hetherington in his 'History of the Westminster Assembly.' "The main question," says he, "on which they were divided may be thus stated, whether it were lawful and expedient to retain in the external aspect of religion a close resemblance to what had prevailed in the times of popery, or not? The court divines argued, that this process would lead the people more easily to the reception of the real doctrinal changes, when they saw outward appearances so little altered, so that this method seemed to be recommended by expediency. The reformers replied, that this tended to perpetuate in the people their inclination to their former superstitions, led them to think there was, after all, little difference between the reformed and the papal churches, and consequently, that if it made them quit popery the more readily at present, it would leave them at least equally ready to return to it should an opportunity offer; and for this reason they thought it best to leave as few traces of popery remaining as possible. It was urged by the court party, that every sovereign had authority to correct all abuses of doctrine and worship within his own dominions: this, they asserted, was the true meaning of the act of supremacy, and consequently the source of the reformation in England. The true reformers

admitted the act of supremacy, in the sense of the queen's explanation given in the injunctions; but could not admit that the conscience and the religion of the whole nation was subject to the arbitrary disposal of the sovereign. The court party recognised the Church of Rome as a true church, though corrupt in some points of doctrine and government; and this view it was thought necessary to maintain, for without this the English bishops could not trace their succession from the apostles. But the decided reformers affirmed the pope to be antichrist, and the Church of Rome to be no true church; nor would they risk the validity of their ordinations on the idea of a succession through such a channel. Neither party denied that the Bible was a perfect rule of faith; but the court party did not admit it to be a standard of church government and discipline, asserting that it had been left to the judgment of the civil magistrate in Christian countries, to accommodate the government of the church to the policy of the State. The reformers maintained the Scriptures to be the standard of church government and discipline, as well as doctrine; to the extent, at the very least, that nothing should be imposed as necessary which was not expressly contained in, or derived from, them by necessary consequence; adding, that if any discretionary power in minor matters were necessary, it must be vested, not in the civil magistrate, but in the spiritual office-bearers of the church itself. The court reformers held that the practice of the primitive church for the four or five earliest centuries was a proper standard of church government and discipline, even better suited to the dignity of a national establishment than the times of the apostles; and that, therefore, nothing more was needed than merely to remove the more modern innovations of popery. The true reformers wished to keep close to the scripture model, and to admit neither office-bearers, ceremonies, nor ordinances, but such as were therein appointed or sanctioned. The court party affirmed, that things in their own nature indifferent, such as rites, ceremonies, and vestments, might be appointed and made necessary by the command of the civil magistrates; and that then it was the bounden duty of all subjects to obey. But the reformers maintained, that what Christ had left indifferent, no human laws ought to make necessary; and besides, that such rites and ceremonies as had been abused to idolatry, and tended to lead men back to popery and superstition, were no longer indifferent, but were to be rejected as unlawful. Finally, the court party held that there must be a standard of uniformity, which standard was the queen's supremacy, and the laws of the land. The reformers regarded the Bible as the only standard, but thought compliance was due to the decrees of provincial and national synods, which might be approved and enforced by civil authority."

From this contrast between the opinions of the two parties it is plain that, though the use of the sacerdotal vestments formed the rallying point of the



whole controversy, its foundation lay deeper than any mere outward forms. The queen gave strict orders to the archbishop of Canterbury, that exact order and uniformity should be maintained in all external rites and ceremonies. Nay, so determined was she that her royal will should be obeyed, that she issued a proclamation requiring immediate uniformity in the vestments on pain of prohibition from preaching and deprivation from office. Matters were now brought to a crisis by this decided step on the part of the queen. Multitudes of godly ministers were ejected from their churches and forbidden to preach anywhere else. Hitherto they had sought reformation within the church, but now their hopes from that quarter being wholly blasted, they came to the resolution in 1566, to form themselves into a body distinct from the Church of England, which they regarded as only half reformed.

Elizabeth was enraged that her royal mandate should have been so signally set at naught. The suspended ministers took strong ground, and having separated from the church as by law established, they published a treatise in their own vindication, boldly declaring that the imposition of mere human appointments, such as the wearing of particular vestments by the clergy, was a decided infringement on Christian liberty, which it was not only lawful but a duty to resist. In the face of persecution, and under threats of the royal displeasure, the Puritans, who, since the Act of Uniformity had been passed in 1562, were sometimes called *Nonconformists*, continued to hold their private meetings. Their first attempt to engage in public worship was rudely interrupted by the officers of justice, and under colour of law several were sent to prison and were afterwards tried. The party, however, continued to increase, and so infected were the younger students at Cambridge with the Puritan doctrines, that the famous Thomas Cartwright, with 300 more, threw off their surplices in one day within the walls of one college.

The religious condition of England at this time was truly deplorable. "The churchmen," says Strype in his *Life of Parker*, "heaped up many benefices upon themselves, and resided upon none, neglecting their cures; many of them alienated their lands, made unreasonable leases, and wastes of their woods; granted reversions and advowsons to their wives and children, or to others for their use. Churches ran greatly into dilapidations and decays; and were kept nasty and filthy, and indecent for God's worship. Among the laity there was little devotion. The Lord's day was greatly profaned, and little observed. The common prayers were not frequented. Some lived without any service of God at all. Many were mere heathens and atheists. The queen's own court was an harbour for epicures and atheists, and a kind of lawless place, because it stood in no parish. Which things made good men fear some sad judgments impending over the nation."

To provide a remedy for the ignorance and ineffi-

ciency of the clergy, associations were established in different dioceses for the purpose of conducting "prophesyings," as they were called, or private expositions of difficult passages of Scripture. These meetings, however, excited the jealousy of the queen, who issued an order for their suppression. The parliament seemed to be somewhat disposed to mitigate the sufferings of the Puritans, and in 1572 two bills were passed having that object in view. Encouraged by this movement in their favour, they prepared a full statement of their grievances, under the title of an 'Admonition to the Parliament,' and in this document, which is understood to have been the production of Cartwright, the parliament was urged to reform the churches. Instead of obtaining redress, several of the leading Puritans were imprisoned and treated with great severity. The decided opposition which the queen had manifested to all reform in the church, led the Puritans to surrender all hope of any legislative act in favour of their views, and being most of them Presbyterians in principle, those of them resident in London and its neighbourhood formed themselves into a presbytery, and although the step thus taken called forth from the queen another proclamation enforcing uniformity, other presbyteries were formed in neighbouring counties.

The Puritans were now effectually separated from the Church of England, and were organized under a different form of church polity. But the independent attitude which they had thus assumed rendered them only the more obnoxious to the queen and the High Church party. Strong measures were adopted, accordingly, to discourage them and destroy their influence; many of them being silenced, imprisoned, banished, and otherwise oppressed. In 1580, an act of parliament was passed prohibiting the publication of such books or pamphlets as assailed the opinions of the prelates and defended those of the Puritans. This was followed in the same session by another act authorizing the infliction of heavy fines and imprisonment upon those who absented themselves from "church, chapel, or other place where common prayer is said according to the Act of Uniformity."

The effect of these harsh and rigorous enactments was to render the Puritans bolder and more determined. No longer limiting their complaints against the Established Church to some of her outward rites and ceremonies, some of them even went so far as to renounce her communion, and to declare her as scarcely entitled to the name of a Christian Church. One of the leaders of this extreme section of the Puritan party was Robert Brown, who is thought to have been the founder of the Independent or Congregational churches in England. (See BROWNISTS.) The greater number of the Puritans, however, were either Presbyterians, or still retained their connection with the Church of England. But in all circumstances they were the objects of the most bitter and unrelenting hostility on the part of Eliza-



beth. The tide of persecution ran high and strong. In vain did the House of Commons attempt to throw the shield of their protection over the poor oppressed Puritans; the queen was inexorable, and her faithful parliament was compelled to yield.

In this state of matters all hope of a legislative remedy was abandoned, and the Puritan ministers set themselves to devise plans for their own usefulness and efficiency as Christian teachers. A Book of Discipline was prepared for their direction in their pastoral work; and this document was subscribed by upwards of 500 of the most devoted ministers in England. The High Church party now took a bold step in advance. Dr. Bancroft, in a sermon which he preached at Paul's Cross on the 12th of January 1588, maintained the divine right of bishops, thus exposing the Puritans to the charge of heresy. The promulgation of a doctrine so novel and startling, excited the utmost commotion throughout all England. Many of the moderate supporters of Episcopacy were not prepared to coincide in the extreme view which Dr. Bancroft had taken, and the friends of royal supremacy were alarmed lest the propagation of such opinions might lead to an infringement of the queen's prerogative as head of the Church of England. The Puritans, on the other hand, were for a considerable time disposed to treat the whole matter with ridicule, and, accordingly, the famous Martin Mar-Prelate Tracts were issued at this time, characterized by the most pungent wit and caustic satire levelled against the bishops and their supporters. These anonymous pamphlets were circulated in great numbers throughout the country, and read with the utmost avidity by all classes of the people. The authors of these clever though coarse productions, were never discovered, and their damaging effect upon the High Church party was only arrested by the seizure of the printing-press from which they had been thrown off.

But the evil which Bancroft wrought was not limited to the extravagant assertion of the divine right of Episcopacy; he persecuted the Puritans with such relentless fury, that in one year 300 ministers were silenced, excommunicated, imprisoned, or compelled to leave the country. An act was passed for the suppression of conventicles on pain of perpetual banishment. In short, throughout the whole reign of Elizabeth the Puritans were assailed with the most cruel persecution in almost every conceivable form. At length, as the life of the despotic queen approached its close, the hopes of the oppressed and down-trodden party began to revive. The throne, when vacant, was likely to be filled by James VI. of Scotland, whose education in a Presbyterian country, as well as his avowed preference for a Presbyterian Church, were likely to predispose him to favour their views. At length, on the 24th of March 1603, Queen Elizabeth died, and the Scottish king was proclaimed sovereign of England. The Puritans lost no time in taking steps to call the atten-

tion of the new king to the heavy grievances under which they had long laboured. Accordingly, as James was travelling southwards to take possession of the English throne, a document, commonly known by the name of the Millenary Petition, was put into his hands, in the preamble of which the petitioners declared—and hence the name—"That they, to the number of more than a *thousand* ministers, groaned under the burden of human rites and ceremonies, and cast themselves at his majesty's feet for relief." This petition was signed by 750 ministers, which was probably about one half of the Puritan ministers in England. As was to have been expected, the Prelatic party also assailed the royal ear with plausible statements of their High Church views. James professed to have a peculiar skill in theological debate, and by way of appearing to be impartial, he arranged a public discussion of the contested points to take place in his presence on an appointed day. This is well known as the *Hampton Court Conference*, which ended in convincing the Puritans that they were utterly mistaken in looking for protection, not to speak of favour, from the new monarch, who had evidently become a sudden convert from Presbytery to Episcopacy, and that too of the strongest and most High Church character.

James had no sooner ascended the throne of England than he began to manifest a disposition to be still more tyrannical and despotic than even Elizabeth herself had been. The high commission which had long been an engine of the most cruel oppression against the Puritans was continued; subscription to canons and articles was enforced with the utmost rigour, and those ministers who refused to subscribe were silenced or deposed. Thus insulted and oppressed, both by the government and the dominant party in the church, the Puritans felt it to be important that their true principles should be thoroughly understood by the people. With this view a treatise was published, entitled 'English Puritanism, which afforded a full and impartial statement of their peculiar opinions.

The extent to which James was disposed to push the royal prerogative was well fitted to awaken alarm both in the parliament and the people. Both civil and religious liberty were evidently in danger, and parliament prepared to interfere and to demand redress of grievances which had now become intolerable. "But the king," says Dr. Hetherington, "met all their remonstrances and petitions for redress with the most lofty assertions of his royal prerogative, in the exercise of which he held himself to be accountable to God alone, affirming it to be sedition in a subject to dispute what a king might do in the height of his power. The parliament repeated the assertion of their own rights, accused the high commission of illegal and tyrannical conduct, and advocated a more mild and merciful course of procedure towards the Puritans. Offended

with the awakening spirit of freedom thus displayed, the king, by the advice of Bancroft, dissolved the parliament, resolved to govern, if possible, without parliaments in future. This arbitrary conduct on the part of James aroused, in the mind of England, a deep and vigilant jealousy with regard to their sovereign's intentions, which rested not till, in the reign of his son, it broke forth in its strength, and overthrew the monarchy."

Deprived of all hope of redress, numbers of the Puritans fled to the Continent, and some of them having there become imbued with the principles of Independency, returned to introduce that system of church polity into England. Thus arose a body of Christians, which ere long assumed a prominent place both in the religious and political history of the kingdom. The king, though a professed religionist, was still more a politician, and so completely was the former character merged in the latter, that he had come to rank all as Puritans who dared to limit the royal prerogative or to uphold the rights and liberties of the people as established by law and the constitution of the country. And to the maintenance of despotism in the state he added also the fostering of unsound theology in the church, avowing his hostility to the Calvinistic views in which he had been reared in Scotland, and bestowing his favours upon those of the English clergy who were beginning to teach Arminian sentiments. The condition of the country, both in a political and religious aspect, was every day becoming more deplorable, and matters were fast ripening for a great national convulsion, when the death of James in 1625, and the accession of his son Charles I., arrested the revolutionary tendencies for a time. Additional cruelties, however, were inflicted upon the Puritans under the new reign; fresh ceremonies of a thoroughly Romish character were introduced by Laud with the royal sanction; and in consequence, numbers who refused to conform were obliged to seek refuge in other countries. A few years before the new reign had commenced, a body of Puritans, unable longer to endure the persecution to which they were exposed, had embarked as exiles, seeking a new home on the western shores of the Atlantic, and had formed a settlement in New England, destined to be the foundation of a new empire. This colony of the pilgrim fathers received vast accessions in consequence of the arbitrary measures of Laud. An association for promoting emigration to New England was formed on a large scale. Men of rank and influence, and ejected Puritan ministers of high standing, encouraged the scheme, and a grant of land from the government was applied for. The government was not opposed to the design, and a patent was obtained for the government and company of Massachusetts Bay. Emigrants to the number of 200 set sail, and landing at Salem in 1629, established a new colony there. Next year 1,500 left the shores of England, including many both of wealth and educa-

tion. The desire for emigration on the part of the oppressed Puritans continued to gather strength, and year after year large numbers of them proceeded to New England. Neale alleges, that had not the civil power interfered to check the rage for emigration, in a few years one-fourth part of the property of the kingdom would have been taken to America. But the government became alarmed, and a proclamation was issued, "to restrain the disorderly transporting of his majesty's subjects, because of the many idle and refractory humours, whose only or principal end is to live beyond the reach of authority." Next day an order appeared to "stay eight ships now in the river of Thames prepared to go for New England," and the passengers, among whom was Oliver Cromwell, were obliged to disembark. Notwithstanding the check thus given to emigration, it is calculated that during twelve years the emigrants amounted to no less than 21,000 persons.

The tyrannical conduct of Charles and his minions, both in the government and the church, soon precipitated the country into all the horrors of a civil war, which ended in the death of the king by the axe of the executioner, and in the establishment of the commonwealth under the protectorate of Cromwell. By the Act of September 10th, 1642, it was declared that prelacy should be abolished in England, from and after the 5th of November 1643, and it was resolved to summon together an assembly of divines in order to complete the necessary reformation. In the meantime various enactments were passed for the suppression of some of the most crying evils, and for affording some support to those Puritan ministers who had been ejected in former times for non-conformity, or had recently suffered from the ravages of the king's army. For nine months after the passing of the Act for the abolition of prelacy, there was no fixed and legalized form of church government in England at all. Even Charles had consented to the removal of the bishops from the House of Lords; and though he had not sanctioned the abolition of the hierarchy, yet a large party regarded the measure as called for in the circumstances of the country. In this state of matters the Westminster Assembly of Divines was convened, consisting largely of Puritan divines, who had gradually become attached to Presbyterianism. The Independent or Congregational party in the Assembly, however, though few in point of number, yet had sufficient influence to prevent presbytery from being established in England. Throughout the days of the Commonwealth Puritanism existed in the form chiefly of Independency. On the 25th of December 1655, Cromwell issued a proclamation that thenceforth no minister of the Church of England should dare to preach, administer the sacraments, or teach schools, on pain of imprisonment or exile. After the Restoration of Charles II. in 1662, the name of Puritan was changed into that of *Non-Conformists*, which comprehended all who



refused to observe the rites and subscribe to the doctrines of the Church of England in obedience to the Act of Uniformity. By this act nearly 2,000 ministers of the Church of England were ejected from their charges and thrown into the ranks of the Non-Conformists.

**PUSEYITES.** See **ANGLO-CATHOLICS**.

**PUTO**, an island famous in the annals of Buddhism in China. For a thousand years it has been devoted to the religious rites and services of the Buddhists in that country. It is one of the most easterly islands of the Chusan archipelago, and is about 70 miles from the mainland near Ningpo. It is about five miles long, and from one to two broad. Here Chinese Buddhism may be seen in perfection, its rites being carefully practised in the great temple. Long before daylight some of the priests rise to matins and strike the bells and drums to rouse the gods from sleep. Again in the forenoon they are at their devotions; and in the afternoon, sometime before sunset, they are summoned to vespers. At nine o'clock at night some of them repeat the ceremony of the morning. Besides this there are several services performed to order for the special benefit of some individual for which they are paid.

**PYANEPSIA**, a festival in honour of *Apollo*, celebrated among the ancient Greeks every year at Athens. It is said to have been first instituted by Theseus, and intended to be a feast of rejoicing at the completion of harvest. Hence, in the procession which took place on the occasion, an olive-branch, wrapped in wool and laden with the fruits of the harvest, was carried along by a boy amid strains of joyful music. The procession marched to the temple of *Apollo*, at the entrance of which the olive-branch was planted. Some have alleged that at this festival every Athenian planted an olive-branch in front of his house, and allowed it to remain there till the next festival, when a new one was substituted in its place.

**PYRA**, the funeral pile of wood among the ancient Greeks on which dead bodies were often burned. The body was laid on the top, and in the heroic ages it was customary to burn along with the corpse, animals and even captives or slaves. Oils and perfumes were also thrown upon the fire. When the body was consumed and the pyre was burnt down, the fire was extinguished by throwing wine upon it, and the friends collected the bones, which they washed with wine and oil, and placed in urns.

**PYRÆUM**, a fire-temple among the ancient Persians. It was simply an enclosure, in the centre of which was placed the sacred fire, and the pyræum was so constructed that the solar rays could not fall directly upon the sacred fire which it contained. The first pyræum was built by Zoroaster at Balk in Persia; and thence the sacred fire was conveyed to other fire-temples both in Persia and in India. See **PARSEES, PERSIANS (RELIGION OF THE ANCIENT)**.

**PYRAMIDS**, immense masses of building in

Egypt; the earliest by many centuries of all existing monuments. They are situated near Cairo, in the middle between the upper and the lower country. The age of these giant structures has been a frequent subject of discussion among the learned. Some have conjectured them to be of antediluvian origin. At all events they were regarded 2,500 years ago as monuments of antiquity. The largest and the most important are the pyramids of Gizeh. These are three in number, of vast size, having several other smaller ones immediately adjoining them. The probable uses of these buildings have given rise to numberless dissertations, and yet the problem is still unsolved. Sometimes they have been imagined to be vast repositories for hidden treasures, at other times as magnificent fire-temples or astronomical observatories. Herodotus, however, regards them as nothing more than sepulchral monuments reared by the pride, and vanity, and superstition of tyrant monarchs. After all the learned labour and research which have been expended upon the subject, the almost universal opinion is identical with that of the Grecian historian. "They are probably," says Professor Robinson, "the earliest as well as the loftiest and most vast of all existing works of man upon the face of the earth; and there seems now little room to doubt that they were erected chiefly, if not solely, as the sepulchres of kings." In this view of the matter we find a very ingenious account of the process of construction of the great pyramid in Gliddon's 'Discourses on Egyptian Archaeology': "When a king began his reign, one of the first things he did was to level the surface of the rock for the base of the pyramid which was to cover his tomb, and excavate a chamber underground for the reception of the body, with a passage communicating with the surface. That being done, he built a course of masonry over it, corresponding in size with the excavation. If the king died during the year, a small pyramid was thus formed; if he continued to live a second, a second course was added, and so on for every future year, from which it is evident that the size of the pyramid was necessarily proportioned to the length of the king's reign. On his death a finish was put to the work by filling up the angles of the masonry with smaller stones, and then placing oblong blocks one upon another, so as to form steps from the base to the apex; after which, beginning at the top and working downwards, these stones were bevelled off at the corners, so as to give the pyramid a smooth surface, and leave it a perfect triangle. It was a misconception of this process which occasioned a laugh at Herodotus for saying the pyramids were finished from the top downwards, but this was actually the case. Nothing can exceed the beauty of the masonry, for by this skilful contrivance each stone of the casing capped the next so as to leave no vertical joints, thus combining yearly increase without alteration in form, and perfect durability when completed. I observed that the interior of the great



pyramid is one solid mass of masonry. This is not, however, exactly the case. There are within it a hall, two chambers—called the king's and the queen's chamber—a hole, supposed to have been a well, and two air passages, to give ventilation; but these do not form together one-sixteen-hundredth part of the entire area, the rest being perfectly solid." Dr. Duff also, as the result of a personal examination of the pyramids, says, "What then are these huge structures? Standing where we now do, the question seems scarcely to admit of reasoning at all. There is an intense feeling, and we cannot help it. There is, in spite of ourselves, an overwhelming sensation, that they are sepulchral monuments, and nothing more. Wherever we turn, what do our eyes behold? Close to the very base of these mighty fabrics, and around them for miles in all directions, are numberless subterranean excavations, pits, or catacombs, in which have been discovered sarcophagi and piles of the embalmed dead. Around them, in all directions, are numberless supernal edifices, mounds, or tumuli, in which, when opened, have been found bones, and fragments of wooden cases, and bandaged mummies. And in any of the pyramids which have been explored, what has ever yet been found except some vaulted chambers, a sarcophagus, and a few mouldering bones? Altogether, it seems utterly impossible to stand here, surrounded by such an endless variety of indisputable memorials of the dead,—differing not less in size than in form and structure,—without being resistlessly impressed with the conviction that we are really standing in the centre of a vast Necropolis, or city of the dead—as resistlessly impressed with that conviction,

as if encompassed by the monuments of the largest churchyard in Christendom; and that these towering pyramidal piles are only the most gigantic of ten thousand clustering mausoleums."

**PYRRHONISTS.** See **SCEPTICS**.

**PYTHAGOREANS.** See **ITALIC SCHOOL**.

**PYTHIA**, the priestess of *Apollo* at Delphi, who gave forth the oracular responses of the god. At first there was only one Pythia, but afterwards there were always two who alternately took their seat upon the tripod.

**PYTHIAN GAMES**, one of the four great national festivals of the Greeks. They were celebrated on a plain in the neighbourhood of Delphi in honour of *Apollo*, *Artemis*, and *Leto*. On one occasion they were held at Athens. It has been said that they originated in a music<sup>al</sup> contest, which consisted in singing a hymn in honour of *Apollo* with an accompaniment on the cithara. Afterwards chariot-races, and also foot-races, were introduced, as forming part of the games. At one time they were celebrated at the end of every eighth year, but in the forty-eighth Olympiad they began to be held at the end of every fourth year. It was probably in spring that the celebration took place, and it lasted for several days. They appear to have been regularly observed down to the end of the fourth century. Lesser Pythian games were celebrated in many other places where the worship of *Apollo* was introduced. See **GAMES**.

**PYTHIUS**, a surname of *Apollo*, derived from Pytho, the ancient name of Delphi, where he had his most famous oracle.

**PYX**, the box or shrine in which the Romanists keep the *host* or consecrated wafer.

## Q

**QUADRAGESIMA** (Lat. fortieth), a name formerly given to the first Sunday in *Lent*, from the fact of its being forty days before Easter.

**QUADRIFRONS**, a surname of the Roman god *Janus*, who was sometimes represented with four foreheads, which probably symbolized the four seasons of the year.

**QUAKERS.** See **FRIENDS (SOCIETY OF)**.

**QUANWON**, a Japanese deity. See **CANON**.

**QUARTERS (GODS OF THE FIVE)**, Chinese deities who preside over the north, south, east, west, and centre. They are more dreaded by the people than any other gods, and are supposed to exercise control over pestilential diseases. The most costly of all the Chinese festivals is in honour of these dreaded angels of death. It is observed regularly in the fourth month,

and is the great religious festival of the year. It is celebrated by a grand procession on a large and very expensive scale, not only in the towns, but in many of the villages.

**QUEEN OF HEAVEN.** See **ASHITAROTH**, **TIEN-HOW**.

**QUESTMEN.** See **CHURCHWARDENS**.

**QUETZALCOATL**, the benignant deity of the Toltecs, who entered Mexico in the seventh century. Under the influence of the "Feathered Serpent," as his name implies, the country rapidly advanced in prosperity and wealth. The high state of civilization, however, to which the Toltecs had attained was speedily followed by a period of national decline, caused by the malignant opposition of the god *Tzacatlipoca*. From him *Quetzalcoatl* received a magical

potion, which he had no sooner quaffed, than he felt himself compelled to quit the region which had been so much benefited by his labours, and to proceed southwards, until he reached Cholula, where he was raised to the rank of a deity, and a temple erected to his honour, the ruins of which are still looked upon as among the most splendid remains of Mexican mythology. See MEXICO (RELIGION OF ANCIENT).

QUIES, an ancient Roman goddess personifying rest and tranquillity.

QUIETISTS. See MYSTICS.

QUINISEXTINE COUNCIL, the name given to a council held at Constantinople A. D. 692. It was properly the seventh general council, and supplied canons for the church, particularly canons of discipline, which the fifth and sixth had neglected to make. Being thus a kind of supplement to the fifth and sixth general councils, it was called *Concilium Quinisexum*. Its meetings were held in a hall in the imperial palace, called Trullus; hence it received the name also of the Trullan council. It was composed chiefly of Oriental bishops, and its canons were publicly received in all the churches within the territories of the Greek emperors. It declared persons lawfully married to be separated on a charge of heresy being substantiated against them. It condemned also the compulsory celibacy of the clergy.

QUINQUARTICULANS, a name applied in the eventeenth century to those Arminians who agreed with the Reformed in all doctrinal points, except the five articles contained in their remonstrance. See ARMINIANS.

QUINQUATRIA, an ancient Roman festival celebrated in honour of Minerva on the 19th of March. Some writers allege that its observance was limited to one day; others, however, say, that it lasted for five days. This last is the opinion of Ovid, who considers it to have been a festival held in commemoration of the birth-day of Minerva; and

hence it was customary for women on that day to consult diviners and fortune-tellers.

QUINQUENNALIA, games celebrated among the ancient Romans in imitation of the Greek festivals at the end of every four years. On these occasions keen competitions were carried on in music, gymnastics, and horse-racing. Quinquennalia were observed in honour of Julius Cæsar, and also of Augustus; but they seem to have been celebrated with peculiar splendour under Nero, from whose time they were discontinued, until at length they were revived by Domitian in honour of Jupiter Capitolinus.

QUINTILIANS, a sect which arose in Phrygia in the second century, deriving their name from Quintilia their leader. One of their chief peculiarities was, that they regarded women as entitled to take upon themselves sacred offices. They considered Eve as having become possessed of remarkable gifts, in consequence of being the first to partake of the tree of knowledge of good and evil. They referred to Miriam, the sister of Moses and Aaron, as having been a prophetess, and the four daughters of Philip, the deacon, mentioned in the Acts of the Apostles, as having also been prophetesses. Following these Scriptural examples they had females who officiated as prophetesses dressed in white. The errors of the Quintilians were condemned by the council of Laodicea A. D. 320. Tertullian charges the sect with opposing baptism, and wrote a work expressly against this heresy.

QUIRINALIA, a festival celebrated among the ancient Romans in honour of Quirinus. It was kept on the 17th of February, being the day on which Romulus, who was called Quirinus, was said to have been carried up to heaven.

QWAN-TI, the god of war among the Chinese. Magnificent processions are held in honour of this deity.

## R

RAA, one of the principal deities of the Polynesians or South Sea Islanders. The third order of divinities appears to have been the descendants of Raa; these were numerous and varied in their character, some being gods of war, and others of medicine.

RAB, a title of dignity among the Hebrews given to doctors skilled in the law. The prophets and the men of the great synagogue, and all the learned from the times of Hillel, were contented to be called by their own names without any title. The title came

originally from the Chaldees, for before the captivity it is used only as applied to the officers of the king of Babylon, but afterwards it came to be used in connection with the Babylonian doctors.

RABBAN, a similar title to the preceding, but more excellent than *Rabbi*, which again is superior to *Rab*. The first who is said to have been called *Rabban*, was Simeon the son of Hillel, who is supposed to have been the aged saint who took the Saviour in his arms. Those teachers who boasted of royal descent from David assumed the title of

*Rabban*. It is said to have been ascribed to only seven men.

**RABBANIM**, a school of Jewish doctors in Spain, which extended over nine generations from the commencement of the eleventh century to the end of the fifteenth. The founder of this school, which succeeded to the GAONS (which see), was Rabbi Samuel Hilleli, surnamed Hauragid or the prince. He is generally regarded as the first Rabbino-Mayor, or prince of the captivity in Spain, A. D. 1027. The last of the line of Spanish Rabbanim was Rabbi Isaac Aboab of Castile, who left that kingdom after the edict of banishment in 1492, and took refuge in Portugal, where he ended his days.

**RABBI**, a frequent and highly valued title of the Hebrew doctors, or teachers of the law. It began to be used only a short time before the birth of Christ, when, instead of the schools of the prophets and worship on high places, we have the sanhedrims and the synagogues. *Rabbi* was a superior title to *Rab*, and was applied chiefly to the Judean doctors, in contradistinction from the Babylonian, who were usually called by the name of *Rab*. There were several gradations of literary rank which it was necessary to pass through before reaching the dignity of Rabbi. When a scholar who aspired to literary distinction had made considerable proficiency, and was thought worthy of a degree, he was by imposition of hands made companion to a Rabbi. This ceremony, which was designed to imitate that followed by Moses in setting apart Joshua, was accompanied with the form of words, "I associate thee, and be thou associated." When he was considered to be capable of teaching others, he was called *Rabbi*. Thus there were three gradations of literary rank, Scholars, Companions, and Rabbis. When public disputations were held in the schools or synagogues, the Rabbis sat in reserved or chief seats; the Companions sat upon benches or lower forms, and the Scholars upon the ground at the feet of their teachers.

"The office of the Rabbis," we are told, "consisted in preaching in the synagogues, in offering up prayers and supplications, in explaining the law, resolving all cases of conscience, and instructing the youth. They had also the power of binding and loosing. Great volumes have been composed in order to explain this phrase, but if divines had attended to its original meaning among the Jews, from whom our Saviour borrowed it, the dispute would have soon been terminated, or rather it would never have commenced. For the true meaning of the phrase was, that the Rabbin was invested with the power of declaring what was allowed, and what was forbidden. He bound, when he prohibited the use of any thing that defiled; and he loosed, when he declared it to be lawful. But when any synagogue was few in number, and consequently poor, one Rabbin discharged the duties both of judge and doctor, and had the care of the poor, and of deciding all differences which arose among the members of the church. When the Jews,

however, were sufficiently numerous and opulent, they appointed a house of judgment, (See BETH-DIN,) where all questions were determined; they appointed three pastors to each synagogue, and the instruction of the youth was appropriated to the Rabbis. The Rabbis were also invested with the power of creating doctors. This was formerly peculiar to the head of the captivity in the East, and previous to the days of Hillel, private doctors ordained their own disciples, but they relinquished that honour in favour of that celebrated man. In process of time, however, a society of doctors was formed, who created all the new Rabbis. This is the most solemn inauguration, but as it cannot always be practised, this power is employed by private doctors. Some are of opinion that the imposition of hands, which was derived from Moses, ought only to take place in the Holy Land, therefore, to avoid violating this law, the Rabbis, particularly in Germany, only create new doctors by word of mouth, without the imposition of hands. They likewise restrict their power to particular things. To one they appropriate the power of explaining the law; to another the power of judging: nor must they exercise their respective authorities in the presence of their masters. It was always necessary that their power should be confirmed by the house of judgment."

Among the modern Jews, individuals who are well versed in the Talmud easily acquire the title of *Rabbi*, which is little more than an honorary distinction. In every country or large district there is a presiding Rabbi or CHACAM (which see), who not only exercises spiritual authority over the Jews within his jurisdiction, but even civil authority also, as far as is consistent with the laws of the country. They celebrate marriages and declare divorces, preach in the synagogues, and preside over academies. The studies of the Rabbis are directed either to the letter of Scripture, in which case they are called *Caraites*; or to the traditions and oral law of the Talmud, in which case they are termed *Rabbinists*; or to the mysteries of the Cabbala, when they receive the name of *Cabbalists*.

**RABBINISM**, a system of religious belief which prevailed among the modern Jews from the dispersion to the latter end of the last century. Its distinguishing feature is, that it declares the oral law to be of equal authority with the written law of God, and identifies tradition with the present opinions of the existing church. Moses Mendelssohn, a distinguished German Jew of the last century, was the main cause of destroying the power of Rabbinism over the Jewish mind. The system, indeed, is now a tottering fabric, and Rationalism has taken the place of Judaism, which has, accordingly, lost many of its characteristic peculiarities. Jewish infidelity has come to a common understanding in many of its tenets with the Gentile infidelity. They have, from the days of Mendelssohn, been gradually approxim-



ing to one another, and the Jews, more especially on the Continent of Europe, are multitudes of them making common cause with the infidel in denying the truth of all revealed religion. See JEWS (MODERN).

**RABBONI** (Heb. my master), a term of respect and honour used by Mary Magdalene to the Redeemer when she first recognized him after his resurrection. It occurs in John xx. 16.

**RACOVIAN CATECHISM**, a Socinian or Unitarian catechism which was published in Poland in the seventeenth century. It was composed by Smalcus, a learned German Socinian who had settled in Poland, and by Moskorzewski, a learned and wealthy nobleman. It derived its name from being published at Racow, a little town in Southern Poland, which contained a Socinian school celebrated over all Europe. The catechism was published in Polish and Latin; and an English translation of it appeared in 1652 at Amsterdam. In the same year the English parliament declared it to contain matters that are blasphemous, erroneous, and scandalous, and ordered, in consequence, "the sheriffs of London and Middlesex to seize all copies wherever they might be found, and cause them to be burnt at the Old Exchange, London, and at the New Palace, Westminster." Mr. Abraham Rees, in 1817, published a new English translation of this catechism, accompanied by an historical notice. There are, properly speaking, two Racovian catechisms, a larger and a smaller. The writer of the smaller was Valentine Smalcus, who drew it up in German, and first published it in 1605. The larger was likewise published in German by the same Smalcus in 1608, and in the following year was translated into Latin. It was afterwards revised and amended by Crellius and Schlichtingius; and after their death it was published in 1665, by Wissowatius and Stegmann. In 1684, a still more complete edition, with notes, appeared.

**RADHA VALLABHIS**, a Hindu sect who worship *Krishna* as *Rādhā Vallabha*, the lord or lover of *Rādhā*. This favourite mistress of *Krishna* is the object of adoration to all the sects who worship that deity, but the adoration of *Rādhā* is of very recent origin. The founder of this sect is alleged to have been a teacher named *Hari Vans*, who settled at Vrindavan, and established a *Math* there, which in 1822 comprised between forty and fifty resident ascetics. He also erected a temple there, which still exists.

**RAI DASIS**, a Hindu sect founded by *Rāi Dās*, a disciple of *Rāmānand*. It is said to be confined to the chanars, or workers in hides and in leather, and amongst the very lowest of the Hindu mixed tribes. This circumstance, as Professor H. H. Wilson thinks, renders it difficult if not impossible to ascertain whether the sect still exists.

**RAIN DRAGON (THE)**, a Chinese deity, from whose capacious mouth it is believed the waters are spouted forth which descend upon the earth in the

form of rain. This god is worshipped by those who cultivate the soil, only, however, when his power is felt either by the absence of rain, or by too abundant a supply. Sometimes the farmers earnestly implore him to give them more rain and sometimes less. In cases of drought, each family keeps erected at the front door of the house a tablet on which is inscribed, "To the Dragon King of the Five Lakes and the Four Seas." Before this tablet, on an altar of incense, they lay out their sacrificial offerings to propitiate the gods. Processions are also got up, among the farmers particularly, to attract the favour of the gods. On these occasions there may sometimes be seen a huge figure of a dragon made of paper or of cloth, which is carried through the streets with sound of gongs and trumpets.

**RAIN-MAKERS**, sorcerers in various oriental countries, who are believed to have the power of procuring rain. Such impostors are to be found universally among the tribes of Africa and Asia, and among the North American Indians. "The whole art of these pretenders," says Dr. Jamieson, "consists in their superior acquaintance with the stated laws of nature, in observing the changes of the moon—the flight of birds—the temperature of their bodies—or such other circumstances as old experience may have established to be prognostics of the weather; and, consequently, whenever these tokens appear of so decided a character as makes it safe to predict the approach of rain, which in tropical countries happens much more frequently than with us, they fail not to enhance their reputation by sounding the note of premonition as widely as possible. It may well be expected, however, that cases will often occur, in which they will be brought to a stand; and as the greatest dexterity alone can extricate them with credit and safety from the difficulties of such a situation, the cunning prophets are not always forward in putting themselves in the way of their duty, but avoid it as much as they can, until the clamours of the people become so loud and importunate, that they dare no longer refuse. In such a crisis, well knowing that, with an excited populace, the transition is not great from confidence to contempt of their powers, and that the bastinado or death is the certain punishment of failure, they set themselves, in their usual manner, to bring down the expected shower; and on its non-appearance, they fall upon a thousand ingenious devices to shift the cause of disappointment from themselves. Their common stratagem is to lay the blame on some aged or decrepid individual, suspected of witchcraft, or of having the influence of an evil eye; and while they are practising their incantations with all their might to no effect, they suddenly assume an indignant countenance, and singling out some individual in the crowd, pour on him a torrent of reproaches, as being the guilty cause of the gods withdrawing the clouds, and locking up their treasures of rain. The deluded people are caught by the snare; and satisfied that the heavens will never be pro-

pitiated, but by the blood of the unhappy man whose offences have brought on the calamity of drought, put him to instant death, and wait in confident expectation that the favour of the gods will descend on them in an early and seasonable shower. So strong a hold have these impostors obtained of the minds of the heathen people of the East, that almost every tribe has a rain-maker as one of their most important personages; and even those who are so far enlightened as to know something of the regular laws of nature cannot free their minds from some apprehension of the power of these pretenders to injure their crops; and missionaries have often had to mourn over the conduct of persons, of whom better things might have been expected, but who went with gifts and offerings to consult the rain-makers in a season of drought. Mr. Campbell relates, that 'a rain-maker at Latakoo, who was unsuccessful, first said it was because he had not got sufficient presents of cattle. After getting more, he was still unable to bring it. He then desired them first to fetch him a live baboon; hundreds tried, but could not catch one. He next demanded a live owl, but they could not find one. No rain coming, they called him rogue, impostor, and ordered him away.' Another traveller mentions the case of a celebrated rain-maker among the North American Indians, who met with a harder fate than his brother of the Caffres. The rain having overflowed the fields to a great extent, in the middle of harvest, and destroyed a luxuriant crop, the people imputed the calamity to his ill-will, in having influenced his deity against them."

RAMANANDIS, a Hindu sect which addressed its devotions particularly to Ramachandra, and the divine manifestations connected with Vishnu in that incarnation. The originator of this sect was Rámánand, who is calculated by Professor H. H. Wilson to have flourished in the end of the fourteenth or beginning of the fifteenth century. He resided at Benares, where a mat'h or monastery of his followers is said to have formerly existed, but to have been destroyed by some of the Mussulman princes. The Rámánandis reverence all the incarnations of *Vishnu*, but they maintain the superiority of Ráma in the present or *Kali Yug*, though they vary considerably as to the exclusive or collective worship of the male and female members of this incarnation. The ascetic and mendicant followers of Rámánand are by far the most numerous sectaries in Gangetic India; in Bengal they are comparatively few; beyond this province, as far as to Allahabad, they are probably the most numerous, though they yield in influence and wealth to the *Saiva* branches. From this point they are so abundant as almost to engross the whole of the country along the Ganges and Jumna. In the district of Agra they constitute seven-tenths of the ascetic population. The numerous votaries of the Rámánandis belong chiefly to the poorer classes, with the exception of the Rajputs and military Brahmanas

RAMISTS, the followers of Peter Ramus, a French logician in the sixteenth century, who distinguished himself by his opposition to the philosophy of Aristotle. From the high estimation in which the Stagyrte was at that time held, it was accounted a heinous crime to controvert his opinions, and Ramus, accordingly, was tried and condemned as being guilty of subverting sound morality and religion. 'The sole ground of his offence was, that he had framed a system of logic at variance with that of Aristotle. "The attack which Ramus made," says the elder McCrie, in his 'Life of Melville,' "on the Peripatetic philosophy was direct, avowed, powerful, persevering, and irresistible. He possessed an acute mind, acquaintance with ancient learning, an ardent love of truth, and invincible courage in maintaining it. He had applied with avidity to the study of the logic of Aristotle; and the result was a conviction, that it was an instrument utterly unfit for discovering truth in any of the sciences, and answering no other purpose than that of scholastic wrangling and gladiation. His conviction he communicated to the public; and, in spite of all the resistance made by ignorance and prejudice, he succeeded in bringing over a great part of the learned world to his views. What Luther was in the church, Ramus was in the schools. He overthrew the infallibility of the Stagyrte, and proclaimed the right of mankind to think for themselves in matters of philosophy—a right which he maintained with the most undaunted fortitude, and which he sealed with his blood. If Ramus had not shaken the authority of the long-venerated *Organon* of Aristotle, the world might not have seen the *Novum Organum* of Bacon. The faults of the Ramean system of dialectics have long been acknowledged. It proceeded upon the radical principles of the logic of Aristotle; its distinctions often turned more upon words than things; and the artificial method and uniform partitions which it prescribed in treating every subject were unnatural, and calculated to fetter, instead of forwarding, the mind in the discovery of truth. But it discarded many of the useless speculations, and much of the unmeaning jargon respecting predicables, predicaments, and topics, which made so great a figure in the ancient logic. It inculcated upon its disciples the necessity of accuracy and order in arranging their own ideas, and in analyzing those of others. And as it advanced no claim to infallibility, submitted all its rules to the test of practical usefulness, and set the only legitimate end of the whole logical apparatus constantly before the eye of the student, its faults were soon discovered, and yielded readily to a more improved method of reasoning and investigation."

After the death of Ramus, his logic found very extensive favour and acceptance in various countries of Europe. It was introduced by Melancthon into Germany; it had supporters also in Italy; and even in France itself, where the logic of the Stagyrte was held in veneration, the Ramean system was largely



favoured. Andrew Melville taught the doctrines of Ramus at Glasgow, and his work on logic passed through various editions in England before 1600. The same system was also known at this time in Switzerland, Holland, and Denmark.

**RAMRAYAS**, a sect of the *Sikhs*, deriving its appellation from Rama Raya, who flourished about A. D. 1660. They are by no means numerous in Hindustan.

**RANTERS**. See **METHODISTS (PRIMITIVE)**.

**RAPPISTS**. See **SPIRITUALISTS**.

**RASKOLNIKS**, that is, Schismatics, the general name used to denote the various sects which have dissented from the *Russo-Greek Church*. The first body which left the Established Church was the sect of the *Strigolniks*, which arose in the fourteenth century. Another more remarkable sect appeared in the latter part of the fifteenth century in the republic of Novgorod, teaching that Judaism was the only true religion, and that Christianity was a fiction, because the Messiah was not yet born. The chief promoters of this sect were two priests called Dionysius and Alexius, the proto-papas of the cathedral of Novgorod, one named Gabriel, and a layman of high rank. These secret Jews conformed outwardly to the Greek Church with so great strictness, that they were reputed to be eminent saints, and one of them, Zosimus by name, was raised in 1490 to the dignity of the archbishop of Moscow, and thus became head of the Russian Church. By the open profession of adherence to the Established Church of the country, the members of this Jewish, or rather Judaizing sect, managed to conceal their principles from public notice; but they were at length dragged to light by Gennadius, bishop of Novgorod, who accused them of having called the images of the saints logs; of having placed these images in unclean places, and gnawed them with their teeth; of having spit upon the cross, blasphemed Christ and the Virgin, and denied a future life. The grand-duke ordered a synod to be convened at Moscow on the 17th October 1490, to consider these charges, and although several of the members wished to examine the accused by torture, they were obliged to content themselves with anathematizing and imprisoning them. Those, however, who were sent back to Novgorod, were more harshly treated. "Attired," says Count Krasinski, "in fantastic dresses, intended to represent demons, and having their heads covered with high caps of bark, bearing the inscription, 'This is Satan's militia,' they were placed backwards on horses, by order of the bishop, and paraded through the streets of the town, exposed to the insults of the populace. They had afterwards their caps burnt upon their heads, and were confined in a prison—a barbarous treatment undoubtedly, but still humane considering the age, and compared to that which the heretics received during that as well as the following century in Western Europe."

The metropolitan Zosimus, finding that the sect to

which he secretly belonged was persecuted as heretical, resigned his dignity in 1494, and retired into a convent. About the beginning of the sixteenth century a number of these Judaizing sectarians fled to Germany and Lithuania, and several others who remained in Russia were burnt alive. The sect seems to have disappeared about this time, but there is still found, even at the present day, a sect of the Raskolniks, who observe several of the Mosaic rites, and are called *Subotniki*, or Saturday-men, because they observe the Jewish instead of the Christian Sabbath.

Soon after the Reformation, though Protestant doctrines were for a long time unknown in Russia, a sect of heretical *Raskolniks* arose who began to teach that there were no sacraments, and that the belief in the divinity of Christ, the ordinances of the councils, and the holiness of the saints, was erroneous. A council of bishops convened to try the heretics, condemned them to be imprisoned for life. Towards the middle of the seventeenth century various sects arose in consequence of the emendations introduced into the text of the Scriptures and the Liturgical books by the patriarch Nikon. This reform gave rise to the utmost commotion in the country, and a large body both of priests and laymen violently opposed what they called the Nikonian heresy, alleging that the changes in question did not correct, but corrupt, the sacred books and the true doctrine. The opponents of the amended books were numerous and violent, particularly in the north of Russia, on the shores of the White sea. By the Established Church they were now called *Raskolniks*, or Schismatics. They propagated their opinions throughout Siberia and other distant provinces. A great number of them emigrated to Poland, and even to Turkey, where they formed numerous settlements. Animated by the wildest fanaticism many of them committed voluntary suicide, through means of what they called a baptism of fire; and it is believed that instances of this superstition occur even now in Siberia, and the northern parts of Russia.

The Raskolniks are divided into two great branches, the *Popovschins* and the *Bezpopovschins*, the former having priests, and the latter none. These again are subdivided into a great number of sects, all of which, however, are included under the general name of *Raskolniks*. The *Popovschins* are split into several parties, in consequence of a difference of opinion among them on various points, but particularly on outward ceremonies. They consider themselves as the true church, and regard it as an imperative duty to retain the uncorrected text of the sacred books. They consider it to be very sinful to shave the beard, to eat hares, or to drive a carriage with one pole. The separation between the *Raskolniks* and the Established Church was rendered complete by Peter the Great, who insisted upon all his subjects adopting the civilized customs of the West, among which was included the shaving of the beard. Peter's memory is in consequence detested by the



Raskolniks; and some of them maintain, that he was the real Antichrist, having shown himself to be so by changing the times, transferring the beginning of the year from the first of September to the first of January, and abolishing the reckoning of the time from the beginning of the world, and adopting the chronology of the Latin heretics, who reckon from the birth of Christ.

The most numerous class of the *Raskolniks* are adherents of the old text, who call themselves *Starovertzis*, those of the old faith, and are officially called *Starobradtzi*, those of the old rites. There are very numerous sects also included under the general denomination of *Bezpopovschins*, or those who have no priests. The most remarkable are the *Skoptzi*, or Eunuchs; the *Khlestovschiki*, or Flagellants; the *Malakanes* and the *Duchobortzi*. But the purest of all the sects of Russian dissenters are the *Martinists*, who arose in the beginning of the present century, and have signalized themselves by their benevolence and pure morality. See RUSSO-GREEK CHURCH.

RATES (CHURCH). See CHURCH-RATES.

RATIONALISTS, a name given to two classes of infidels, the one having a reference to the works of God, and the other a reference to his Word. The former kind of Rationalism, as a form of infidelity, has pervaded various works on science, and the latter various works on theology. The former, therefore, may for the sake of distinction be termed Rationalism in science, and the latter Rationalism in theology. The scientific Rationalist, though an infidel, is neither an Atheist nor a Panteist. He believes in the existence of a God and in the original creation of all things by His almighty power, but denies his continued providence, and alleges that the universe is independent of his presence and control, being regulated by certain fixed and self-operating laws. This species of infidelity has prevailed both in ancient and in modern times. It was the doctrine of the ancient atomic philosophers, and of the Epicurean school. Plato condemned it as an impious and blasphemous system. In the last century it was a favourite system with the English deistical writers as well as the Encyclopædists of the French school. In our own day, also, a class of able scientific writers has adopted the same line of thought. La Place laboured to prove the dynamical possibility of the formation of a planetary system according to the known laws of matter and motion. He has been followed by M. Comte, the founder of the sect of the *Positivists*, who has attempted, on mathematical principles, to verify the hypothesis. The anonymous author of the 'Vestiges of the Natural History of Creation,' goes farther still than either La Place or M. Comte, and tries to account by natural laws for the origin both of suns and of solar systems. "It is impossible," he says, "to suppose a distinct exertion or fiat of Almighty power for the formation of the earth, wrought up as it is in a complete dynamical connection, first with Venus on the

one hand and Mars on the other; and secondly with all the other members of the system."

But the theory of development is considered by its supporters as accounting not only for the formation of the world, but also for that of the various tribes of animals and vegetables which exist upon it. "We call in question," says the author of the 'Vestiges,' "not merely the simple idea of the unenlightened mind that God fashioned all in the manner of an artificer, seeking by special means to produce special effects, but even the doctrine in vogue amongst men of science, that creative fias were required for each new class, order, family, and species of organic beings as they successively took their places upon the globe, or as the globe became gradually fitted for their reception." "No organism," says Dr. Oken, "has been created of larger size than an infusorial point. No organism is, nor ever has one been created, which is not microscopic. Whatever is larger has not been created, but developed. Man has not been created, but developed." Thus do these Rationalist philosophers allege, that all things, animal and vegetable, and even man himself, have been developed from infusorial points. "The theory," as Dr. James Buchanan well remarks, "rests on two very precarious foundations;—the assumption of spontaneous generation, on the one hand, and the assumption of a transmutation of species on the other. Each of these assumptions is necessarily involved in any attempt to account for the origin of the vegetable and animal races by natural law, without direct Divine interposition. For if, after the first organism was brought into being, the production of every subsequent type may be accounted for simply by a transmutation of species, yet the production of the original organism itself, or the first commencement of life in any form, must necessarily be ascribed either to a creative act or to spontaneous generation. A new product is supposed to have come into being, differing from any that ever existed before it, in the possession of vital and reproductive powers; and this product can only be ascribed, if creation be denied, to the spontaneous action of some element, such as electricity, on mucus or albumen. In this sense, the doctrine of spontaneous generation seems to be necessarily involved in the first step of the process of development, and is, indeed, indispensable if any account is to be given of the origin of vegetable and animal life; but in the subsequent steps of the same process, it is superseded by a supposed transmutation of species, whereby a lower form of life is said to rise into a higher, and an inferior passes into a more perfect organism. But we have no experience either of spontaneous generation, on the one hand, or of a transmutation of species on the other. Observation has not discovered, nor has history recorded, an authentic example of either."

Another manifestation of Rationalism allied to the views of the men of science to whom we have referred is, that of an ethical school represented by

the late Mr. George Combe, who taught, in his 'Constitution of Man,' that spiritual religion must be supplanted "by teaching mankind the philosophy of their own nature, and of the world in which they live." And the same doctrines have been advanced with still greater boldness by the school of Mr. Robert Owen. Rationalism, with this latter class of thinkers, is viewed as the science of material circumstances. Man has in himself, they affirm, the elements of indefinite moral improvement, which have only to be developed by the influences of earth in order to bring about the perfection of the human being. If man be only educated rationally, all the evils of his nature will, in their view, be entirely cured. "Material circumstances are something," says Mr. Pearson, in his 'Essay on Infidelity,' "but the school of Owen makes them everything. The human will is no doubt influenced by them, but our Rationalists maintain, in opposition to consciousness, that it is controlled by them. Man is made a passive creature. This is plainly implied in the fond analogy of the sun acting upon the earth. Emerson has said, 'man is here, not to work, but to be worked upon.' And the men of this school tell us that our characters are the necessary result of our organization at birth, and subsequent external influences over which we have no control. 'The germs of intelligence and virtue are expanded or blasted by them,' and thus the whole human character is formed. It is not so. Our subjective constitution is not such an inert, helpless thing. We are conscious of possessing a faculty which gives us control over external circumstances; so that, taking this into account, it is true that character is the result of our subjective nature, and of the objective influences acting upon it. But, in this system of naturalism, the great facts of man's moral nature are ignored. One portion of the field of phenomena is dwelt upon as if it were the whole, and the other portion, which to a reflective mind is no less obvious, is overlooked. The eye is turned outward and lost in material things. It does not direct its glance down into the depths of human consciousness, and fails to perceive the more wondrous things of the spirit. A sense of responsibility, and moral sentiment, are great truths in the natural history of man. They are phenomena just as palpable to the eye that looks inward, as any of the material circumstances are to the eye that looks outward. But the Owen school either loses sight of these phenomena in human nature, or would assign them to a blind necessity, a source from which the unsophisticated mind refuses to receive them. Then there is the stubborn though mysterious fact of human depravity, which it either winks at or entirely overlooks, and for counteracting which it accordingly makes no provision. The wonder is how the abettors of such a system can read history, or look upon the world around them, without perceiving, on the one hand, how individuals or communities, placed amid the most favourable external circumstances,

have continued corrupt and corrupters; and how, on the other hand, persons more unfavourably situated have, notwithstanding, become exemplars of virtue. A theory that ascribes so much to the mere outward relations, and leaves no room for an influence counteractive of bad ones or efficacious to good ones, is condemned by experience as well as by religion. But perhaps its advocates would remove it from such a tribunal, by affirming that no community has ever yet been placed in such a paradisaical state as rationalism would place it. In such a case, it must bear the double stigma of being godless and utopian."

RATIONALISTS (THEOLOGICAL), a class of thinkers who, in matters of faith, make reason the measure and rule of truth. The first who used it in this sense was Amos Comenius in 1661. In this general view of the subject, Rationalism is found in the history of all positive religions, and in the most varied forms. All the great philosophers of antiquity were Rationalists. We find the rationalistic spirit manifesting itself in the heresies of the first and second centuries of the Christian Church, in the Socinian doctrines of later times, and more especially in the writings of many German theologians during the last half century. Professor Hahn recognizes Kant as the founder of the modern Rationalism; but Semler of Halle was the first who taught the theory of interpretation, which represents the sacred writers as accommodating themselves to the prejudices of those whom they addressed. The characteristic features of Rationalism in theology are thus described by Dr. Kalnis: "While the symbolical works of the church declare Scripture to be the Word of God, the rule of all truth, Rationalism makes reason to be so; while the confession of the church makes justification by faith in Jesus Christ the fundamental doctrine, Rationalism makes virtue to be so. Let us consider a little more closely the formal principle from which Rationalism draws its name. It is reason which, in matters of faith, decides what is true, and what false. Now, he who reviews the most varied results which, in the development of mankind, reason has brought forward as regards God and divine things;—he who considers the diversity of the doctrines of philosophy regarding God, since Descartes;—he who considers that Mendelssohn, who held that it was possible by clear notions to find the truth, and Kant, who held the very opposite, are equally great authorities with this school;—he will, above all, demand an answer to the questions: What reason? Which are the principles, the laws, the results of reason in matters of faith? But, concerning all these questions, great silence is observed in the principal doctrinal works of Rationalism. And this silence, so inconceivable at first sight, is only too conceivable on a closer examination. That which Rationalism calls reason is nothing else than the principle of Illuminism: Clearness is the measure of truth. But that which was clear to Rationalism, was just the sum of the convictions which the age of Illuminism enter



tained. The one thing which is sure, and established, and necessary, is virtue. It is on the foundation of this that God and immortality are taken for granted—whether in consequence of a proof, or as an axiom, amounts to the same thing. The sum of truths which, in England, France, and Germany, were declared to be the natural and original religion, was by Rationalism assumed as certain truths, without entering upon the proof how they were connected with the substance of reason. One understands how it was that Rationalism could be the prevailing tendency of the age. He who makes the reason of his age the highest rule of truth, is of course borne on the height of his age. Now, the Rationalists brought the principle regarding the use of reason into harmony with the views of the church regarding Scripture, by asserting that Rationalism was the substance of Scripture. According to the doctrine of the church, the Scripture is the Word of God, inasmuch as the Holy Spirit revealed it to the sacred writers; but Rationalism rejected the idea of an immediate divine influence in general, and of a supernatural communication of divine truth in particular. That which the doctrine of the church calls Holy Spirit is nothing else than religious enthusiasm, which is an altogether natural product of our spirit. It is only in this sense that an inspiration of the sacred writers can be spoken of. The writings of the Old and New Testament are purely human productions, which are to be viewed and explained like every other literature."

So early as the middle of last century, Germany may be considered as having commenced its great apostasy from the truth of God. The causes of this remarkable theological declension are probably to be traced to the peculiar circumstances of the period. Deism was then prevailing as a fashionable form of religion in England, and materialism in France; Frederick the Great was spreading the poison of infidelity in his Prussian dominions, and the French revolution was unsettling the minds of men in every country of Europe. With these combined deleterious influences operating upon the mind of Germany, it is scarcely to be wondered at that many of the ablest writers were either wholly indifferent or decidedly hostile to the Christian religion. Thus a deistic and Pelagian Rationalism, which deprived Christianity of all that was supernatural, and reduced it to a mere religion of nature, took possession of the pulpits, and the schools, and the university chairs. Hence it passed throughout the various ramifications of society. The grossest perversions of the Word of God were openly taught by Paulus of Heidelberg, Röhr of Weimar, Wegscheider of Halle, and Bretschneider of Gotha. This earlier school of Rationalism, which is nearly broken up in Germany, was thoroughly materialistic in its tendencies, denying all that is miraculous in Scripture, and endeavouring to explain it away by resolving it into a delusion of the senses, or an exaggeration either of the author

or the copyist. Strauss was the founder of a new and more idealistic school of Rationalism, alleging, in his 'Das Leben Jesu,' that "it is time to substitute a new method of considering the history of Jesus for the worn-out idea of a supernatural intervention and a naturalist explanation." He admits miracles, accordingly, to be interwoven with the historical Scriptures, but he resolves them into myths or allegories designed to convey some moral lesson. The origin of the pantheistic and transcendental school to which Strauss belongs is to be traced to the philosophy of Hegel, which, applied to theology, resolves the whole gospel history into mythological fables. The writers of the Tübingen school, who followed in the wake of Strauss, taught that all the books of the New Testament, with the exception of five, were the fabrications of the second century, and that the Christianity of the church, far from originating with Christ himself, rose out of the early heresies, more especially the Gnostic. The organ of this class of Rationalists was the 'Hallesche Jahrbücher,' which openly denied the existence of a personal God, and of the personal immortality of the soul. In pushing their theory to such an extent, the Strauss school has called forth a decided reaction in the theological literature of Germany. Numerous orthodox and anti-rationalistic writers have appeared among whom may be mentioned Neander, Tholuck, and Ebrard, whose apologetic treatises, in opposition to Strauss, have done much to revive a purer German theology.

The effect of the resistance made to the spread of Rationalism was, that for a time it seemed to have almost disappeared. It underwent, however, a partial revival between the years 1844 and 1848, in the movement of the *Lichtfreunde*, headed by Uhlich, and of the *German Catholics* headed by Ronge. The revolution of 1848 seemed to promise the ultimate triumph of Rationalism, but the follies, abuses, and excesses of the period led to a complete and most salutary reaction. Rationalism disappeared from nearly all the theological chairs of the universities, and the standard of a pure Christianity was raised in almost all the German States, especially in Prussia. The consequence has been, that a more scriptural mode of thinking has extensively displaced Rationalism from the public mind. Both in Britain and America Rationalist doctrines have found not a few able supporters. Theodore Parker's 'Discourses,' Emerson's 'Essays,' Newman's 'Phases of Faith,' and Mackay's 'Progress of the Intellect,' all evince that the intellectual war of Christendom, which has been going forward in Germany during the last half century, has begun to be waged on both sides of the Atlantic with an activity and a zeal which betoken a strenuous and protracted struggle. See HUMANISTS, ILLUMINISM.

READER, an officer in the ancient Christian Church, whose duty it was to read the Scriptures in the audience of the people. There is no mention of



readers as existing in the church till about the year 200; but when appointed they were solemnly ordained, and ranked among the number of the clergy. Such officers still subsist not only in the Roman Catholic Church, but also in several Protestant churches. Isidore, in the fifth century, says, "It is the office of the reader clearly to pronounce the lessons, and with a loud voice to make known what the prophets have predicted." It is remarkable that before the time of Justinian children frequently were ordained to the office of readers. Thus we are informed that Epiphanius, patriarch of Constantinople, who died in A. D. 520, had been ordained a reader when scarcely eight years of age. To such an extent was this abuse carried, that the Emperor Justinian, in 541, enacted that none should be ordained to the office of reader under eighteen years of age.

In the Church of Rome the reader is thus consecrated to his office. Kneeling before the bishop with a candle in his hand, he is presented with the Book of Church Lessons, and is thus admonished, "Chosen, most dear son, to be a reader in the house of God, know your office and fulfil it. . . Have a care that the words of God, namely, the sacred lesson, be given forth distinctly and plainly to the understanding and edification of the faithful; and free from all mistake, lest the truth of the divine lesson through your carelessness be corrupted. Therefore, when you read, you should stand in an elevated place to be heard and seen by all." In the Greek Church, readers are said to have been ordained by imposition of hands. It has been the practice of the Church of England to admit readers in those churches or chapels where the endowment is so small that no regular clergyman will take the charge.

Immediately after the Reformation in Scotland, to supply the want of Protestant ministers it was considered right to continue the order of readers, and, accordingly, the First Book of Discipline, compiled in 1560, under the title of "Readers," says, "To the churches where no ministers can be had presently, must be appointed the most apt men that can distinctly read the common prayers and the Scriptures, to exercise both themselves and the church, till they grow to greater perfection. And in process of time, he that is but a reader may attain to a farther degree, and by consent of the church and discreet ministers, may be permitted to minister the sacraments; but not before that he be able somewhat to persuade by wholesome doctrine, and be admitted to the ministry, as before is said. Some we know that, of long time, have professed Christ Jesus, whose honest conversation deserveth praise of all godly men, and whose knowledge also might greatly help the simple, and yet they only content themselves with reading. These must be admitted, and, with gentle admonition, encouraged with some exhortation to comfort their brethren; and so they may be admitted to the administration of the sacraments. But such readers

as neither have had exercise nor continuance in Christ's true religion, must abstain from ministration of the sacraments till they give demonstration of their honesty and further knowledge, that none be admitted to preach but they that are qualified therefor, but rather be retained readers; and such as are preachers already not found qualified by the superintendent, be placed to be readers."

Such being the opinion of the Scottish reformers many parishes, which could not obtain ministers, were early provided with readers, and even in those parishes which obtained ministers, readers also were often engaged as assistants to the ministers. The proper business of the readers at that period was to read the prayers out of the Book of Common Order and the Scriptures, every morning and evening where the people were able to assemble so frequently in the church, and also on the Sabbath, for a short time before the ringing of the last bell, where there was a minister to preach; and where there was none the service performed by the reader was the whole of what the people enjoyed. Readers appear in Scotland not only to have proclaimed the banns of marriage on the Sabbath, but also after the Reformation, if not before it, to have had the power of solemnizing marriage. The Westminster Assembly of Divines put an end to the office of readers as not being an office of Divine appointment, yet they allowed that, with the consent of the presbytery, pastors and teachers might employ in that work probationers, or such as intend the ministry.

REALISTS, a class of thinkers among the schoolmen of the Middle Ages, who maintained that universals or generic ideas possess an objective reality. The opposition between the systems of the *Realists* and the *NOMINALISTS* (which see), runs through the whole theology as well as philosophy of the Middle Ages. Nor did it originate so late in the history of the world; its fundamental principles are to be found in the philosophical systems of antiquity, particularly the antagonistic modes of thinking of Plato and Aristotle. These principles are also found to pervade Christian theology from its commencement. It was not, however, till the close of the eleventh century, when the scholastic theology took its rise, that, in consequence of the keen contest between Anselm and Roscellinus, the two parties were formed which occupy so conspicuous a place in Mediæval history. The Realists taught that generic ideas have an objective existence even apart from our thought; whereas the Nominalists asserted that they were mere abstractions verbal signs, names, or, as Roscellinus termed them, a breath of the mouth. For some time the contest had no more than a metaphysical interest; but at length it came to be applied to particular doctrines of theology, and thus assumed great ecclesiastical importance. Thus, to refer to two instances adduced by Dr. Ullmann: "In the doctrine of the Trinity Deity or Being was the generic idea, but Father, Son, and Spirit, the concretes, or individuals,

which participate in that generality. To ascribe independent reality to the generic idea of Deity, and thereby make the essence of the Trinity consist more in what is common to the three, than in the separate subjects, might lead to the conclusion that there is no real distinction of the persons, and that these have their true reality only in the Godhead generally, and not each one for himself. This was the consequence of Realism, and it approximated closely to Sabellianism or to the older Monarchism. If, however, no reality be ascribed to the generic idea of Deity, if it be considered as a mere mode of thought, then the substantial bond between Father, Son, and Spirit, is done away, and the conclusion may be drawn, that the Godhead has no positive existence in itself, and only exists in the three persons. Such was the consequence of Nominalism, viz., a relapse into Tritheism. Both consequences were objected, this by the one party and that by the other, to their respective opponents. Again, in the doctrine of the Divine attributes, these attributes were the universal, and God the individual to whom the universal was ascribed; and when the Realists represented this universal, or, in other words, the Divine attributes, as things of independent existence, their adversaries objected to them that they were separating God from his attributes. If, on the other hand, the Nominalists urged that it was not right to speak of the justice or goodness of God, because justice and goodness do not exist of themselves, but that we ought only to speak of a just God and a good God, they were accused by the Realists of separating God from God and lapsing into Polytheism."

The Realists may be considered as divided into two classes; those who held the Platonic Realism, or that which was adopted by Anselm; and those who held the Realism of Aristotle, which was subsequently adopted by Scotus. The former maintained that generic ideas have a real and objective existence independent of actual things, and prior to them as their creative prototypes. The latter maintained that generic ideas have a real existence merely in and with the things, as that which is common to them all; and this view is also styled Formalism, since it regards ideas as the original forms of things. From Anselm's days Platonic Realism exercised a powerful influence, but it passed into the Aristotelian Realism when in course of time the doctrines of the Stagyrte obtained pre-eminence. By degrees, in the course of the thirteenth and fourteenth centuries, we find a class of eminent theologians and philosophers teaching doctrines which amounted to a sort of compromise between the views of the Realists and those of the Nominalists. Of this description was the mediatory theory of Thomas Aquinas, according to which he attempted to resolve the question of universals by applying his ideas concerning form and matter. Thus the matter of the universal idea of man is the union of the attributes of human nature, and in this aspect the matter of universals may be

said to exist solely in each individual. The form of universals is the character or attribute of universality applied to this matter; this character or attribute is obtained solely by abstracting what is peculiar to each object in order to fix the attention on what is common to many of them. Duns Scotus differed from Thomas Aquinas on the subject of universals, teaching that universals existed only formally in individual things or objects.

As the Reformation approached, the favourers of the new views were chiefly *Nominalists*; though zealous reformatory characters were found even in the ranks of the *Realist* party, such as Wycliffe, Huss, and Jerome of Prague. In general, however, the leading reformers ranged themselves on the side of Nominalism. The dominant church was thoroughly Realistic, and, enlisting the civil government on its side, it aimed at the suppression of the opposite sect. In France and Germany the two parties carried on a fierce contest, not only in argument, but by means of accusations and civil penalties. In most places the *Realists* were more powerful than the *Nominalists*, and, in 1473, Louis XI. of France issued an edict prohibiting the latter sect from propagating their doctrines, and ordering them to deliver up their books. In the following year he mitigated the severity of this edict, and in 1481 he restored the sect to its former honours and privileges in the university of Paris. After the close of the fifteenth century no schoolman of note appeared. The sixteenth may be considered as the transition period from the scholastic to the modern philosophy, in which, though the terms Realist and Nominalist are no longer in use, the question is still argued among metaphysicians, whether the human mind is capable of forming general ideas, and whether the words which are supposed to convey such ideas be not simply general terms representing only a number of particular perceptions.

REBAPTIZERS. See ANABAPTISTS.

RECOLLETS. See DISCALCEATI.

RED HEIFER. See HEIFER.

REFORMATION, that great and all-important change in religious doctrine and practice which was introduced by *Luther* in the sixteenth century. In the course of centuries numerous corruptions had crept into the creed, as well as the ceremonies of the Christian Church, more especially through the operations of the papacy. These gradually accumulated, although from time to time faithful men had arisen who protested against every deviation from the purity of primitive Christianity. Claude of Turin in the ninth century, Wycliffe in the fourteenth, and John Huss in the fifteenth, had made a noble stand against the corruptions and usurpations of the papacy. The writings of Bernard and Augustin, indeed, contain the germs of that sound Protestant doctrine which characterized the theology of the Reformation. See LUTHER.

REFORMED CHURCHES. In the enlarged



sense of the expression, the Reformed churches comprehend all those religious communities which separated themselves from the Church of Rome at the great Reformation in the sixteenth century, and in this wide signification are included the Lutheran Church as well as the others. But it is customary with ecclesiastical writers to restrict the term Reformed to all the other sects of the Reformation except the Lutheran. The Lutheran and the Reformed churches then, in this use of the expression, form the two great branches of evangelical Protestantism to which all other divisions of Protestants are subordinate. These two large sections agree in all the essential articles of faith, and even their chief points of difference are more of a scholastic than a practical character. The most important of all the points on which the Lutherans and the Reformed were opposed to one another, referred to the doctrine of the Supper; the former holding the actual bodily presence of Christ in and with the elements, though denying the transubstantiation of the elements, the latter holding the real but spiritual presence of Christ in the eucharist. In the conference at Marburg, in 1529, the Reformed divines begged the Lutherans to allow them mutually to regard each other as brethren, notwithstanding their difference of opinion on the subject of the Lord's Supper. Luther, however, absolutely refused. Calvin again, in the year 1546, expressly declared that the Lutherans and the Reformed ought not to separate from each other and call each other heretics, because they were not agreed on the doctrine of the real presence. And in the year 1631 the subject came before the Reformed National Synod of France at Lyons; and it was decided that their churches might consistently admit open and avowed Lutherans into their bodies. The Lutheran churches can claim only one founder, Luther; but the Reformed churches had many founders, such as Zwingli, Ecolampadius, Bullinger, Farel, Calvin, Beza, Ursinus, Olevianus, Crammer, Knox. None of these eminent men, however, largely though they contributed to the establishment and organization of the Reformed communion, gave name to it. "It took its rise," says Dr. Schaff, "in German Switzerland, and found a home afterwards in the Palatinate, on the Lower Rhine, in Friesland, Hesse, Brandenburg, and Prussia. But it developed itself with more marked peculiarity and on a larger scale in the French, Dutch, and English nationalities. To get a proper idea of the power and extent of the Reformed communion, we must especially keep in view the national church, and the dissenting bodies of England, the various branches of Presbyterian Scotland, and the leading evangelical denominations of America, which are all different modifications of the Reformed principle, as distinct from Romanism, and Lutheranism. In Germany, it has always been modified more or less by Lutheran, or rather Melancthonian influences, both to its injury, and to its

advantage, so that it presents there neither that strict discipline, congregational self-government and practical energy and power, nor the rigorous extremes of the Calvinistic bodies. With all her defects, the German Reformed Church is more elastic and pliable than her sisters of other nations, and occupies, so to speak, a central position between Lutheranism and Calvinism, affected by the good elements of both, and capable also to exert a modifying influence in turn upon both."

The earliest of all the Reformed churches was undoubtedly the Helvetic, or Swiss Reformed Church, founded by Ulrich Zwingli, who was soon after joined by John Ecolampadius. These learned theologians were keenly opposed by Luther and his friends. A conference was held between Luther and Zwingli, but although the Saxon and the Swiss Reformer agreed on several points, they found it to be utterly impossible to come to a common understanding on the subject of the Lord's Supper. After the death of Zwingli, Martin Bucer endeavoured, by presenting the views of the Swiss Reformer in a modified shape, to bring about a compromise between the two parties. In this he so far succeeded, that, in 1536, Luther and Melancthon were prevailed upon to sign the Wittenberg Concordia, which was only, however, of short duration, and in 1544 Luther published his 'Confession of Faith respecting the Lord's Supper, in which he took so firm ground against the Swiss, that all attempts at a reconciliation were found to be utterly fruitless.

The theology of the Reformed churches is more practical in its character, while that of the Lutheran churches is more speculative. The former makes the Holy Scriptures the only rule of faith and obedience, while the latter inclines to attach some weight to tradition. The former dwells more upon the absolute sovereignty and free grace of God, while the latter places these doctrines more in the background. The former, in treating of the Lord's Supper, separates carefully the sacramental sign from the sacramental grace, and teaches only a spiritual though real fruition of Christ in the Supper, through the medium of faith, on the part of the worthy communicant, while the latter maintains the Lutheran dogma of the real presence of Christ in, with, and under the material elements, of the ubiquity of Christ's body, and the oral manducation of it by the unworthy as well as worthy communicants.

In the matter of government and discipline, the Reformed churches were organized on a more scriptural and popular basis than the Lutheran. They held as a fundamental principle the universal priesthood of believers. They introduced the offices of lay-elders and deacons, and instituted a system of strict discipline. In their religious rites and ceremonies, the Reformed churches have always been characterized by the greatest sobriety and simplicity; though, on the continent of Europe more especially, they admit of instrumental music. "They are un-



surpassed," in the opinion of Dr. Schaff, "in liberality, missionary zeal, practical energy, and activity, power of self-government, and vigour of discipline, love of religious and civil freedom, and earnest, faithful devotion to the service of Christ."

Reformed churches are found chiefly in Germany, Switzerland, Holland, France, Great Britain and Ireland, and America. "The religious character of North America, viewed as a whole," as we are informed by Dr. Schaff, "is predominantly of the Reformed or Calvinistic stamp, which modifies there even the Lutheran Church, to its gain, indeed, in some respects, but to its loss in others. To obtain a clear view of the enormous influence which Calvin's personality, moral earnestness, and legislative genius, have exerted on history, you must go to Scotland and to the United States. The Reformed Church, where it develops itself freely from its own inward spirit and life, lays special stress on thorough moral reform, individual, personal Christianity, freedom and independence of congregational life, and strict church discipline. It draws a clear line between God and the world, church and state, regenerate and unregenerate. It is essentially practical, outwardly directed, entering into the relations of the world, organizing itself in every variety of form; aggressive and missionary. It has also a vein of legalism, and here, though from an opposite direction, falls in with the Roman Church, from which in every other respect it departs much farther than Lutheranism. It places the Bible above every thing else, and would have its church life ever a fresh, immediate emanation from this, without troubling itself much about tradition and intermediate history. Absolute supremacy of the Holy Scriptures, absolute sovereignty of Divine grace, and radical moral reform on the basis of both, these are the three most important and fundamental features of the Reformed type of Protestantism."

**REFORMED PRESBYTERIAN CHURCH,** the only church which claims to be legitimately descended from the Covenanted Church of Scotland in her period of greatest purity, that of the Second Reformation. It was that memorable period of Scottish history between 1638 and 1650, which formed the era of the Solemn League and Covenant; of the Westminster Assembly; of the revolution which dethroned the first Charles, and asserted those principles of civil and religious liberty which all enlightened Christians and statesmen are now ready with one voice to acknowledge and to admire. For their strict adherence to these principles Cameron, Cargill, and Renwick shed their blood, and to these principles the Reformed Presbyterian Church still glories in avowing her attachment. As has already been noticed in the article COVENANTERS, on the day after the execution of Charles I. was known at Edinburgh, his son, Charles II., was proclaimed king at the public Cross by the Committee of Estates, with this proviso, however, that "before being admitted to the exercise of his royal power, he shall

give satisfaction to this kingdom in the things that concern the security of religion according to the National Covenant and the Solemn League and Covenant." This condition or proviso was considered as so necessary to the maintenance of the constitution of the country, as well as the promotion of the great principles of civil and religious liberty, that it was enacted both by the Parliament and the General Assembly. The document issued by the latter body exhibits, in the clearest manner, their design in insisting upon the subscription by the king. It is dated 27th July 1649, and contains the following important statements: "But if his majesty, or any having or pretending power and commission from him, shall invade this kingdom upon pretext of establishing him in the exercise of his royal power,—as it will be an high provocation against God to be accessory or assisting thereto, so will it be a necessary duty to resist and oppose the same. We know that many are so forgetful of the oath of God, and ignorant and careless of the interest of Jesus Christ and the gospel, and do so little tender that which concerns his kingdom, and the privileges thereof, and do so much doat upon absolute and arbitrary government for gaining their own ends, and so much malign the instruments of the work of reformation, that they would admit his majesty to the exercise of his royal power upon any terms whatsoever, though with never so much prejudice to religion and the liberties of these kingdoms, and would think it quarrel enough to make war upon all those who for conscience' sake cannot condescend thereto. But we desire all those who fear the Lord, and mind to keep their Covenant, impartially to consider these things which follow:—

"1st, That as magistrates and their power is ordained of God, so are they in the exercise thereof not to walk according to their own will, but according to the law of equity and righteousness, as being the ministers of God for the safety of his people, therefore a boundless and illimited power is to be acknowledged in no king or magistrate, neither is our king to be admitted to the exercise of his power as long as he refuses to walk in the administration of the same, according to this rule and the established laws of the kingdom, that his subjects may live under him a quiet and peaceable life in all godliness and honesty.

"2d, There is one mutual obligation and stipulation betwixt the king and his people; as both of them are tied to God, so each of them are tied one to another for the performance of mutual and reciprocal duties. According to this, it is statute and ordained in the eighth act of first parliament of James VI., 'That all kings, princes, or magistrates whatsoever, holding their place, which hereafter shall happen in any time to reign and bear rule over this realm, at the time of their coronation and receipt of their princely authority, make their faithful promise by oath in the presence of the Eternal God, that

during the whole course of their lives they shall serve the same Eternal God to the utmost of their power, according as he hath required in his most holy word, contained in the Old and New Testament; and, according to the same word, shall maintain the true religion of Christ Jesus, the preaching of his most holy word, and due and right ministration of his sacraments now received and preached within this realm; and shall abolish all false religion contrary to the same; and shall rule the people committed to their charge according to the will and the command of God revealed in his word, and according to the landable laws and constitutions received within this realm; and shall procure to the utmost of their power to the Kirk of God, and the whole Christian people, true and perfect peace in all time coming, and thus justice and equity be kept to all creatures without exception;’ which oath was sworn first by King James VI., and afterwards by King Charles at his coronation, and is inserted in our National Covenant, which was approved by the king who lately reigned. As long, therefore, as his majesty who now reigns refuses to hearken to the just and necessary desires of state and kirk propounded to his majesty for the security of religion and safety of his people, and to engage and to oblige himself for the performance of his duty to his people, it is consonant to scripture and reason, and the laws of the kingdom, that they should refuse to admit him to the exercise of his government until he give satisfaction in these things.

“3d, In the League and Covenant which hath been so solemnly sworn and renewed by this kingdom, the duty of defending and preserving the king’s majesty, person, and authority, is joined with, and subordinate unto, the duty of preserving and defending the true religion and liberties of the kingdoms; and therefore his majesty, standing in opposition to the just and necessary public desires concerning religion and the liberties of the kingdoms, it were a manifest breach of Covenant, and preferring of the king’s interest to the interest of Jesus Christ, to bring him to the exercise of his royal powers, which he, walking in a contrary way, and being compassed about with malignant counsels, cannot but employ to the prejudice and ruin of both.”

The stipulation was made known to Charles while he was still in Holland, where he had been for some time residing, but he refused to accede to it. The following year (1650) he set sail for Scotland, and before landing on its shores he consented to subscribe the Covenant, and the test was accordingly administered to him with all due solemnity. On the following August he repeated an engagement to support the Covenant. And yet the unprincipled monarch was all the while devising schemes for the subversion not only of Presbyterianism, but even of Protestantism in Scotland. Again, when crowned at Scone on the 1st January 1651, Charles not only took oath to support and defend the Presbyterian

Church of Scotland; but the National Covenant, and the Solemn League and Covenant having been produced and read, the king solemnly swore them. The imposing ceremonial, however, was only designed on the part of the profligate Charles to deceive his Scottish subjects. Nor did the calamities in which he was subsequently involved,—his dethronement and exile for several years in France,—produce any favourable change upon his character. No sooner was he restored to his throne in 1660, than he forthwith proceeded to overturn the whole work of reformation, both civil and ecclesiastical, which he had solemnly sworn to support. The first step towards the execution of this project was the passing of the Act of Supremacy, whereby the king was constituted supreme judge in all matters civil and ecclesiastical. To this was afterwards added the Oath of Allegiance, which declared it to be treason to deny the supremacy of the sovereign both in church and state.

The crowning deed of treachery, however, which Charles perpetrated, was his prevailing upon his Scottish counsellors to pass the Act Rescissory, by which all the steps taken from 1638 to 1650 for the reformation of religion were pronounced rebellious and treasonable; the National Covenant and the Solemn League and Covenant were condemned as unlawful oaths; the Glasgow Assembly of 1638 was denounced as an illegal and seditious meeting; and the right government of the church was alleged to be the inherent prerogative of the crown. The result of these acts was, that the advances which the church and the country had made during the period of the Second Reformation were completely neutralized, and the Church of Scotland was subjected for a long series of years to the most cruel persecution and oppression. With such flagrant and repeated violations of the solemn compact into which Charles had entered with his subjects, it is not to be wondered at that, on high constitutional grounds, this body of the Covenanters, headed by Cameron, Cargill, and others, should have regarded the treacherous sovereign as having forfeited all title to their allegiance. They felt it to be impossible to maintain the principles of the Reformation, and yet own the authority of a monarch who had trampled these principles under foot, and that, too, in violation of the most solemn oaths, repeated again and again. The younger M’Crie, in his ‘Sketches of Scottish Church History,’ alleges that the principle laid down by Cameron’s party was, “that the king, by assuming an Erastian power over the church, had forfeited all right to the civil obedience of his subjects—a principle which had never been known in the Church of Scotland before.” Such a view of the matter, however, is scarcely fair to the Cameronians. It was not because Charles had usurped an Erastian authority over the church that they deemed it their duty to renounce their allegiance, but because he had broken the solemn vows made at his coronation



On that occasion he had entered, as they held, into a deliberate compact with his subjects, and yet, in the face of all his vows, he had openly, and in the most flagrant manner, broken that compact, thus setting his subjects free from all obligation to own him as king. It is quite true, as the Westminster Confession of Faith alleges, that "infidelity or difference in religion doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him;" but this remark does not meet the case as between Charles and the Cameronian party. They renounced their allegiance not because the sovereign was an infidel, or differed from them in matters of religion, but solely and exclusively because he had broken a civil compact entered into between him and his Scottish subjects on receiving the crown, and confirmed by a solemn religious vow. By his own deliberate deeds the traitorous monarch had forfeited his right to rule before they had renounced their obligation to obey. Such were the simple grounds on which Cameron, Cargill, Renwick, and their followers considered themselves justified in disowning the authority of the king, and bearing arms against him as a usurper of the throne and a traitor to the country.

This earnest and intrepid band of Covenanters brought down upon themselves, by the fearless avowal of their principles, the special vengeance of the ruling powers. One after another their leaders perished on the scaffold, and thus the people who held Cameronian principles found themselves deprived of religious instructors, and wandering as 'sheep without a shepherd.' In these circumstances they resolved to form themselves into a united body, consisting of societies for worship and mutual edification, which were formed in those districts where the numbers warranted such a step. To preserve order and uniformity, the smaller societies appointed deputies to attend a general meeting, in which was vested the power of making arrangements for the regulation of the whole body. The first meeting of these united societies was held on the 15th December 1681, at Logan House, in the parish of Lesmahagow, Lanarkshire, where it was resolved to draw up a public testimony against the errors and defections of the times. The name which this body of Covenanters took to themselves was that of the "Persecuted Remnant," while the societies which they had formed for religious improvement led them to be designated the "Society People." "They had taken up no new principles," as Dr. Hetherington well remarks, "the utmost that they can be justly charged with is, merely that they had followed up the leading principles of the Presbyterian and Covenanted Church of Scotland to an extreme point, from which the greater part of Presbyterians recoiled; and that in doing so, they had used language capable of being interpreted to mean more than they themselves intended. Their honesty of heart, integrity of purpose, and firmness of prin-

ciple, cannot be denied; and these are noble qualities; and if they did express their sentiments in strong and unguarded language, it ought to be remembered, that they did so in the midst of fierce and remorseless persecution, ill adapted to make men nicely cautious in the selection of balanced terms wherein to express their indignant detestation of that unchristian tyranny which was so fiercely striving to destroy every vestige of both civil and religious liberty."

The first manifestation of the views held by the Society People took place during the dissensions at Bothwell Bridge, when a body of the Covenanters refused to make a public avowal of their allegiance to the king in their declaration. A rude outline of the declaration was drawn up by Cargill, assisted by Henry Hall of Haughhead, who was mortally wounded at Queensferry, and the document being found on his person, received the name of the *Queensferry Paper*. It contained some of the chief points held by the Society People; but it unfortunately embodied in it an avowal of dislike to a hereditary monarchy, as "liable to inconvenience, and apt to degenerate into tyranny." Though the paper in question emanated from only a few persons, and its errors, therefore, could not be charged upon the whole of the strict Presbyterian party, yet it was quoted without reserve by their enemies as a proof of disloyal and even treasonable intentions. To counteract the prejudices thus excited against them, the leaders of the Society People drew up deliberately a statement of their principles, which is usually known by the name of the *Sanquhar Declaration*. This document, which carefully excluded all reference to a change in the form of government, was, nevertheless, classed by the persecutors along with the *Queensferry Paper* in all their proclamations, as if they had been identical, and made an excuse for issuing to the army the most ruthless and cruel commands to pursue to the death all who were suspected of being connected with these bold declarations. Cameron, Cargill, and ten other persons were proclaimed to be traitors, and a high price was set upon their heads. Nothing daunted, Cargill boldly pronounced what is known as the *Torwood Excommunication*. In a meeting held at Torwood in Stirlingshire, the intrepid Covenanter, after Divine service, solemnly excommunicated Charles and his chief supporters, casting them out of the church, and delivering them up to Satan. This bold act of a Christian hero roused the government to greater fury, and a series of civil and military executions followed, down to the Revolution in 1688.

In the persecutions of this eventful period, the Society People had been subjected to painful discouragement by the loss of their able and devoted leaders. Cameron and Cargill, and many others, had sealed their testimony with their blood, but in this time of sore trial Providence graciously raised up one admirably calculated to take a prominent part in promoting Christ's cause in days of bloody perse-



cution. The individual to whom we refer was Mr. James Renwick, who, having himself witnessed the execution of Mr. Donald Cargill, resolved from that moment to engage with his whole soul in the good cause. Having studied for the ministry in Holland, and received ordination, he returned to his native land that he might share with his persecuted brethren in their trials, and preach among them the unsearchable riches of Christ. Often, accordingly, were the Society People encouraged amid their severe hardships by his faithful instructions. Danger and persecution everywhere awaited him, but he was ready to endure hardness as a good soldier of Jesus Christ. At the early age of twenty-six he died on the scaffold with a heroism and unflinching fortitude worthy of the last of that noble band of martyrs who sealed with their blood their devoted attachment to the work of Covenanted Reformation in Scotland.

The deeper the darkness, the nearer the dawn. On the death of Charles II. in 1685, his son James ascended the throne. At heart a bigoted adherent of the Church of Rome, he sought to restore Popery to the ascendant both in England and Scotland. In making the attempt, however, he rushed upon his own ruin. He fell a victim to his own infatuated policy. After bearing for a time with his tyranny an indignant people rose as one man, and hurled him from his throne, substituting in his place William and Mary, prince and princess of Orange, who, in the Revolution of 1688, restored civil and religious liberty to an oppressed and persecuted people, to a greater extent than had ever before been enjoyed.

The arrival of the Prince of Orange in England was hailed by all classes of Presbyterians in Scotland as an event likely to be fraught with blessings to their distracted country. Lord Macaulay, in his 'History of England,' indeed, strangely accuses the Society People of eagerness to disown William. So far is this charge from being wellfounded, that they were the first to own and hail him as their deliverer. Thus in the "Memorial of Grievances" issued by the Societies, they declare, "We have given as good evidence of our being willing to be subject to King William, as we gave before of our being unwilling to be slaves to King James. Upon the first report of the Prince of Orange's expedition, we owned his quarrel, even while the prelatic faction were in arms to oppose his coming. In all our meetings we prayed openly for the success of his arms, when in all the churches prayers were made for his ruin; nay, when even in the indulged meetings, prayers were offered for the Popish tyrant whom we prayed against, and the prince came to oppose. We also associated ourselves, early binding ourselves to promote his interest, and were the first who openly armed and declared our desire to join with him." But while the Society People welcomed William as an expected deliverer, they openly dissented from the Revolution settlement as defective in various

points. In particular, the Covenant, so far from being adopted either in the letter or in the spirit by the state, was not even owned by the church; and the monarch took oaths in express contradiction to it. Presbyterianism, so far from being established in all his majesty's dominions, was only established in Scotland, and that under Erastian conditions, while Prelacy was established in England and Ireland, and the king himself became an Episcopalian. The establishment of these different forms of church government in different parts of the British dominions was effected by the sole authority of the king and parliament, even before the assembly of the church was permitted to meet; and thus the principle of the royal supremacy over the church continued to be asserted, and was even incorporated with the Revolution settlement. The principal objections, then, which the Society People alleged against the Revolution settlement, were (1.) That as it left the Acts Rescissory in full force, it cancelled the attainments of the Second Reformation, together with the Covenants; and (2.) That the civil rulers usurped an authority over the church, which virtually destroyed her spiritual independence, and was at variance with the sole headship of the Redeemer himself.

The defects of the Revolution settlement were due partly to William's Erastian policy, and his desire to retain the prelatic clergy within the Established Church of Scotland, but partly also to the temporizing policy of the church itself. "Though the acts of parliament," as Dr. Hetherington justly remarks, "made no mention of the Second Reformation and the National Covenants, it was the direct duty of the church to have declared her adherence to both and though the state had still refused to recognize them, the church would, by this avowal, have at least escaped from being justly exposed to the charge of having submitted to a violation of her own sacred Covenants. In the same spirit of compromise, the church showed herself but too ready to comply with the king's pernicious policy, of including as many as possible of the prelatic clergy within the national church. This was begun by the first General Assembly, and continued for several succeeding years, though not to the full extent wished by William, till a very considerable number of those men whose hands had been deeply dyed in the guilt of the persecution were received into the bosom of that church which they had so long striven utterly to destroy. It was absolutely impossible that such men could become true Presbyterians; and the very alacrity with which many of them subscribed the Confession of Faith, only proved the more clearly that they were void of either faith or honour. Their admission into the Presbyterian Church of Scotland was the most fatal event which ever occurred in the strange eventful history of that church." It was not to be expected that the Society People could approve of the conduct either of the king or of the church in

the matter of the Revolution settlement. They occupied, accordingly, an attitude of firm and decided protest against the principles avowed by William and acted on by the church, and they maintained that there had been a decided departure on the part of both the one and the other from the principles of the Second Reformation and the obligations of the Covenant.

Holding such views it was impossible for the Society People to incorporate themselves with the Established Church of Scotland. They were compelled, therefore, to occupy a separate position as Dissenters from a church whose constitution was radically vitiated, and as protesters against a professedly national government, which had violated the most solemn national obligations. Three Cameronian ministers, it is true, Messrs. Shields, Linning, and Boyd, applied for admission into the National Church for themselves and their people, on condition that they might acknowledge breach of covenant, and purge out the ignorant, and heterodox, and scandalous ministers who had taken part in shedding the blood of the saints. But every proposal of this nature was rejected. After unsuccessful efforts to obtain redress, they at last submitted, and the people who had adhered to them remained in a state of dissent.

For upwards of sixteen years after the avowal of their peculiar principles, the strict Presbyterians had remained without a stated ministry, or without any separate organization as a church. In 1681, however, Societies were formed which, though exercising no ecclesiastical functions, tended to give unity to the body, and to make such arrangements as were necessary for the maintenance of worship and ordinances, encouraging at the same time among the people a devoted attachment to Reformation principles. Availing themselves of these praying Societies for nearly twenty years after the Revolution, the people waited patiently until the Lord should send them pastors. At length, in 1706, their wishes and prayers were answered, the Rev. John McMillan of Balmaghie, having resigned connection with the Established Church, and joined himself to their body. For a few years before, he had been contending within the pale of the church for the whole of the Covenanted Reformation; but instead of meeting with sympathy from his brethren, he was hastily and irregularly deposed. Having joined the Society People he laboured for many years in the work of the ministry among them with indefatigable earnestness and zeal, maintaining the principles of the Second Reformation till his dying day.

Soon after the secession of Mr. McMillan from the Established Church, he was joined by Mr. John McNeil, a licentiate, who, having adopted Cameronian views, had also seceded. These two faithful and zealous servants of Christ traversed the country, preaching everywhere, and encouraging the adherents of the Covenant. In 1712 the Covenants were

renewed at Auchensaugh. Amid many trials and persecutions the cause went steadily forward, and in 1743 Mr. McMillan, who had hitherto stood alone as an ordained minister, Mr. McNeil never having been ordained for want of a presbytery, was joined by the Rev. Thomas Nairn, who had left the Secession Church in consequence of his having embraced Cameronian views. There being now two ministers, meeting was held at Brachead on the 1st of August 1743, when a presbytery was the first time formed under the name of the *Reformed Presbytery*.

One of the first acts of the newly organized church was to dispatch missionaries to Ireland, and by the blessing of God upon the labours of these men, and others who speedily followed, a fully organized and independent section of the *Reformed Presbyterian Church* was formed in the sister isle.

In Scotland a Declaration and Testimony was published in 1741, and the Covenants were renewed in 1744, at Crawford-John in Lanarkshire; but notwithstanding these steps, which were so well fitted to promote unity of sentiment and feeling, a few years only had elapsed when a division took place in the *Reformed Presbytery*, two of the brethren, Messrs. Hall and Innes, having separated from their communion in consequence of their having imbibed heretical opinions on the subject of the atonement. The two brethren, after seceding from the presbytery, formed themselves into a new presbytery at Edinburgh, which at length became extinct. The *Reformed Presbytery*, in reply to their misrepresentations, found it necessary to issue a treatise in defence of their proceedings in the case of their erring brethren, as well as in refutation of the doctrine of an indefinite statement. In 1761 a very important step was taken by the *Reformed Presbytery*, the emission of a Testimony for the whole of our Covenanted Reformation as attained to and established in Great Britain and Ireland, particularly between the years 1638 and 1649 inclusive.

From this time the *Reformed Presbyterian Church* went steadily forward, adhering to their peculiar principles with unflinching tenacity; and amid much obloquy, misunderstanding, and even misrepresentation, from the other religious denominations around them, witnessing boldly, and without compromise, for a Covenanted Reformation. Their numbers in many parts of Scotland increased beyond the means of supplying them with ministers. This was unhappily the case, for a considerable time in various districts of the country. But at length such was the increase of ministers connected with the body that in 1810 three presbyteries were formed, and in the year following a general synod was constituted for the supervision of these presbyteries. Since that time so rapidly has the denomination advanced in numbers, that at present (1859) the synod includes six presbyteries, which consist in all of thirty-six ordained ministers and eight vacant congregations. The synod meets annually either in Edinburgh or Glasgow. The



Divinity Hall meets during the months of August and September, when the students, in five sessions, receive the instructions of two professors, one for Systematic Theology, and the other for Biblical Literature and Church History.

In the year 1830 the synod resolved to commence the prosecution of missionary operations. Their attention was first directed to the colonial field, particularly to Canada. Nor have they been unmindful of foreign missions, three missionaries in connection with the synod being employed in New Hebrides. There has also been a missionary labouring since 1846 among the Jews in London.

Thus this interesting denomination of Christians, which holds the principles of the Church of Scotland in her purest days, those of the Second Reformation, proceeds onward in its course of witness-bearing for the headship of Christ not only over the church, but also over the nations. The denomination is small, and by too many little accounted of, but the moral influence of such a church in the land is great beyond all conception. Her mission is a noble, a glorious one. Believing that Christ's headship should be recognized by men not merely in the ecclesiastical, but in the civil relations of life, and that the British constitution embodies in it, as "a fundamental and unalterable" element, the whole Anglican system with the supremacy of the crown over the church, and all the abuses which spring from it, they cannot, as consistent Presbyterians, incorporate themselves with the civil system of these lands, and feel themselves precluded from taking oaths of allegiance to it, the more especially as the Treaty of Union binds Scotland to uphold this part of the constitution. Their position, accordingly, as discriminated from other Presbyterian bodies, is, that they hold it is not enough for a church to regulate its internal affairs on Scripture principles, but that broader and juster views of human duty should make it a consistent witness for the claims of Christ in matters civil as well as ecclesiastical.<sup>1</sup> To use the words of Dr. A. Symington, "The honour of the Redeemer's crown, the independence of his church, the liberty of his people, the coming of his kingdom, form the lofty aims contemplated in maintaining and promoting the principles of the Second Reformation, howsoever feeble and unworthy be the humble instruments."

**REFORMED PRESBYTERIAN CHURCH IN AMERICA.** To escape from persecution in their own country many of the Scottish and Irish Reformed Presbyterians, in the sixteenth century, fled across the Atlantic, and were scattered among the American colonies. For a time, like the parent denomination at home, these exiles were destitute of a stated ministry, and obliged to content themselves with praying Societies. In the year 1743, the Rev. Mr. Craighead, who had joined them from a synod of Presbyterians organized a few years before, commenced to labour among them in holy things, and with his aid, the Covenanters,

in the colony of Pennsylvania, solemnly renewed the Covenants. This important transaction tended to unite them together, and at the same time served as a distinctive mark separating them from the other religious bodies by whom they were surrounded. In 1752 the Reformed Presbytery of Scotland despatched the Rev. Mr. Cuthbertson to take the ministerial charge of the brethren in America who, six years before, had been deserted by Mr. Craighead. After labouring alone for nearly twenty years with the most encouraging success, Mr. Cuthbertson was joined by Messrs. Linn and Dobbin from the Reformed Presbytery of Ireland, and in 1774 a presbytery was constituted, and the body assumed a regularly organized form.

The declaration of American independence took place in 1776, and by no denomination of Christians was this event more gladly hailed than by the Reformed Presbyterians. Many of them had taken an active part in the war with Great Britain, and though they saw defects in the new government they cordially recognized it as legitimate and worthy of support. No sooner had civil peace and order been restored in the country than a very general feeling began to arise in favour of a union among the whole Presbyterian churches in the American Republic. But desirable though such a union undoubtedly was, it was found, in existing circumstances, to be impracticable. The nearest approach to the great object sought was a union, which was effected in 1782, between the presbyteries of the *Associate and Reformed churches*, giving rise to a new denomination entitled, from the names of its two constituent parts, **THE ASSOCIATE REFORMED CHURCH** (which see). A large number of the people belonging to the Reformed Presbyterian Church refused to enter into this union, preferring to retain their former position.

In the course of ten years after the event to which we have now referred, the Reformed Presbytery in this country sent four ministers to aid the brethren in America, whose pastors had left them at the Union in 1782. One of these four soon returned to Scotland, but the remaining three continued to regulate the affairs of the church in the character of a committee deputed by the parent presbytery at home. At length, in 1798, a regular church court, independent of all foreign control, was formed, bearing the name of the "Reformed Presbytery of the United States of North America," but related to the Reformed Presbyterians of the Old World simply as a sister church. From this date the cause made rapid progress, and in 1809, a synod composed of three presbyteries was constituted under the name of the Synod of the "Reformed Presbyterian Church in the United States of North America." In consequence of the still further increase of the body, the supreme judicatory assumed the representative character, and was in 1825 arranged to consist of delegates from presbyteries, and to be styled the "General Synod."



This organization has continued down to the present day.

The doctrines of the Reformed Presbyterian Church in America are, like those of their brethren in Scotland, strictly Calvinistic, and in church government and orders she is strictly Presbyterian. Her standards, in subordination to the Word of God, are the Westminster Confession of Faith, the Larger and Shorter Catechisms, and her own Declaration and Testimony. In declaring her adherence to the Westminster Confession she makes the following disclaimer, which forms a decided deviation from Reformed Presbyterian principles as held in Scotland: "To prevent all misunderstanding of the matter of the second article of this formula, which embraces the Confession of Faith and Catechisms, it is declared in reference to the power of the civil magistrate in ecclesiastical things, that it is not now, and never was, any part of the faith of the Reformed Presbyterian Church, that the civil magistrate is authorized to interfere with the Church of God, in the assertion, settlement, or administration of her doctrine, worship, and order; or to assume any dominion over the rights of conscience. All that appertains to the magistratical power in reference to the church, is the protection of her members in the full possession, exercise, and enjoyment of their rights. The magistratical office is civil and political, and consequently altogether exterior to the church."

This body of American Christians have always held and openly avowed the most decided anti-slavery opinions. So far back as the year 1800, and when a large proportion of her members resided in the Southern States, the highest judicatory of the church enacted that no slaveholder should be retained in the communion of the Reformed Presbyterian Church. On this principle she still continues to act. In public worship this denomination uses the Psalms of David, "to the exclusion," as they express it, "of all imitations and uninspired compositions." Their principle is, that the matter of the church's praise should be exclusively songs of inspiration in the best attainable translation. While recognizing the validity of the ordinances as administered by all Christian communities who hold the Head, they adhere to the principle of close and restricted, in opposition to open and unrestricted, communion.

It has often been brought forward as an objection against the Reformed Presbyterian Church in Scotland, Ireland, and America, that she holds the principle that "civil government is founded in grace." Such a sentiment this church, in all her ramifications, has uniformly disowned, but she holds, to use the language of the American Testimony, "that though civil society and its governmental institutions are not founded in grace, yet it is the duty of Christians to endeavour to bring over civil states the influence of the grace of the gospel, and to persuade such states to put themselves in subordination to

Immanuel, for the protection and furtherance of the interests of religion and liberty." The Transatlantic branch of the church is undoubtedly peculiarly situated, being under a civil constitution and government so different from that of Britain. In her Testimony, accordingly, referring to her position in this respect, she declares, that "in a land where peculiar religious characteristics have never been extensively introduced into civil deeds of constitution; where there is no apostasy from established and sworn to reformation; where the constitutional evils complained of are simply omissions, not fundamental to the existence and essential operations of civil society; where no immoral engagement is required, and no pledge either demanded or given to approve of or perpetuate defects; where fundamental principles of the social state, moral in their nature, are adopted; where a testimony against defects is admitted, and the way left open, constitutionally, to employ all moral means to obtain a remedying of defects; the same obstacles stand not in the way of a Christian's entrance into civil communion, as do in a land where, such religious characteristics having been adopted, covenanted, and sworn to, but, having been departed from, upon the ruins of a reformed system, one of an opposite character has been introduced. And further, that under a testimony against defects, circumstanced as above stated, the Christian may consistently enter into the civil fellowship of the country where he resides, using his liberty on a moral basis to seek the improvement of the social state."

And again, the church has declared, "that the acts and legislation of this church have at all times authorized all connection with the civil society and institutions of the United States, which does not involve immorality." The position, accordingly, which the *Reformed Presbyterian Church* in America has assumed, in her Testimony, in relation to the government of the United States, is different from that which the sister churches in Scotland and Ireland have found it necessary to assume in relation to the government under which they live. No protest is called for in the former case as in the latter, there being no breach of solemn covenanted obligations involved in the very structure and constitution of the government, which, though republican and democratic in its character, they still view as an ordinance of God. Reformed Presbyterians, accordingly, in America, are left at perfect liberty to incorporate with the government, by becoming its citizens, and assuming its offices, if they can do so in consistency with their own conscientious convictions. At the same time, as a church, they hold that no immoral man should be invested with office in the state; that the Bible is the rule by which the governors, in their official capacity as well as in their private conduct, ought to be regulated; and that civil rulers, in common with men in all situations and circumstances, are responsible to Jesus Christ as the "Prince of the kings of the

earth, and Governor among the nations." Such are the views entertained by the New Light party who were thrust out by the General Synod in 1833, and formed themselves into a separate organization still retaining the former name.

This church, though not large, its ministers in 1853 numbering only 54, holds, nevertheless, a very respectable place among American Christian denominations, and by its abounding zeal in the cause of Christ, has been instrumental in establishing a presbytery of their body among the heathen in India.

**REFORMED PRESBYTERIAN CHURCH IN AMERICA (OLD LIGHT).** This is the main body of the Reformed Presbyterian Church, from which, in 1833, a party were disjoined on the ground that they maintained the lawfulness of Reformed Presbyterians acknowledging the constitution and government of the United States. The *Reformed Presbyterian Church* had always before that time been considered to maintain, as her distinctive feature, "that her members will not own allegiance to the government of any nation which refuses allegiance to the Lord Jesus Christ,—the Prince of the kings of the earth. And as they do not find any nation rendering allegiance to Him, they remain in the character of aliens, neither voting for officers, holding offices, sitting on juries, nor taking the oath of naturalization; whether in the United States, Great Britain, or any other nation yet known." The principles on which this practice rests are thus unfolded by the Rev. R. Hutcheson, one of the ministers of this church: "Reformed Presbyterians consider themselves bound to bring civil institutions to the test of God's holy word, and reject whatever is in opposition to that rule. They approve of some of the leading features of the constitution of government in the United States. It is happily calculated to preserve the civil liberty of the inhabitants, and to protect their persons and property. A definite constitution on the representative system reduced to writing, is a righteous measure, which ought to be adopted by every nation under heaven. Such constitution must, however, be founded on the principles of morality; and must in every article be moral, before it can be recognized by the conscientious Christian as an ordinance of God. When immorality and impiety are rendered essential to any system, the whole system must be rejected. Presbyterian Covenants perceiving immorality interwoven with the General and the States' constitutions of government in America, have uniformly dissented from the civil establishments. Much as they loved liberty, they loved religion more. Anxious as they were for the good of the country, they sought that good, where alone it can be found, in the prosperity of Zion; for 'righteousness exalteth a nation, but sin is a reproach to any people.' Their opposition to the civil institutions has been the opposition of reason and of piety; the weapons of their warfare are arguments and prayers. There are moral evils essential to the consti-

tution of the United States, which render it necessary to refuse allegiance to the whole system. In this remarkable instrument, there is contained no acknowledgment of the being or authority of God—there is no acknowledgment of the Christian religion, nor professed submission to the kingdom of Messiah. It gives support to the enemies of the Redeemer, and admits to its honours and emoluments, Jews, Mahomedans, Deists, and Atheists. It establishes that system of robbery by which men are held in slavery, despoiled of liberty, property, and protection. It violates the principles of representation, by bestowing on the slaveholder an influence in making laws for freemen, proportioned to the number of his own slaves. This constitution is, notwithstanding its numerous excellencies, in many instances inconsistent, oppressive, and impious. Since its adoption in 1789, the members of the Reformed Presbyterian Church have maintained a constant testimony against these evils. They have refused to serve in any office which implies an approbation of the constitution, or which is placed under the direction of an immoral law. They have abstained from giving their votes at elections for legislators, or officers who must be qualified to act, by an oath of allegiance to this immoral system."

The subject on which the Disruption of 1833 rested was the rejection of the Bible as the standard of legislation by the civil authorities of the United States. This point was discussed at large in the synod of 1830, when a considerable party, led by Dr. Wylie, showed a disposition to laxity in their views, which became more manifest in the synod of 1831, though still without a direct avowal of opinions adverse to the standards and known usages of the church. In a subordinate synod, however, constituted in 1832, they brought forward, in a draft of a pastoral address, doctrines utterly subversive of the whole testimony of the church relative to civil government. The synod declared their disapproval of these passages of the address, and ordered them to be expunged, whereupon Dr. Wylie and his followers published the original draft on their own responsibility. For this and other offences connected with it, they were suspended from the exercise of the ministry in April 1833, by the Eastern Subordinate Synod, to which they belonged. The suspension was approved by the General Synod, which met at Philadelphia in August of the same year. The suspended ministers, and some others, met at the same time, and constituted another court, which they called the General Synod of the Reformed Presbyterian Church, and which still exists as a separate body, though holding what the other body terms *New Light* principles. The one body had, in 1853, fifty-four ministers, while the other had forty-four.

**REFORMED PRESBYTERIAN CHURCH IN IRELAND.** It has been already mentioned under the article **IRISH PRESBYTERIAN CHURCH**, that in the summer of 1644, the Covenant was subscribed



throughout every part of Ulster, both by the military and the people generally. From this period has been dated the Second Reformation with which the province of Ulster has been blessed. The people now began to evince a more devoted attachment to the Presbyterian cause, and a more intense desire for the promotion of true godliness. Vital religion made rapid progress, and the Ulster Presbyterians, at the Restoration in 1660, had 70 settled pastors, and no less than 10,000 adherents. Their church was at that period essentially a Reformed Presbyterian Covenanted Church. Each minister at his ordination was bound to declare his acceptance of the Solemn League, and the whole ecclesiastical system rested on the basis of the "Covenanted Uniformity in religion of the Churches of Christ in the kingdoms of Scotland, England, and Ireland." After the Restoration, however, the goodly fabric which had arisen was levelled with the ground. Episcopacy was restored in Ireland, and the Presbyterian ministers in Ulster generally submitted tamely to the tyranny of the profligate monarch, and boasted of their loyalty. Many of the people refused to acquiesce in this carnal and cowardly policy. Three of the ministers, Michael Bruce of Killinchy, John Crookshanks of Raphoe, and Andrew McCormick of Magherally, protested against the servile spirit which animated the great mass of their clerical brethren. "They called the people to solemn and great meetings, sometimes in the night, and sometimes in the day, in solitary places, where the people in great abundance, and with great alacrity and applause, flocked to them. There they spoke much against the bishops and the times. These men were cried up as the only courageous, faithful, and zealous ministers. The people not only countenanced, but liberally contributed for them; generally neglecting their own ministers who laboured more privately among them." The uncompromising courage of these three noble servants of Christ was not only looked upon with jealousy by their brethren, but called down upon them the wrath of the bishops. The result was, that in the summer of 1661 they fled to Scotland, and after taking an active part in the movements of the strict Presbyterians, two of them fell at Rullion Green.

In the absence of regular pastors, the Society People in Ireland were under the necessity, like their brethren in Scotland, of holding private meetings for prayer and religious conference. They were occasionally visited also by Scottish ministers, of whom the most influential was Alexander Peden, whose labours in Ulster were abundant and eminently successful. One young man, a probationer, named David Houston, began in 1671 to preach to the people in the neighbourhood of Ballymoney, urging upon them the continued obligation of the Covenants, and the evils of defection therefrom. For this he was censured and silenced by the presbytery, and compelled to leave the country. After

a few years' absence he returned to Ireland, and was settled over a congregation there, but he soon found it necessary to withdraw from the fellowship of the other ministers—a step in which he was joined by a large body of the people. At the request of the Cameronian party in Scotland, he made a lengthened visit to that country, during which he continued to superintend the Societies in Ireland. His zeal in the cause of the Covenants had almost cost him his life; but early in 1689 he parted finally from the Scottish brethren, and, crossing the channel, spent the remainder of his days in comforting and encouraging the Society People in the sister isle.

The Irish Societies were organized in the same manner as those in Scotland; and the brethren on both sides of the Channel kept up a constant edifying intercourse both by letter and frequent deputations, consulting together on such points as affected their common cause. Representatives from Ireland, accordingly, were present at the renewal of the Covenants in 1712 at Auchensaugh. About this period the Irish Societies were destitute of ordained ministers, and hence, when marriages were to be celebrated or baptisms dispensed, it was necessary to go to Scotland for the purpose. For forty-four years, indeed, with the exception of only a few weeks which Mr. McMillan spent among them, the brethren in Ireland were unprovided with the services of a single regular pastor.

The formation of the Reformed Presbytery in Scotland in 1743 was productive of much advantage to the Cameronians in Ireland, a minister and probationer being generally sent thither for several months in the year; and this seasonable supply continued until the disruption of the presbytery in 1753. Providentially at that time Mr. William Martin, a native of the county of Antrim, was studying for the ministry in Ireland, to which he was ordained at Vow in July 1757. There, too, the sacrament of the Lord's Supper was dispensed for the first time in Ireland by the presbytery which was formed in 1763. The constitution of this ecclesiastical court gave apparent consolidation to the body which for the next sixteen years made steady progress. But at length the court was dissolved in 1779, several of the ministers having been removed by emigration, and others by death; and the only remaining minister, with six congregations, put themselves under the care of the Reformed Presbytery in Scotland, and continued under their supervision until 1792, when the Irish Presbytery was again formed "on the footing of the Covenanted Testimony of the Church of Scotland, to continue their friendly correspondence on all matters of general concern." From this time the church made slow but steady progress. In 1810 she had twelve ordained ministers and eighteen congregations. These were arranged into four presbyteries, and in 1811 a synod was constituted. In this fully organized state the Reformed Presbyterian Church in Ireland ad



vanced rapidly in prosperity and efficiency. In 1840, however, divisions destroyed the unity and peace of the church. The Eastern Presbytery declined the authority of the synod, and seceded from the communion of the body; now a synod, it has six ministers and nine congregations. In 1853 the Reformed Presbyterian synod met at Dervock and renewed the National Covenant and the Solemn League and Covenant in a bond adapted to the times. Since then the Covenantants have been sworn to in most of the congregations. In 1859 the denomination numbers 23 ministers and 32 congregations. In New Brunswick and Nova Scotia there is a mission-presbytery connected with the body, consisting of four settled congregations. There are also two mission stations for Roman Catholics in the south and west of Ireland. Emigration has diminished the numbers of this as well as of the other churches in Ireland, and it is calculated that in the course of ten years no fewer than 1,000 members have been transferred to the sister church in America.

**REFORMED JEWS.** See **ANTITALEMUDISTS**.

**REFORMERS**, a term usually applied in a religious sense to those illustrious men who introduced the Reformation from Popery in the sixteenth century. Of these the principal were Luther, Calvin, Zwingli, Melancthon, Oecolampadius, Bucer, Beza, Cranmer, Latimer, Ridley, and John Knox.

**REFUGE** (CITIES OF). See **CITIES OF REFUGE**.

**REGALE**, a right which the Gallican Church long claimed; according to which, when a bishop dies, the king is allowed to collect and enjoy the revenues of the see, and in some respects to act in the place of bishop until the see is filled by the accession of a new prelate. The dispute in reference to this right between Louis XIV. and Innocent XI. led to the assertion in strong terms by the Gallican Church in 1682 of her independence. See **GALLICAN CHURCH**.

**REGALIA PETRI**, the royalties of Peter, which are regarded by Romanists as belonging to the Pope in his capacity as sovereign monarch of the Universal Church. Among these royal prerogatives the following may be mentioned; "to be superior to the whole church, and to its representative, a general council; to call general councils at his pleasure, all bishops being obliged to attend his summons; to preside in general synods, so as to propose matter for discussion; to promote, obstruct, or overrule the debates; to confirm or invalidate their decisions; to define points of doctrine; to decide controversies authoritatively, so that none may contest or dissent from his judgment; to enact, establish, abrogate, suspend, or dispense with ecclesiastical laws and canons; to relax or do away with ecclesiastical censures, by indulgences, pardons, &c.; to dispense with the obligations of promises, vows, oaths, legal obligations, &c.; to be the fountain of all pastoral jurisdiction and dignity; to constitute, confirm, judge, censure, suspend, depose, remove, restore, and recon-

cile bishops; to exempt colleges and monasteries from the jurisdiction of their bishops and ordinary superiors; to judge all persons in spiritual causes, by calling them to his presence, delegating judges, and reserving to himself a final and irrevocable judgment; to receive appeals from all ecclesiastical judicatories, and reverse or confirm their sentences; to be accountable to no one for his acts; to erect, transfer, and abolish episcopal sees; to exact oaths of obedience from the clergy; to found religious orders; to summon and commission soldiers by crusade to fight against infidels or persecute heretics." These claims are founded on canon law, and have been asserted by the popes with more or less stringency since the seventh century. See **PAPACY**.

**REGIFUGIUM** (Lat. the king's flight), a festival celebrated by the ancient Romans annually on the 24th of February, in commemoration of the flight of Tarquinius Superbus from Rome. In the ancient calendars the 24th of May was also styled *Regifugium*. Some writers, both ancient and modern, derive the name from the custom observed by the *Rex Sacrorum* of going to the comitium on the two days referred to, and offering sacrifices, after which he hastily fled from it.

**REGINA CÆLI** (Lat. queen of heaven), an appellation often given by the ancient Romans to *Juno*.

**REGIUM DONUM**, annual grants bestowed by government on the Presbyterians in Ireland. The first sovereign who originated these grants was Charles II., who assigned a yearly pension of £600 to the Presbyterian ministers of Ulster, which was appointed to be distributed equally among them during their lives, and given to their widows and orphans at their death. The warrant for this grant continued in force for ten years until 1682. There is a tradition, however, that this grant was only enjoyed by the ministers for one year. But the true commencement of the *Regium Donum* is to be traced to the Revolution in 1688, when King William authorized the payment of £1,200 yearly to the Irish Presbyterian ministers. This grant was continued by Queen Anne, who issued letters-patent constituting thirteen ministers trustees for its distribution. Through the influence of the High Church party, however, certain modifications were introduced into the mode of its distribution. Thus the power of allocating the amount was withdrawn from the trustees and vested in the lord-lieutenant; the grant was no longer divided share and share alike, but the mode of arrangement was thus described: "To be distributed among such of the non-conforming ministers by warrant from the lord-lieutenant, or other chief governor or governors for the time being, in such manner as he or they shall find necessary for our service or the good of that kingdom." Yet, notwithstanding these modifications, the *Regium Donum* appears to have been distributed as formerly. George I. and his ministers placed on the civil list the sum of

£800 a-year as an augmentation of the *Regium Donum*, one half to be appropriated to the synod of Ulster, and the other half to the ministers of Dublin and the south. In 1784 a still further increase was obtained, George III. having been pleased to grant £1,000 per annum. About the same time the Irish Seceders received a bounty of £500 per annum. Again, in 1792, a king's letter was issued granting the still more handsome gift of £5,000 per annum; of which sum the synod of Ulster and the presbytery of Antrim received £3,729 16s. 10d., the rest being distributed among the Seceders, the Southern Association, and the minister of the French congregation of St. Peter's, Dublin. New arrangements were made in 1803 in the mode of distribution of the Royal Gift. The members of the synod of Ulster and the synod of Antrim were divided into three classes, the first including those situated in cities or large towns, the second those in the more populous, and the third those in more thinly peopled districts. The sums allotted to the individual members, of each of the classes were respectively £100, £75, or £50 per annum. The entire sum thus given under the new regulations amounted in 1803 to £14,970 18s. 10d. late Irish currency, but has since been increased to a very large sum. The allowances to the Irish Secession ministers were made to range from £40 up to £70. When a congregation of Presbyterians in Ireland wishes to obtain a share of the *Regium Donum*, the mode of accomplishing the object is as follows: "A certain number of persons designated as heads of families resident in a vicinity, subscribe a document declaring themselves to be Presbyterians, and desiring the settlement among them of a minister of whom they approve. This document is forwarded to the Presbytery, and after it has received their sanction, the congregation and minister are enrolled as having been duly organized, and are returned as belonging to the Presbyterian body. A memorial, attested by the moderator of the synod and their lay agent, is then presented by the minister of the new congregation to the lord-lieutenant, soliciting the bounty usually granted; the petitioner's having subscribed the oath of allegiance (the required condition) being attested by two magistrates. The minister now receives his £50 or £70 yearly; but, the stipend having once been fixed, no further augmentation is to be looked for, nor, if the higher sum has been granted, is any diminution to be feared, whatever may be the increase or decrease of the congregation." The agent for the distribution of the bounty is appointed and paid by government.

There is another *Regium Donum*, which is granted to the Dissenters of England, and confided to a minister of each of the three denominations for distribution. This originated in the reign of George I., who wished to give his most loyal attached subjects, the Protestant Dissenters, substantial tokens of his affection and bounty, by an annual donation. At the suggestion of Lord Townshend and Sir Ro-

bert Walpole, his majesty ordered five hundred pounds to be given for the use of the indigent widows of dissenting ministers. The first payment was soon after 1720. In the course of a few years, the gift, as well as the object, was enlarged, and four hundred pounds were directed to be paid half yearly, for assisting ministers too, who stood in need of relief, and to be applied to such uses as those intrusted with the distribution should think most conducive to the interests of the Dissenting body. The donation was afterwards increased to two thousand pounds, and continues to be received for the same purposes to the present time.

RELICS (VENERATION FOR). The origin of the peculiar regard shown both in the Romish and Greek churches to the relics of martyrs and saints is to be traced back to an early period in the history of the Christian Church. In the primitive ages of Christianity the martyrs, who were privileged to seal their testimony with their blood, were looked upon by their contemporaries with the most enthusiastic affection and admiration. Festivals were held in commemoration of their martyrdom, and their tombs came at length to be approached with a degree of veneration almost bordering on idolatry. "It was perhaps a natural feeling," says Dr. Jamieson, "that any little memorials of these excellent and holy men should be preserved with affectionate solicitude; and many such interesting legacies, we know, were often bequeathed by the martyrs to their relatives and friends, who dared to witness their last testimony,—such as that of a ring, which a dying confessor took from his finger, and plunging it in his blood, gave it to a bystander, with an earnest request, that as often as he looked upon that trinket, he would remember for whom and for what the possessor had suffered; and of a copy of the Gospels, which was privately given by another to his friend, and the value of which was greatly enhanced by its being inscribed with prayers and devout reflections of the venerable owner. And, perhaps, it was no less a natural feeling, to show every mark of care and respect to their bones and mangled remains, that could be rescued from the fires of martyrdom, as the dust of men whose bodies had been living temples of God, and their organs instruments of doing his will and engaging in his worship."

These natural feelings gradually degenerated into superstitious veneration, and religious services performed at the graves of the martyrs were regarded as possessing a peculiar solemnity and sacredness. At length, in the days of Constantine, it was accounted a suitable memorial to the memory of a martyr to erect a church over the spot in which his ashes lay, and where this could not be done, to enshrine, at all events, some relic of him in the sacred edifice erected to his honour. So general, indeed, did the notion become that a church could not be consecrated without relics, that it was decreed by a council at Constantinople that those altars, under which no relics



were found, should be demolished. This custom is observed in the Church of Rome down to the present day. Whenever a church is to be consecrated, some relic, however small, which has been blessed for the purpose, a tooth, a nail, a hair, or anything else, is carried in solemn procession by priests in their robes to the altar in which it is to be deposited. On reaching the sepulchre the bishop officiating marks it on the four sides with the sign of the cross. Having taken off his mitre he deposits the relic-box with all due veneration in the place prepared for it. An anthem is then sung, and incense sprinkled upon the relics, after which he takes the stone which is to be laid over the relic-tomb with his right hand, dips the thumb of the other in chrism, and makes the sign of the cross in the middle of the stone on the side which is to be towards the relics, in order to consecrate it on that side. Anthems are again sung, and prayer offered, when the stone is fixed upon the relic-tomb, and the sign of the cross reverently made on the stone.

Pope Gregory the Great, in the sixth century, used his utmost influence to diffuse a superstitious veneration for relics, and to such an extent did the demand for them increase, that, as we learn from Mosheim, "the ardour with which relics were sought in the tenth century surpasses almost all credibility; it had seized all ranks and orders among the people, and was grown into a sort of fanaticism and frenzy, and if the monks are to be believed, the Supreme Being interposed in an especial and extraordinary manner to discover to doating old wives and bare-headed friars the places where the bones or carcases of the saints lay dispersed or interred."

One effect of the Crusades was the introduction into the Western nations of vast quantities of old bones of saints and other reputed relics. These spoils from the Holy Land were committed to the custody of the clergy in the churches and monasteries, to be carefully preserved for the veneration of the people in all future ages. The enthusiastic respect shown to old relics went on increasing from one century to another, until it received a powerful check by the outbreak of the Reformation in the sixteenth century. Still it has continued to be a recognized principle in the Church of Rome down to the present day that veneration ought to be paid to relics. Thus the eighth article of the creed of Pope Pius IV. declares that the relics of saints are to be venerated; and the council of Trent enjoins, "Let them teach also, that the holy bodies of the holy martyrs and others living with Christ, whose bodies were living members of Christ and temples of the Holy Spirit, and will be by him raised to eternal life and glorified, are to be venerated by the faithful, since by them God bestows many benefits upon men. So that they are to be wholly condemned, as the church has long before condemned them, and now repeats the sentence, who affirm that veneration and honour are not due to the relics of the saints, or that

it is a useless thing that the faithful should honour these and other sacred monuments, and that the memorials of the saints are in vain frequented, to obtain their help and assistance." In Holy week every year the Pope and cardinals go in procession to St. Peter's at Rome for the purpose of adoring the three great relics. When performing this ceremony they kneel in the great nave of the church, and the relics, which are exhibited from a balcony above the statue of St. Veronica, consist of a part of the true cross, one half of the spear which pierced the Saviour's side, and the *Volto Santo*, or holy countenance. The ceremony takes place in solemn silence.

In the Greek Church also relics are held in high estimation. The eucharist, indeed, is not regarded as valid, unless the napkin on the altar has not only been consecrated by a bishop, but has in its web particles of a martyr's remains. Among the Nestorians it is the invariable custom to mix with the wine in the marriage-cup dust from the grave of some reputed saint. The Russians, also, will often perform long journeys to pray before some holy tomb, or to visit the relics of some of their own saints; and the usual mode in which they manifest their veneration for images and relics is by kissing them. The Russo-Greek Church has an immense number of the relics of saints. "The most celebrated collection of relics in Russia," as we are informed by Count Krasinski, "is found in the town of Kioff, on the Dnieper, and where the bodies of many hundreds of saints are deposited in a kind of crypt called *Piechary*, i. e. caverns. The chronicles relate that the digging of this sacred cavern was commenced in the eleventh century by two monks called Anthony and Theodosius, who had come from the Mount Athos, for their own and their disciples' abode. It was gradually extended, but the living established themselves afterwards in a convent above ground, leaving to the dead the part under it. This statement is considered to be authentic, but the numerous bodies of the saints with which the long subterranean galleries of that cavern are filled, have never been satisfactorily accounted for. It is the opinion of many, that the nature of the soil is so dry, that, absorbing all the moisture, it keeps the dead bodies which are deposited there in a more or less perfect state of preservation; and it is said that an enlightened archbishop of Kioff proved it by a successful experiment, putting into that place the bodies of two women, who had been confined as prisoners in a nunnery for their many vices. Be it as it may, Kioff is the resort of an immense number of pilgrims, who arrive from all parts of Russia, to worship the bodies of the saints, and the riches accumulated by their pious donations at that place are only second to those of Troitza."

RELIEF CHURCH, a denomination of Christians founded by the Rev. Thomas Gillespie, minister of the parish of Carnock, in Fife, who was deposed in 1752 by the General Assembly of the



Church of Scotland. The circumstances which led to the deposition of Mr. Gillespie were briefly these: From the period of the Revolution in 1688 there had been a rapid declension among the Scottish clergy both in doctrine and discipline. Parliament had re-enacted the law of patronage in 1712, and though for some time resistance was made both by ministers and people, the patrons, appealing to the Court of Session, had obtained a judgment in their favour to the effect, "That presbyteries refusing a presentation duly tendered to them in favour of a qualified minister, against which presentation or presentee there lies no legal objection, and admitting another person to be minister, the patron has right to retain the stipend as in the case of a vacancy." This decision of the civil court was so completely submitted to by the General Assembly, that, in 1750, they issued a recommendation to their Commission, "to consider of a method for securing the execution of the sentences of the Assembly" as to presentations, and in the meantime, "if any presbyteries were disobedient, and did not execute the sentences of this Assembly in the particular causes which have been determined by them, the Commission are empowered to call such presbyteries before them, and censure them as they shall see cause." A large majority of the members of the General Assembly were in favour of carrying all presentations into effect, however unpopular. A case soon occurred which showed in a very strong light the determination of the church to disregard the complaints of the people. In 1751 Mr. Andrew Richardson having received a presentation to the church and parish of Inverkeithing, the people declared their unwillingness to receive him as their minister. The case was brought accordingly before the Commission, which enjoined the presbytery of Dunfermline to proceed with his settlement. The presbytery refused to comply, and the case having been again brought before the Commission by complaint, the synod of Fife was appointed to settle Mr. Richardson before the beginning of May, and to report their diligence to the next General Assembly. The synod also refused to proceed with the settlement, and when the Assembly met in 1752, the presbytery of Dunfermline was appointed to meet at Inverkeithing on Thursday forenoon that same week, at eleven o'clock, to admit Mr. Richardson as minister of that parish. All the ministers of the presbytery were ordered to attend at the settlement, and to appear at the bar of the Assembly on Friday forenoon, to give an account of their conduct in this matter. When the report of the presbytery was given in, it was found that only three of the ministers had attended on the day appointed, and the Assembly having declared that five should be the quorum on that occasion, they were unable to proceed with the settlement. Those who had absented themselves were called upon to state their reasons, whereupon six of the brethren gave in a written representation, pleading conscientious scrup-

les. In the course of this document they declared, "The Assembly know well, that it appears from their own acts and resolutions entered into their records, that the law of patronage has been considered as no small grievance to this church, not to say as inconsistent with our Union settlement; and we find it declared, act 25th of May, 1736, that it is, and has been since the Reformation, the principle of this church, that no minister shall be intruded into any parish contrary to the will of the congregation, and therefore it is seriously recommended, by the said act, to all judicatories of this church, to have a due regard to the said principle in planting vacant congregations, so as none to be intruded into such parishes, as they regard the glory of God, and the edification of the body of Christ; which recommendation we humbly apprehend to be strongly supported by the principles of reason, and the laws of our Lord Jesus Christ. Permit us to inform the Assembly, that, after repeated endeavours used by committees of the presbytery, to lessen the opposition to Mr. Richardson, in the parish of Inverkeithing, matters still remain in such a situation, that we are brought to that unhappy dilemma, either of coming under the imputation of disobedience to a particular order of our ecclesiastical superior, or contributing our part to the establishment of measures, which we can neither reconcile with the declared principles, nor with the true interest of this church. On the whole, we cannot help thinking, that, by having an active hand in carrying Mr. Richardson's settlement into execution, we should be the unhappy instruments, as matters now stand, to speak in the language of holy writ, of scattering the flock of Christ, not to mention what might be the fatal consequences of such settlements to our happy civil constitution. If the venerable Assembly shall, on this account, judge us guilty of such criminal disobedience as to deserve their censure, we trust they will at least allow we acted as honest men, willing to forego every secular advantage for conscience' sake. In such an event, this, through grace, shall be our support, that, not being charged with any neglect of the duties of our ministry among those committed to our care, we are to suffer for adhering to what we apprehend to be the will of our great Lord and Master, whose we are, whom we are bound to serve in all things, and on whom we cast all our care."

When they had read this representation, the six brethren were removed from the bar, and a motion was made and carried by a considerable majority, that one of the brethren should be deposed. On the following day the vote was taken as to which of the six should be selected for deposition, when it was decided that this sentence should be pronounced upon Mr. Thomas Gillespie of Carnock. The moderator, accordingly, proceeded with all due solemnity to depose Mr. Gillespie from the office of the holy ministry, and on hearing the sentence as he stood at the bar, Mr. Gillespie calmly replied, "Mo-

derator, I desire to receive this sentence of the General Assembly of the Church of Scotland with real concern and awful impressions of the divine conduct in it; but I rejoice that to me it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Mr. Gillespie continued to exercise his ministerial functions notwithstanding his sentence of deposition. He preached for several months in the open air, not only to the parishioners of Carnock, but to multitudes from the whole surrounding country. At length a place of worship was provided for him by his friends in the town of Dunfermline. An attempt was made in the Assembly of 1753 to have the sentence of deposition removed, and Mr. Gillespie restored to the exercise of his office as a minister of the Church of Scotland; but the proposal was defeated by a majority of three. Both his congregation and his presbytery had petitioned for his restoration, but their exertions were unsuccessful. He now proceeded to reconstitute his kirk-session, and dispensed the ordinance of the Lord's Supper for the first time to his congregation in its new position as separated from the Established Church. Standing, as it were, isolated and alone, he held the principle of free communion, declaring, "I hold communion with all that visibly hold the Head, and with such only." For six years he stood alone, and abundant success attended his single and unaided labours. At the end of that period he was joined by Mr. Thomas Boston, formerly minister of Oxnam, who had, from conscientious scruples, demitted his charge, and soon after by Mr. Colier, who had been called from an English Presbyterian Church to take charge of a congregation formed at Colinsburgh, Fife, in consequence of a violent settlement in the parish of Kilconquhar. On the 22d October 1761, Messrs. Gillespie, Boston, and Colier, with three elders, met at Colinsburgh, and formed themselves into a presbytery, called the Presbytery of Relief, because they took this method of affording relief to oppressed Christian congregations groaning under the intolerable yoke of patronage. The formation of a church constituted on the principles of the Relief body was well suited to the circumstances of Scotland at that period, and, accordingly, it was hailed by large numbers of the people throughout many districts of the country. "Oppressed parishes," says Dr. Struthers, "instantly applied to them for deliverance from the yoke of patronage, legal preaching, and those tyrannical measures which were now in fashion in church courts. The people were wearied with contending against those who apparently seemed delighted in crushing their spirit, and thwarting their desires and likings. Blair-Logie, Auchtermuchty, Bell's Hill, Edinburgh, Campbelton, Glasgow, Dunse, Anderson, Kilsyth, Irvine, Dalkeith, Kilmaronock, Dysart, St. Ninians, Falkirk, Cupar Fife, and other places during the first ten years of the existence of the presbytery, applied to them to be taken under their

inspection; and from the very first the Christian people assembled as large forming congregations."

The demands made upon the Relief presbytery for ministerial supply by newly-formed congregations were, in a short time, so numerous, that it was found impossible, in many cases, to give sermon for more than two or three Sabbaths during the year. Still the three brethren exerted themselves to the uttermost, preaching on week-days and Sabbaths whenever time and strength permitted. Gradually they were joined by ministers and preachers from various Christian denominations both in Scotland and England. The rapidly growing prosperity of the new body attracted ere long the envy and opposition of rival communions. The Established, the Secession, and the Reformed Presbyterian churches attacked them from the press in pamphlets full of acrimony and abuse. And it was all the more easy to launch vague accusations against them as they had issued no public Testimony, nor avowed, in any distinct form, the peculiar principles which, as a Christian denomination, they were resolved to maintain. They had contented themselves with a general declaration of adherence to the Westminster Standards. The time, however, had now come when a more specific avowal of their peculiar tenets behoved to be made. The task of preparing a suitable document was accordingly undertaken by one of the ablest of their ministers, the Rev. Patrick Hutchison of St. Ninians, afterwards of Paisley. That the public might be made fully aware of the doctrines taught from Relief pulpits, he published a work entitled 'A Compendious View of the Religious System taught by the Relief Synod,' in which he clearly pointed out the accordance of their opinions and teaching with the Word of God and the Westminster Confession of Faith and Catechisms. Unlike the early Seceders, the Relief Church seems, from the statements of Hutchison, to have set out with an avowal of what have since been termed Voluntary principles. Thus we are informed by Dr. Struthers, in his 'History of the Rise of the Relief Church,' "In the somewhat homely but expressive language of Hutchison,—they regarded the kneading together of the kingdom of Christ and the kingdoms of this world as a radical evil, and as the fruitful source of many of those things which had long distressed the consciences of men and produced divisions and animosities in the Church of God. Their general views of the kingdom of Christ, or in other words of his church as to its polity, were as follows:—"

"They held that the kingdom of Christ was twofold,—essential and mediatorial. 'His essential kingdom is his by nature, as the Son of God, and equally belongs to him with the Father and Spirit. This kingdom is equally the natural right and property of God, the Father, Son, and Holy Ghost, as the powerful Creator, Preserver, all-wise, and righteous Governor of the universe. Christ's essential kingdom is of vast extent; it extends to the whole uni-



verse of things, and commands every thing that hath being. Universal nature is subject to his control, and is disposed of by him, according to his pleasure. All creatures, animate and inanimate, material and immaterial, through the wide extent of creation, are the subjects of his government.'

"Besides his essential kingdom as the Son of God, as Immanuel or God and man in one person,—'he is invested with a delegated power and authority by the Father, for carrying into execution his mediatorial administration, till he present all his redeemed people faultless and spotless before the throne of God. The universal kingdom of providence and of grace is in the character of Mediator committed to him. His mediatorial kingdom, however, is more especially confined to the church. Here he rules, in the perfection of wisdom, clemency, and grace. As he is the author of the first creation, and universal governor, as God; so as Mediator, by special donation, he is placed at the head of the new creation; being made King in Zion, and head over all things, unto the church. He is her head of government, as by his mediatorial power, he gives her an entire system of laws, suited to every state of her being. He is her head of vital influence, as he communicates, out of his own exhaustless fulness, the quickening, sanctifying, comforting, and establishing influences of his grace.'" And again, "Earthly kings indeed owe a duty to the church. But how is it that 'Earthly kings may be nursing fathers, and queens nursing mothers to the church, without interfering with the rights of her members? By their own example they may recommend religion to their subjects. They may exert their influence in promoting the interest of Christ's kingdom a great variety of ways, without abridging the rights of conscience, and private judgment in matters of religion. They may encourage piety, by promoting good men to offices in the state, and withholding them from bad men. They may be fathers to their people, and guardians of their religious and civil liberties, by preserving church and state from foreign enemies, and not suffering one part of their subjects to oppress and disturb the rest, in the quiet and peaceable possession of their rights, as men and as Christians. But, if they countenance one part of their subjects, in harassing and distressing the rest, as was too much the case in the cruel state-uniformities of the last century, they are rather tyrants, than nursing fathers and mothers to the church, as they invade the sacred prerogative of Christ, and the rights of his people. And every such invasion is a step towards the overturning of their throne.'"

The Relief Church, as a church, was opposed to the duty of national covenanting as being of a moral and religious nature; but they never made their views on this point a term of church fellowship. The article in their system on which they chiefly took their stand, was the doctrine of communion among all visible saints. "It is a mean unworthy prosti-

tution," says Mr. Hutchison, "of this solemn ordinance of our religion to call it the table of a party. It is the Lord's table. For whom is this table covered by the generous entertainer? Is it covered for Burghers, or Antiburghers? for Church-people, or Relief-people? for Independents or Episcopalians as such? No: for whom then? For the children of God, not as they belong to any particular denomination of professors, but as they are his children, in reality, and appear to be so, by their deportment."

The Relief Church steadily increased in numbers, and, after a few years, instead of one presbytery, both an Eastern and a Western presbytery were formed, and at length, in 1772, it was resolved that a synod should be constituted. At the first meeting of this court, which was held in the following year, their terms of communion as a religious denomination were taken into consideration, when it was unanimously agreed, "that it is agreeable to the Word of God and their principles, occasionally to hold communion with those of the Episcopal and Independent persuasion who are visible saints." Such a decision unanimously and deliberately adopted was looked upon by other religious denominations as subversive of all church order, and as impiously relieving men from those sacred national vows and covenants which were binding upon them. Such terms of communion were pronounced by multitudes as latitudinarian and unscriptural. So great, indeed, was the outcry against the position which the Relief Church had taken, that the synod found it necessary, at their meeting in June 1774, to issue an explanation and defence of their former judgment for the use of their churches. Only two ministers of the body, Messrs. Cruden and Cowan, refused to acquiesce in the synod's judgment, and separated from the denomination.

The adherents to the principles of the Relief Church were numerous in various districts of the country, but not having a college or theological seminary of their own, and being dependent for the supply of ministers on accessions from other denominations, they found it difficult to obtain sufficient labourers to occupy the large field which was thus opened for them. It was not, indeed, until 1820 that a Relief Divinity Hall was instituted for the express purpose of training candidates for the ministry in connection with their own body. And another mistake into which the fathers of the Relief Church fell, and which tended to limit the number of their adherents, was a resolution which they had formed to make no aggressive inroads upon other churches. Notwithstanding the disadvantages, however, under which they laboured, they made progress both in numbers and usefulness.

When the Burgher and Antiburgher sections of the Secession united in 1820, forming one numerous body, entitled the United Secession Church, the idea began to arise in many minds that a union between the Secession and Relief churches was both desirable



and practicable. In May 1821, accordingly, the Relief synod passed the following resolution, which plainly pointed forward to such an issue: "The synod view with much interest and pleasure, the spirit of union and conciliation manifested by different Presbyterian bodies, and anticipate with confidence a period, which they trust is not far distant, when difference of opinion on points of minor importance, and on which mutual forbearance should be exercised, shall no longer be a ground of separation and party distinction." From this time a desire for union gradually gained ground in both churches. They began to look upon each other with more friendly and even brotherly feelings. At length a direct intercourse commenced between the two synods, which terminated in a union between the two churches, which was happily effected on the 13th May 1847, and a large, harmonious, and influential church formed under the name of the UNITED PRESBYTERIAN CHURCH (which see). The Relief Church, at the time of the Union, had increased from the one church of 1752 to 106 ministers, and the whole united body at that time numbered 518 ministers.

**RELIGION (NATURAL).** See NATURAL RELIGION.

**RELIGION (REVEALED).** See BIBLE, CHRISTIANITY.

**RELIGIOUS**, a term which came to be applied to members of the monastic orders after the tenth century, when they began to be regarded as a peculiarly spiritual class. See MONACHISM.

**RELLYAN UNIVERSALISTS.** See UNIVERSALISTS.

**REMONSTRANTS**, a name applied to the Dutch Arminians in the seventeenth century, in consequence of their presenting a petition in 1610, which they called the Remonstrance, to the states of Holland, defending their peculiar opinions against the assaults of the *Gomarists*, or *Calvinists*, and calling for prompt measures to be adopted in order to restore peace and tranquillity to the church and nation. See ARMINIANS.

**REMPHAN.** See CHIUN.

**RENUNCIATION**, a ceremony which accompanies baptism in the Romish Church. When the person to be baptized approaches the baptismal font, in three summary obligations he is expected to renounce Satan, his works, and pomps, in answer to the following interrogations: "Hast thou renounced Satan?—and all his works?—and all his pomps?" To each of which he or his sponsor replies in the affirmative.

**REQUIEM**, an office or mass sung for the dead in the Romish Church. It takes its name from these words in it, "*Requiem eternam dona eis, Domine*," Grant them, O Lord, eternal rest.

**REREDOS**, a screen of wood or stone-work behind the altar in Romish and Episcopalian churches. Sometimes it is composed of a hanging of rich stuff.

**RESERVED CASES**, those sins, which, according to the Romish system, an ordinary priest cannot pardon in the confessional. Some are reserved for the bishop, some for the archbishop, and some for the Pope. Yet any priest can absolve from these, provided the penitent be at the point of death. The weighty causes and cases reserved are such as the following; namely, heresy, simony, assault on an ecclesiastic, robbery of a church, attempts to tax the clergy, and generally all offences against that privileged order. If the person apply to an inferior priest for absolution in any of these cases, he is referred to the higher tribunal; because the first absolution, in such a case, would be of no value. Among these reserved cases there is also great difference; some are reserved by reason of ecclesiastical censures, and others on account of the enormity of the sin. These things may be hidden from the penitent; and though he may suppose himself to be forgiven, he is deceived, for he will find himself but half absolved. The cases of uncertainty and doubt on such points as these are endless.

**RESOLUTIONERS**, a numerous party of ministers in the Church of Scotland in the days of Charles II. who were actuated by motives of mere expediency, while their opponents, the **PROTESTORS** (which see), remained firm and uncompromising adherents of the Covenant. The Resolutioners, many of whom were men of piety and worth, seem to have been disposed to sacrifice principle in order to attain peace. The fierce and unseemly contest between the two parties continued to agitate the church and country for a considerable length of time. The chief point in dispute between them regarded the propriety of repealing the Act of Classes, and admitting men of all professions of religion and all varieties of character into the army, and other places of power and influence, in a time of such danger. This the Resolutioners resolved to do, and against this the strict Covenanters protested.

**RESPONSE**, an answer made by the people in public worship, speaking alternately with the minister. In the ancient Christian Church such responses were allowed. Chrysostom and the author of the Apostolic Constitutions, speak of children praying with the rest of the congregation for the catechumens and the faithful also. The people's prayers and responses are to be met with in every part of the liturgy, such as "*Lord have mercy*," and in those mutual prayers of minister and people, "*The Lord be with you: And with thy spirit. Lift up your hearts: We lift them up unto the Lord.*" Many of the Psalms are constructed evidently with a view to responses, a fact which shows the existence of such a practice even in the ancient Jewish Church. The same custom is observed in the Romish and Episcopalian churches.

**RESPONSORIA**, psalms which were sung between the lessons in the ancient Christian Church. The ancient ritualists are not agreed about the rea-

son of the name. Some allege that they were so called because when one sung the whole choir responded; whilst others affirm that they had their name because they answered to the lessons being sung immediately after them.

RESTORATIONISTS, a class of Christians found chiefly in America, who believe that all men will be ultimately restored to perfect holiness and happiness. The Divine Being, they allege, is too good to create men for any other purpose than to bless them, and, therefore, in the exercise of that love which led to the mission and mediation of his Son for the salvation of men, he will bring about the final restoration of the whole human family. Christ having, they maintain, died for all, he will not deliver up the kingdom to the Father before all shall have been brought to a participation of eternal happiness. "The kingdom of Christ," argues the Hon. Charles Hudson, "is moral or spiritual in its nature, unlimited in its extent, and benevolent in its design; it was instituted by God to put down rebellion, and to bring all his creatures to the worship and enjoyment of himself. Do you ask from what scriptures we prove these positions? we answer, from the whole Bible. They are the fundamental principles of divine revelation. That all have sinned, and that Christ came to save sinners, is the summary of the Old Testament and the compendium of the New. The very existence of the Christian scriptures show that Christ came to save sinners, and reconcile to God a world lying in wickedness. The Gospels prove it without the Epistles, and the Epistles without the Gospels. You may expunge from the New Testament any verse you please, or any chapter you please, or any book you please, and the residue will clearly sustain these positions. Nay, you may expunge from the New Testament any five books you please, and you leave the positions we have stated untouched. They are deeply interwoven with the whole New Testament. They constitute the bones and sinews, the letter and spirit, the life and soul of the Christian scriptures. Take from the New Testament the important facts that Christ came to save sinners, that his kingdom is moral in its nature, and extends over all, and you sap the foundation of the gospel—you extract the life-blood of the living oracles of God."

The Restorationists appeal not so much to particular texts, which often turn upon the meaning of a single term, but to the pervading spirit of the Bible, which they affirm warrants them in believing that the kingdom of Christ, instead of being limited to this world, extends to a future life: "The gospel," Mr. Hudson goes on to argue, "is designed to destroy sin and to reconcile all men to God; but this is not accomplished in this world. Does sin put off its sinfulness by passing the vale of death? Surely not. Then the gospel must extend into a future life, or its object is not attained. Is the enormity of sin increased by temporal death? Not in the least.

Why then is not man the subject of mercy as much after death as before? We cannot for the honour of Christ allow that death bounds his empire. It would be a total defeat on the part of the Captain of our salvation, to permit every rebel subject who happens to pass the defile of death, to remain in rebellion to eternity.

"And further; the multitudes who died before the advent of Christ, and those in heathen lands who have never heard of him, and infants and idiots in countries where the gospel is known, are all the subjects of Christ's kingdom. But they die without knowing that they have such a Prince. How can they in any rational sense of the term be said to be Christ's subjects, unless his kingdom extend beyond death? How can they be accountable to him of whom they know nothing? or 'how can they believe on him of whom they have not heard?' We have already seen that the kingdom of Christ is universal, that all men are given him of the Father, and that he extends his laws over the whole human family. But practically this cannot be true in this life. His reign can affect none but those who hear of him, are made acquainted with his laws, and are subdued by their converting influence. In what practical sense are the heathen the subjects of Christ's kingdom in this state? They do not obey his laws, for they do not know them; they have no faith in his name, for they have never heard of him. This is true of a vast majority of the human family. From the creation to the present time, not one in ten thousand while on earth, has ever heard of the name of Christ. Now with what propriety can the scriptures teach that all men are given to Christ, and that his kingdom includes every human being, if his reign is confined to this world? These scriptures can have no tolerable sense, if the reign of Christ be limited to our temporal existence.

"But we are sometimes asked with astonishment, can a dead man repent? We will ask in our turn, can a dead man praise God? Every Christian will allow that men after death are intellectually able to exercise gratitude, and that the saints will praise God and the Lamb. And if men have the intellectual ability to exercise gratitude, they must have intellectual ability to exercise contrition. To deny this is to deny a future life altogether. If men, intellectually considered, cannot exercise penitence, they cannot exercise any other affection, and hence must be incapable of either pleasure or pain.

"Perhaps it may be asked, why the sentiment here opposed should become so general, if it is not taught in the scriptures? It is no easy matter to trace every error to its source. The Jews in the days of Christ expected a temporal Messiah; but it would be difficult perhaps to account for this perversion of their scriptures. But the case before us is somewhat plain. The primitive church generally believed in a future probation. Among the advocates of this sentiment may be mentioned Clement



of Alexandria, Origen, Didymus the Blind, Gregory Nyssen, John of Jerusalem, and many others. This doctrine was popular at the time the Romish Church was growing into power. On this scripture doctrine they found their absurd notions of purgatory and indulgences. These abuses were carried to such excess as to produce the Reformation in the sixteenth century. We all know the feelings which the early Reformers exercised towards the Papal Church; they were disposed to put down indulgences at all events. Believing that indulgences grew in some degree out of the doctrine of a future probation, they did not distinguish between the true doctrine and its abuse, but rejected them together. And this enmity to the Catholic Church has prevented, in a good degree, a faithful and impartial examination of the subject. The taunt that this is the Catholic purgatory, has prevented thousands from examining the subject, and has silenced many who have believed that the grace of God extended beyond the confines of this world."

The terms rendered in the Sacred Scriptures "everlasting," "eternal," and "for ever," which are sometimes applied to the misery of the wicked, are maintained by the Restorationists to be vague and indefinite in their meaning, and to afford no proper foundation for an argument in favour of the eternity of future punishment.

The Restorationists, as a separate sect, are of comparatively recent origin, but the doctrine of an ultimate restoration of all fallen intelligences appears to have been advocated by several of the Christian fathers during the first four centuries. Both before and since the Reformation this doctrine has had numerous supporters; and, in fact, it is the commonly received opinion among the English Unitarians of the present day, and it was the opinion of the older Universalists.

The Restorationists believe in the immortality of the soul, the existence of an intermediate state, the punishment of the wicked during a longer or shorter period, the reign of the saints, and the ultimate restoration through them of all things by Christ. The difference between the Restorationists and Universalists is thus stated by the Rev. Paul Dean of Boston: "The Universalists believe that a full and perfect retribution takes place in this world, that our conduct here cannot affect our future condition, and that the moment man exists after death, he will be as pure and as happy as the angels. From these views the Restorationists dissent. They maintain that a just retribution does not take place in time; that the conscience of the sinner becomes callous, and does not increase in the severity of its reprovings with the increase of guilt; that men are invited to act with reference to a future life; that if all are made perfectly happy at the commencement of the next state of existence, they are not rewarded according to their deeds; that if death introduces them into heaven, they are saved by death and not by Christ; and if they are made happy by being raised from the

dead, they are saved by physical, and not by moral means, and made happy without their agency or consent; that such a sentiment weakens the motives to virtue, and gives force to the temptations of vice; that it is unreasonable in itself, and opposed to many passages of Scripture."

The doctrine of the Restoration of all things was introduced into America about the middle of the eighteenth century, though it made little progress for some years. In 1785 a convention was organized at Oxford, Massachusetts, under the auspices of Messrs. Winchester and Murray. At that time the terms Restorationist and Universalist were used as synonymous, and those who formed that convention took the latter as their distinctive appellation. During the first twenty-five years after its formation the members of the Universalist Convention were believers in a future retribution. But about the year 1818 Hosea Ballou of Boston advanced the doctrine that all retribution is confined to this world, sin, in his view, originating in the flesh, and death freeing the soul from all impurity. Some of the Universalists at an after period adopted materialist doctrines, and maintained that the soul was mortal, that the whole man died a temporal death, and that the resurrection would introduce all men into eternal happiness. These and similar errors were embraced by a majority of the convention, and at length a considerable party, who, while they held the doctrine of Restoration, were opposed to these opinions which had been engrafted upon it, resolved to separate from their brethren, and form an independent association. Accordingly, in 1831, a distinct sect was formed under the name of *Universal Restorationists*. The congregations of this body are chiefly found in Massachusetts, though several others are found in other parts of the country. Several ministers adhered to the Universalist connection, who, notwithstanding, agreed in sentiment with the Restorationists. The consequence was, that considerable division of sentiment prevailed, and about the year 1840 the Universalists in America split into two parties, bearing the names respectively of *Impartialists* and *Restorationists*.

In regard to the doctrines of the Trinity, the atonement, and free-will, the opinions of the Restorationists are the same with those of the Unitarians. In church-government they agree with the Congregationalists. They maintain that baptism may be administered by immersion, suffusion, or sprinkling either to adults or infants. They hold the principle, and observe the practice, of catholic communion, recognizing the right of all Christians to sit down at the table of their common Master.

REVENUES (ECCLESIASTICAL). The clergy of the ancient Christian Church derived their support from various sources. Among these may be mentioned the voluntary oblations or offerings of the people. These were of two kinds: (1.) The daily or weekly oblations which were made at the altar, and (2.) The monthly oblations which were cast into



the treasury. The first were supplied by wealthy communicants on coming to the eucharist, and consisted not only of bread and wine to be used in the ordinance, but also of contributions both in money and in kind for the support of the church and the relief of the poor. The second or monthly oblations consisted of voluntary contributions specially cast into the treasury of the church, and divided once a month among the clergy.

Another source of ecclesiastical revenues was that arising from the annual produce of the lands and possessions which belonged to the church. These were during the three first centuries of little value in consequence of the church, instead of being looked upon with favour, being exposed to constant persecution. Yet even then, amid all the disadvantages of her position, the church appears to have had both houses and lands, of which, however, her enemies ruthlessly deprived her. But in the days of Constantine, as well as for some time subsequent to the reign of that emperor, gifts of land were bestowed upon the church with great liberality. And even from the imperial exchequer at that time grants were readily made for the support of the clergy; and a law was passed enjoining the chief magistrates in every province to furnish them with an annual allowance of corn out of the yearly tribute of every city. This arrangement continued until the time of Julian the Apostate, who withdrew the allowance. The Emperor Jovian, however, so far repaired the injury thus done to the church as to grant the clergy a third part of their former allowance, the national finances being in a depressed state in consequence of the country having been visited with a severe famine.

Several laws made by the Christian emperors from time to time augmented the revenues of the church. Thus Constantine decreed that the estates of martyrs and confessors dying without heirs should be settled upon the church of the place where they had lived; and in like manner the estates of ecclesiastics dying without heirs were conveyed over to the church by a law of Theodosius the Younger and Valentinian III. Another addition to the church revenues arose from the donations which were frequently made to them of heathen temples and the lands connected with them. Thus the temple of the Sun at Alexandria was given to the church by Constantius; and in the time of Theodosius, the statues of Serapis and other idols at Alexandria were melted down for the use of the church. But the chief part of the revenues of the church was derived from *first-fruits* and *tithes*.

The ecclesiastical revenues were divided into certain monthly or yearly portions, and distributed accordingly. In the Western Church they were usually divided into four parts; of which one fell to the bishop, a second to the rest of the clergy, a third to the poor, and a fourth to the maintenance of the fabric of the church, and other necessary uses. In some churches no such division was made, but the bishop

and clergy lived in common. At length endowments began to be bestowed upon parish churches. The founders of churches sometimes mortified lands for the support of the churches which they built, and in return they were allowed the right of patronage. This practice was commenced in the time of the Emperor Justinian, who passed two laws authorizing and confirming it.

The revenues of the church were always regarded as devoted to God, and, therefore, might not be alienated except for very special purposes. Thus Ambrose, bishop of Milan, melted down the communion-plate in order to redeem certain captives. In such cases, however, the bishop was obliged to have the consent of the clergy, and the approbation of the metropolitan or some provincial bishops.

REVOLUTION SETTLEMENT (THE), an expression employed to denote the arrangement made at the Revolution in 1688, for placing the Presbyterian Church of Scotland on a proper footing. That it is defective in various respects is very generally admitted, but at the same time, to use the language of Dr. Hetherington, "Every candid reader will perceive, that the Revolution Settlement, though not so full and perfect as it might have been made, did, nevertheless, contain and display, either directly or virtually, all the great principles of the Presbyterian Church, for which she had long contended, removing several restrictions which had been left in force by the act of 1592, in particular the clause relating to patronage; and realized to both the church and the kingdom an amount of civil and religious liberty greatly beyond what had ever previously been enjoyed. By the ratification of the Confession of Faith, the great and sacred principle of Christ's sole Headship and Sovereignty over the church, and its direct consequence, her spiritual independence, were affirmed; and by the abolition of patronage, the religious rights and privileges of the Christian people were secured, as far as security could be given by human legislation. Its defects were of a negative rather than of a positive character; and though some vitiating elements were allowed to remain, and some others introduced, of which it could not have been very safely predicted whether the progress of events would cause their development or their extinction, still it merits its lofty designation, the Glorious Revolution; and for it, and the precious blessings which it secured to the empire at large, our grateful thanks are due, under Providence, to the persecuted but unconquerable Presbyterian Church of Scotland."

A considerable party, however, of the friends of civil and religious liberty, and admirers of Presbyterianism, entertain serious and solid objections to the principles of the Revolution Settlement. This party, including the whole adherents of Reformed Presbyterian principles, considers the establishment of presbytery at that time as having been gone about without a distinct recognition of the separate and independent functions of the church and state re-

spectively. The church did not present her constitution to the civil power; but the civil power enacted it independently of her authority. The settlement was purely civil and secular, no party bearing an ecclesiastical character having been consulted in the matter. Considerable discussion has been maintained on the question, whether or not the Act of Settlement recognizes the Confession of Faith as previously belonging to the church. The terms of the act are these: "Likeas they, by these presents, ratify and establish the Confession of Faith now read in their presence, and voted and approved by them as the public and avowed Confession of this church." The words of this clause are, no doubt, somewhat ambiguous, and hence some maintain that we must understand them as denoting that the state voted and approved the Confession, because it was the public and avowed Confession of the church; while others affirm, that we must understand them as declaring it to be the public and avowed Confession of the church, because it was voted and approved by the state. The latter is the view entertained by the Reformed Presbyterians, and hence they denounce the Revolution Settlement as Erastian. And besides, they allege, it was not the Confession of Faith in its entire form, but simply the doctrinal articles which were sanctioned by the Act of Settlement to the exclusion of the Scripture proofs which form an integral part of the document, and, therefore, ought not to have been omitted. Another objection offered to the Revolution Settlement is, that it sanctions the interference of the state with the discipline of the church and the constitution of her judicatories. Thus the Act 1690 declares, "That the church government shall be established in the hands of, and exercised by, those Presbyterian ministers who were outed for non-conformity to Prelacy since the first of January 1661, and such ministers and elders only as they have admitted or received." And still further, the discipline of the church was interfered with and controlled by the state by making it an essential principle of the Revolution Settlement, that all actual incumbents, who held charges under Episcopacy, should be allowed to retain their livings simply on taking the oaths to the government of King William. There appears, also, to be an evident infringement on the independence of the church, in that part of the Act 1690, in which the king claims the power, when present in person, or by his commissioners, of appointing the time and the place of the next meeting of Assembly; and in the exercise of the authority thus vested in him, he summoned in the Act of Settlement the first Assembly of the Revolution church. But one of the most objectionable features of the Revolution Settlement, in the eyes of Reformed Presbyterians, is the non-recognition of the Covenants.

REX SACRORUM (Lat. king of sacred things), a priest among the ancient Romans to whom the

priestly power was assigned after it had been surrendered by the kings. The first who held this office was appointed at the command of the consuls by the college of pontiffs, and inaugurated by the augurs. In the last period of the republic the office was discontinued, but it appears to have been revived during the empire, and was not abolished until the time of Theodosius the Younger. The *Rex Sacrorum* was regarded as superior in rank to all the other priests, and even to the *Pontifex Maximus* himself. He held office for life, and was exempt from all civil and military duties. It belonged to him to perform the *publica sacra*, which had been wont to be discharged by the king, and it belonged to his wife, who was called *Regina Sacrorum*, queen of sacred things, to perform the priestly functions, which had been discharged by the king. The *Rex Sacrorum* was bound to offer a sacrifice in the comitia on the occasion of a *REGIFUGIUM* (which see). When prodigies occurred he was expected to propitiate the gods. It was his duty also to announce to the people the festivals for the month.

RHADAMANTHUS, a son of Zeus and Europa, a judge in the infernal regions according to the mythology of the ancient Greeks.

RHEA, according to Hesiod a goddess of the earth, and a daughter of *Uranus* and *Ge*. In Phrygia she was identified with *Cybele*. The earliest seat of the worship of this goddess was Crete; she had a temple also at Athens, and in different parts of Greece. She was chiefly worshipped at Pessinus in Galatia, where her sacred image is said to have fallen from heaven. Rhea, indeed, was the great goddess of the Eastern world. She was worshipped also in Rome, and had a temple on the Palatine-hill. Among animals, the lion, and among trees, the oak, was sacred to Rhea.

RHEINSBERGERS. See COLLEGIANTS.

RHEMISH TESTAMENT, a Romish version of the New Testament, which was printed at Rheims in France in 1582, accompanied with copious notes by Romish authors. This version, like the Douay Old Testament, with which it is generally bound up, was translated from the Vulgate. See DOUAY BIBLE.

RIGORISTS, a term of reproach sometimes applied to the JANSENISTS (which see), because of the supposed scrupulous preciseness of their principles and conduct.

RIG-VE'DA, one of the most venerated of the Vedas or Sacred Books of the Hindus. It contains no fewer than 1,017 canticles and prayers called *mantras*. Nearly one half of them are addressed either to *Indra*, the god of light, *Agni*, the god of fire, or *Varuna*, the god of water, which, as some think, form a trinity or triad of the Vaidic period. The hymns, composing an entire section of the *Rig-Veda*, are addressed to *Soma*, the milky-juice of the moon-plant. The whole of the four Vedas are written in Sanskrit, and are accounted the most ancient as well as the most sacred of the Hindu writings.



The great mass of the people of India believe them to be as old as eternity, and to have come direct from the mouth of the Creator himself. The age usually attributed to the Rig-Veda is B. C. 1200 or 1400. Some peculiarities of this ancient book are thus noticed by Professor H. H. Wilson: "The divinities worshipped in the Rig-Veda are not unknown to later systems, but they there perform very subordinate parts, whilst those deities, who are the great gods—the *Dii majores*—of the subsequent period, are either wholly unnamed in the Vēda, or are noticed in an inferior and different capacity. The names of Siva, of Mahādēva, of Durgā, of Kālī, of Rāma, of Krishna, never occur, as far as we are yet aware: we have a Rudra, who, in aftertimes, is identified with Siva, but who, even in the Purānas, is of very doubtful origin and identification; whilst in the Vēda he is described as the father of the winds, and is evidently a form of either Agni or Indra. The epithet Kapardin, which is applied to him, appears, indeed, to have some relation to a characteristic attribute of Siva,—the wearing of his hair in a peculiar braid; but the term has probably in the Vēda a different signification . . . at any rate, no other epithet applicable to Siva occurs, and there is not the slightest allusion to the form in which, for the last ten centuries at least, he seems to have been almost exclusively worshipped in India,—that of the Linga or Phallus. Neither is there the slightest hint of another important feature of later Hinduism, the Trimūrti, or Tri-une combination of Brahmā, Vishnu, and Siva, as typified by the mystical syllable Om, although, according to high authority on the religions of antiquity [viz. *Creuzer's*], the Trimūrti was the first element in the faith of the Hindus, and the second was the Lingam." In the Rig-Veda, also, we miss all allusion to the doctrines of caste, of transmigration, and of incarnation—doctrines which, at an after period, came to occupy a conspicuous place in the religious system of the Hindus.

RIMMON, a god of the ancient Syrians, worshipped at Damascus, where he had a temple. This idol is referred to in 2 Kings v. 18. He is supposed by some to be identical with *Baal*, or the Sun; but Grotius regards him as the planet Saturn.

RINGS, ornaments composed of different metals, such as gold, silver, and even iron, which have been in use from the most remote antiquity. These have always formed essential articles of female costume in Eastern countries. Rings were worn on the first, third, and fourth fingers, and the corresponding toes. They were worn also in the lobe of the ears, or sometimes attached to them by a silken chain, which lets them rest on the left shoulder. They were engraven with images of serpents, and served, as they do still, rather for amulets and charms than ornaments. Oriental ladies have also large rings passing through the septum of the nose, and nearly touching the upper lip. Anklets, or rings of gold or silver, tin or iron, are universally worn by Eastern women round

their legs. Young ladies in Persia, Arabia, and Egypt wear rings about their ankles, to which are attached a number of little bells, so that every successive step keeps them ringing; and as the wearers pride themselves in this article of dress, they generally walk at a rapid pace for the purpose of increasing the noise. It is to this custom, probably, that the prophet Isaiah alludes, when he speaks of the tinkling ornaments about the feet of Hebrew women. "A common ornament in use among men of rank," says Dr. Jamieson, "is a ring upon one of the fingers of their right hand, of the prevalence of which, in the days of our Lord, we find traces in the generous welcome given to the returning prodigal; and, in the reproof addressed by the apostle James to some members of the primitive church for their unbecoming and unchristian neglect of the poor, while they paid ready deference to those with gold rings. When the seal upon the right breast is not worn, the impressions usually engraven upon it are made upon a jewel in the ring, to which practice, a very striking reference is made by Jeremiah: 'As I live, saith the Lord, though Coniah the son of Jehoiakim king Judah were the signet upon my right hand, yet would I pluck thee hence;' and also by Haggai, 'In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord; and I will make thee as a signet: for I have chosen thee.'"

Rings have in all ages been used in connection with marriage. Pliny mentions an iron ring as worn by a person betrothed. In the ancient Greek Church a special ceremony was observed in presenting the ring. With a golden ring the priest makes a sign of the cross upon the head of the bridegroom, and then places it upon a finger of his right hand, thrice repeating these words: "This servant of the Lord espouses this handmaid of the Lord, in the name of the Father, and of the Son, and of the Holy Ghost, both now and for ever, world without end, Amen." In like manner, and with the same form of words, he presents the bride a silver ring. The groomsmen then changes the rings, while the priest, in a long prayer, sets forth the import of the rings; after which the whole is closed with a prescribed form of prayer. The use of the ring, both in betrothal and marriage, is very ancient. It is mentioned both by Tertullian and Clement of Alexandria; the latter of whom says, "It was given her not as an ornament, but as a seal, to signify the woman's duty in preserving the goods of her husband, because the care of the house belongs to her." Isidorus Hispalensis says, "that it was presented by the husband either as a pledge of mutual affection, or rather as a token of the union of their hearts in love." The ceremony is still observed in almost all countries, both Popish and Protestant, of placing a ring on the finger of the woman as a part of the marriage rite, in which case it is regarded as a token and pledge of the vow and covenant made by the parties.



One indispensable part of the dress of a high functionary in the East, was, in ancient times, as appears from the histories of Joseph and Daniel, an immense gold ring on the hand or wrist, with a signet or seal on it, containing the royal initials and arms. Such was the ring which Pharaoh gave to Joseph. The conveyance of the signet-ring was a token of investiture with civil office. A ring was also worn by a bishop in the ancient Christian Church as an emblem of office, denoting his espousals to the church, and hence it was called the ring of his espousals. It was given to bishops on their consecration, with these words: "Receive the ring of distinction and honour, the pledge of fidelity, that you may seal what is to be sealed, and open what is to be opened; that you may bind what is to be bound, and loosen what is to be loosened." This ring, which formed a part of the insignia of office, was worn on different fingers, most frequently on the middle finger of the right hand. Investiture with the ring and staff was always claimed by the church, but often contested by the emperors. See INVESTITURE.

**RISHIS**, seven primeval personages in Hindu mythology, born of Brahma's mind, and presiding, under different forms, over each MANWANTARA (which see).

**rites**. See CEREMONIES.

**RITUAL**, a book of religious rites or formularies of divine service.

**RIVER BRETHREN**, a denomination of *Baptists* which arose in the United States of North America during the revolutionary war. They recognize three orders of clergy, bishops, elders, and deacons. Their church ordinances are baptism, feet-washing, the Lord's Supper, and the communion or love-feast. They reject infant-baptism, and in baptizing they use rine immersion. They are opposed to war in any circumstances, and cannot therefore serve in the army. Their ministers are not educated for the office.

**ROCHET**, a linen garment worn by bishops. It was a usual portion of their dress in the Middle Ages, but does not seem to have been of greater antiquity than the thirteenth century. The sleeves of the rochet were narrower than those of the surplice.

**RODS**. Both in sacred and profane history we find frequent mention of the use of rods. Thus Moses is said to carry a rod by means of which he was enabled, through Divine power, to perform miracles. The Egyptian magicians also had their divining rods. There are various Rabbinical traditions in reference to this rod. Thus Rabbi Levi says, "The rod of Moses was created on the evening of the Sabbath, and delivered to Adam in Paradise. Adam delivered it to Enoch, Enoch to Noah, Noah to Shem, Shem to Abraham, Abraham to Isaac, Isaac to Jacob; and Jacob, going down into Egypt, delivered it to his son Joseph. When Joseph was dead, and his house was plundered, it was deposited in the palace of Pharaoh. Now there was one of the Egyptian magicians, named Pharaoh, who saw this

rod, and the characters engraven upon it: he coveted it in his heart, and took it, and brought, and planted it in the garden of the house of Jethro: and he saw the rod, and no man could approach to it any more. But when Moses came to Jethro's house, he entered into his garden, saw the rod, read the characters that were engraven upon it, and put forth his hand and took it." Some Rabbies allege that the virtues of the rod of Moses were owing to the ineffable name Jehovah which was written upon it. In allusion to the rod of Moses, when thrown upon the ground, becoming a serpent, it is supposed that the fabulous story was devised, by the ancient heathens, of the *Caduceus*, or rod of Mercury, being twisted about with serpents.

Another remarkable rod mentioned in Scripture, is that of Aaron, the high-priest of the Jews, which miraculously blossomed, and budded, and yielded almonds, thus showing the divine authority of the priesthood as vested in the tribe of Levi, and in the family of Aaron. In commemoration of the miracle God commanded Moses to lay up the rod of Aaron within the tabernacle, retaining its leaves and blossoms, as some have supposed, as long as it remained in the sacred place. From this event the ancient heathens are said to have derived the fabulous representation of the *Thyrus*, or rod of Bacchus, twined with ivy.

In the spurious Gospel of the Nativity of the Holy Virgin, a story is related which accounts for the custom of painting Joseph, the reputed father of Jesus, with a rod in his hand. The story runs as follows: When Mary had reached the age of womanhood she refused to be married, because she had taken a vow of virginity. Finding that she adhered to this resolution, the Jewish high-priest consulted the Lord, who answered, that all the unmarried men of the house of David must present themselves before the altar with rods in their hands, and that he upon whose rod the Spirit of God should rest in the form of a dove should be the spouse of Mary. Among those who presented themselves in obedience to the Divine command was Joseph, who no sooner appeared with his rod than a dove came and rested upon it; and thus he was pointed out as the husband of Mary.

A rod has been in all ages used as an emblem of office. Before the Roman magistrates were carried the fasces, or a bundle of rods. The Salii, or priests of Mars, also bore a rod in their right hand, with which they were accustomed to beat the sacred shields as they carried them in procession. A rod was frequently employed for purposes of divination, as in the case of *Circe* and of *Minerva*. In the ancient Christian Church, a rod or staff was carried by a bishop as an emblem of pastoral authority, while the *CROSIER* (which see) was borne by an archbishop.

**ROGATION DAYS** (from Lat. *Rogo*, I beseech), a name given to the three days immediately before

the festival of Ascension. They were first instituted as fast days by Mamertus, bishop of Vienna, in the fifth century, and are observed by the Church of Rome. They were called Rogation Days from the Rogations or litanies chanted in the processions on these days. In the Church of England they are kept as private fasts, abstinence being commanded, and extraordinary acts and exercises of devotion.

**ROGATION SUNDAY**, the Sunday immediately preceding the **ROGATION DAYS** (which see).

**ROGATION WEEK**, the next week but one before Whitsunday, and so called because certain litanies to saints are then used.

**ROGUS**. See **PYRA**.

**ROMA**, a goddess worshipped among the ancient Romans as a personification of the city of Rome. Temples were erected in her honour not only at Rome, but in other parts of the country; and this worship was paid to the genius of the city from the time of the Emperor Augustus.

**ROME (CHURCH OF)**. In the article *Papacy* we have already treated of the papal system in its political constitution and position, and, accordingly, it will be our object at present to restrict ourselves exclusively to a view of the Roman Catholic Church as an ecclesiastical community. The articles of faith of the Church of Rome are to be found in its accredited Creeds, Catechisms, Formularies and Decrees, which chiefly consist of the Creed and Oath of Pope Pius IV.; the Episcopal oath of feudal allegiance to the Pope; the Catechism of the council of Trent; the decrees of councils, particularly those of the council of Trent, whose decisions respecting doctrines, morals, and discipline are held sacred by every Roman Catholic in every country; papal bulls and breves; liturgical books, such as the Breviary, the Missal, the Pontificals, Rituals, and devotional books. The first mentioned of the Standards, the Creed of Pius IV., is universally regarded by Romanists as containing an accurate summary of their faith. "Non-Catholics," says Charles Butler, "on their admission into the Catholic Church, publicly repeat and testify their assent to it without restriction or qualification." It is binding also upon all clergymen, doctors, teachers, heads of universities, and of monastic institutions and military orders. Commencing with the Apostles' Creed it details some of the leading doctrines of the Church of Rome, and concludes with an oath, in which the individual making this profession of faith not only engages to "hold and profess the same whole and entire, with God's assistance, to the end of his life;" but also "to procure, as far as lies in his power, that the same shall be held, taught, and preached by all who are under him or intrusted to his care, in virtue of his office." In this creed, which is sworn to by every Romish priest at his ordination, he solemnly avows, that he "unhesitatingly receives and professes all things delivered, defined, and declared by the sacred canons and œcumenical councils, and especially by the holy council

of Trent." The "sacred canons," here referred to, are the entire canon law; and the "œcumenical councils," which Romanists regard as infallible, are eighteen in number, though they differ among themselves as to the precise councils which are entitled to this character. The French divines, in general, hold that the councils of Pisa, Constance, and Basle were œcumenical, while the Italians deny this, and allege instead, that the councils of Lyons, Florence, and the fifth Lateran, were œcumenical. This point, on which the Gallican and Italian churches are completely divided, has never been authoritatively decided by the Pope.

The second of the Standards, to which we have referred as binding on the entire hierarchy of the Romish Church, is the oath of allegiance to the Pope, which is imposed not only on archbishops and bishops, but on all who receive any dignity from the Romish see. This oath, in its original form, was first imposed by Gregory VII. in the eleventh century, but it has since been much enlarged.

The Catechism of the council of Trent, though not formally sworn to by Romish priests in their ordination vow, is generally classed among the standards of the church, and admitted to be an authoritative exposition of her doctrines. This work, which was published in 1566 by Pope Pius V., is not written in the usual form of question and answer, but continuously as a regular system of instruction in doctrinal theology. In addition to these doctrinal standards, the decrees of councils, and the bulls of her Popes, are binding on the whole body of the Romish Church.

The authorized standards used in the public and private worship of the Church of Rome, are the Breviary, which contains the daily service; the Missal, which contains the service connected with the administration of the eucharist; the Pontifical and the Ritual, both books full of important matter, chiefly in reference to the forms which are to be observed in various religious ceremonies; and, finally, various devotional books which are tacitly or openly approved, such as the "office of the sacred heart of Jesus and Mary;" "the Garden of the Soul;" "the little office of the Immaculate Conception." The Scripture, in the Latin Vulgate, is a part, according to the Romish Church, of the revealed will of God, and of its authentic standards of faith. To the Scriptures, as received by Protestants, they add the Apocryphal books, and receive them equally as canonical Scriptures. And in addition to the Scriptures every Roman Catholic is bound to receive as an article of faith whatever the church teaches now, or has taught in former times. Hence the celebrated act of faith which we quote from the Douay Catechism; "O great God! I firmly believe all those sacred truths which thy holy Catholic Church believes and teaches; because thou, who art truth itself, hast revealed them, Amen."

Having thus referred to the acknowledged standards of the Church of Rome, we proceed rapidly to



sketch some of her peculiar tenets, not those which she holds in common with other churches, but those which are strictly limited to her own communion.

At the foundation of the whole system of the Church of Rome lies her doctrine as to the nature, interpretation, and sufficiency of the Holy Scriptures. When a Romanist speaks of Scripture he does not mean thereby the Old Testament in the original Hebrew, and the New Testament in the Original Greek, but the Vulgate Latin edition, or the Douay and Rhemish translations, including also the Apocrypha. In regard to the interpretation of Scripture, the Church of Rome maintains that no man has a right to judge for himself of the true meaning of the Bible. Thus the council of Trent expressly decided: "In order to restrain petulant minds, the council farther decrees, that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the sacred Scriptures to his own sense of them, contrary to that which hath been held, and still is held, by holy Mother Church, whose right it is to judge of the true meaning and interpretation of sacred writ, or contrary to the unanimous consent of the fathers, even though such interpretation should never be published. If any disobey, let them be denounced by the Ordinaries, and punished according to law." The fourth rule of the Index of Prohibited Books points out, with the utmost precision, the restrictions which the Romish Church lays on the indiscriminate reading of the Scriptures. Thus it declares: "Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors to those persons whose faith and piety they apprehend will be augmented, and not injured, by it; and this permission they must have in writing. But if any shall have the presumption to read or possess it without any such written permission, he shall not receive absolution until he have first delivered up such Bible to the Ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special license from their superiors."

On the subject of Scripture then, there is a wide difference between the views of Romanists and those of Protestants. To the Protestant the only rule of faith and obedience is the Scripture as contained in the Old and New Testaments; but to the Romanist

the Scripture is only a part of the rule, which, in its entire form, he regards as including the Apocryphal books, the traditions, and the acts and decisions of the church. And in regard to the meaning of Scripture, the Church of Rome claims to be its sole authoritative interpreter. Bishop Milner, indeed, alleges, in his 'End of Controversy,' that "the whole business of the Scriptures belongs to the church; she has preserved them; she vouches for them; and she alone, by confronting the several passages with each other, and by the help of tradition, authoritatively explains them. Hence it is impossible," he adds, "that the real sense of Scripture should ever be against her and her doctrine." Carrying out this view the same writer alleges, that the Bible derives its whole authority from the church, declaring in plain and explicit terms: "The Christian doctrine and discipline might have been propagated and preserved by the unwritten word or tradition, joined with the authority of the church, though the Scriptures had not been composed."

According to the council of Trent, the Gospel, as preached by Christ and his apostles, was contained in written books and in unwritten traditions. These two are regarded by Romanists as of equal authority. Thus the council of Trent decreed: "They [traditions] have come down to us, either received by the apostles from the lips of Christ himself, or transmitted by the hands of the same apostles, under the dictation of the Holy Spirit; that these traditions relate both to faith and morals, have been preserved in the Catholic Church by continual succession, are to be received with equal piety and veneration (*pari pietatis affectu ac reverentia*) with Scripture; and whosoever shall knowingly and deliberately despise these traditions is accursed." Some Roman Catholic divines are of opinion that tradition is inferior; and others that it is superior, to the written word. The council of Trent, however, makes tradition equal to Scripture, though when the subject was under discussion in the council, the opinions were various and contradictory.

The Roman Church claims for herself the high and exclusive prerogative of infallibility in doctrine and morals. Thus, in the Catechism of the council of Trent we are told: "But as this one church, because governed by the Holy Ghost, cannot err in faith and morals, it necessarily follows that all other societies arrogating to themselves the name of church, because guided by the spirit of darkness, are sunk in the most pernicious errors, both doctrinal and moral." By claiming this privilege, she declares that she cannot cease to be pure in her doctrine, nor can she fall into any destructive error. She asserts herself to be the supreme judge in all religious disputes, and declares that from her decision there is no appeal. Accordingly, she claims the right; (1.) To determine what books are, and what are not canonical; and to compel all Christians to receive or reject them as she may determine. (2.) To im

part authority to the Word of God. (3.) To determine and publish that interpretation of the Bible which all must with implicit submission receive and obey. (4.) To declare what is necessary to salvation. And (5.) To decide all controversies respecting matters of faith and practice. But while Romanists assert their church to be infallible, there is a variety of opinions among them as to the point where this infallibility exists. Some consider it as vested in the universal Church scattered over the world; some lodge it in the Pope; others in a general council independent of the Pope; while many assert that infallibility belongs to a general council with a Pope at its head. That system which places infallibility in the Pope singly, is called the Italian or Ultramontane system, and appears to have been embraced by the council of Florence, Lateran, and Trent. This view of the subject has been rejected by many Romish doctors, and even by many popes themselves. The Gallican Church has always refused to acknowledge the infallibility of his Holiness; and in doing so they coincide in opinion with the councils of Pisa, Constance, and Basle. The object of infallibility has been one topic of disputation among the partizans of the Italian school; the greater number of them confining the Pope's infallibility to matters of faith, and admitting his liability to error in matters of fact, while a small party would make him infallible in points both of faith and of fact. The Italian school, also, vary in opinion with respect to the form of infallibility. While this large and influential party admit the Pope's liability to err in his private or personal capacity, they maintain his infallibility in his official capacity. But a difference of opinion exists even here. Some represent his Holiness as speaking with official authority when he decides in council. Others regard those papal decisions alone as infallible which he delivers according to Scripture and tradition. And others still, limit his infallible decisions to those which he utters after mature and diligent examination. But the most common variety of opinion on this subject, is that which regards the Pope as infallible when, in a public capacity, he teaches the whole church concerning faith and morality. The advocates of this last form of infallibility again are divided into several factions. Some allege that the Pontiff teaches the whole church when he enacts laws; others when he issues rescripts; others when his bull has for some time been affixed to Peter's door and the apostolic chancery. While the Ultramontane party contend earnestly for the infallibility of the Roman Pontiff, and the Cisalpine party contend as earnestly against it, a numerous party maintain that the whole question of infallibility is one not of faith but of opinion.

The writings of the ancient fathers form the standard of Scripture interpretation in the Church of Rome, as is evident from the creed of Pope Pius IV., which affirms that "Scripture is to be interpreted ac-

cording to the unanimous consent of the fathers." In the council of Trent different opinions were entertained by the doctors concerning the authority of the fathers in Scripture interpretation; but the decision of the majority was in favour of the unanimous consent of the fathers as necessary to the right interpretation of Scripture. Now it unfortunately happens, that the unanimous consent of the fathers, on any theological point whatever, cannot be obtained. And, besides, their writings have not come down to us in such a state of purity and integrity as to warrant our putting entire confidence in them as conveying the real sentiments of their alleged authors. Many of the ancient fathers teach false doctrines, and even heresies; they often contradict one another, and are in various respects defective. The truth is, that in matters of history their statements may be received with respect, but their doctrines and precepts can only be received with caution, and tested by a reference to the Word of God.

The Church of Rome teaches that "there are truly and properly seven sacraments of the new law, instituted by Jesus Christ, our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony, and that they confer grace; and that of these, baptism, confirmation, and orders, cannot be reiterated without sacrilege." Besides the ordinary ministers, who, by common law and received usage, administer the sacraments, Romanists hold that there are also extraordinary administrators, who, by concession in cases of necessity, may dispense these ordinances. In the absence of the priest, a layman, or even a woman, may baptize, provided he or she intends to do what the church does. Marriage, also, under peculiar circumstances, may be performed by lay persons. It has been a point disputed among Romish divines, whether angels as well as men may not administer sacraments. Aquinas holds the affirmative on this point; and Dens, after quoting him with approbation, says, "We read in certain histories of saints, that they received the sacrament of the eucharist from an angel. The same could be done by a departed soul." Heretics or schismatics may lawfully baptize according to theologians of the Church of Rome, and the infidelity or wickedness of the administrator is no barrier in the way of valid administration. The Catechism of the council of Trent says on this point, "Representing, as he does, in the discharge of his sacred functions, not his own, but the person of Christ, the minister of the sacraments, be he good or bad, validly consecrates and confers the sacraments; provided he make use of the matter and form instituted by Christ, and always observed in the Catholic Church, and intends to do what the church does in their administration." Whatever may be the character of the minister, it is enough, in order to secure the validity of a Romish sacrament, that he has the intention to do what the church does



Roman Catholic divines maintain that the general or primary effect of all the sacraments is to produce sanctifying grace; but, in addition, each sacrament confers grace peculiar to itself. Some allege that the sacraments confer grace *ex opere operantis*, that is, from the merit of the operator, whether minister or receiver; others *ex opere operato*, that is, from the power and influence of the work or sacramental action. The latter is the view maintained by the council of Trent, both in their decrees and in their Catechism. A question relating to this subject divided the doctors of the Church of Rome in the Middle Ages into two great sects, the *Thomists* and the *Scotists*, the former asserting that grace was conferred physically by the sacraments; the latter maintaining that they produced this effect morally.

In addition to the general or primary effect of the sacraments there is also alleged, in Romish theology, to be a particular or secondary effect, which they usually term *character*, which is defined to be "a spiritual, indelible sign impressed on the soul on the reception of an initerable sacrament, signifying a certain spiritual power acquired by that sacrament." The only three sacraments which are held to convey this mysterious effect, are baptism, confirmation, and orders, which, therefore, do not admit of reiteration. A variety of opinion exists among Romish divines as to the nature of this character, mark, or sign; but the council of Trent has given an authoritative explanation of it as "a spiritual indelible sign impressed on the mind." The Thomists maintained that it has its seat in the intellect, the Scotists in the will.

To the sacrament of baptism the Church of Rome attaches peculiar importance, as being "the origin of spiritual life, and the door of entrance into the church, and by which the right is acquired of partaking of the other sacraments." A number of ceremonies have been introduced into this ordinance, which, though not absolutely necessary, they regard as of great importance, and challenging deep veneration.

Various rites and ceremonies are performed before coming to the baptismal font. Thus "(1.) The preparation of blessed water.—This is blessed on the eve of Easter and of Pentecost, except in cases of necessity. 'In blessing these waters a lighted torch is put into the font, to represent the fire of divine love which is communicated to the soul by baptism, and the light of good example, which all who are baptized ought to give; and holy oil and chrism are mixed with the water, to represent the spiritual union of the soul with God, by the grace received in baptism.' The reason of this is, because the baptism of Christ is 'with the Holy Ghost and with fire.' (Matt. iii. 11).

"(2.) Presentation of the candidate at the church door.—'The person to be baptized is brought or conducted to the door of the church, and is forbidden to enter, as unworthy to be admitted into the house of God, until he has cast off the yoke of the most de-

grading servitude of Satan, devoted himself unservedly to Christ, and pledged his fidelity to the just sovereignty of the Lord Jesus.'

"(3.) Catechetical instructions.—The priest then asks what he demands of the church; and having received the answer, he first instructs him catechetically in the doctrines of the Christian faith, of which a profession is to be made in baptism.

"(4.) The exorcism.—This consists of words of sacred and religious import, and of prayers; the design of which is to expel the devil, and weaken and crush his power. The priest breathes upon him, and says, Depart from me, thou unclean spirit, and give place to the Holy Ghost the Comforter. Many signs of the cross are made during this ceremony. To the exorcism are added several other ceremonies.

"(5.) Salt.—The priest puts a little blessed salt into the person's mouth, saying, Receive the salt of wisdom; may it be unto thee a propitiation unto life everlasting! This is designed to import, that by the doctrines of faith and by the gift of grace, he shall be delivered from the corruption of sin, shall experience a relish for good works, and shall be nurtured with the food of divine wisdom.

"(6.) The sign of the cross.—His forehead, eyes, breast, shoulders, and ears are signed with the sign of the cross.

"(7.) The spittle.—The priest recites another exorcism, touching with a little spittle the ears and nostrils of the person to be baptized, and saying, Ephphatha, that is, Be thou opened into an odour of sweetness; but be thou put to flight, O devil, for the judgment of God will be at hand."

Other ceremonies accompany baptism; as "(1.) The renunciation.—When the person to be baptized approaches the baptismal font, in three summary obligations he is expected to renounce Satan, his works, and pomps, in answer to the following interrogations: 'Hast thou renounced Satan?—and all his works!—and all his pomps?' to each of which he or his sponsor replies in the affirmative.

"(2.) The oil of catechumens.—He is next anointed with holy oil on the breast and between the shoulders by the priest, who makes the sign of the cross, saying, I anoint thee with the oil of salvation, in Christ Jesus our Lord, that thou mayest have life everlasting.

"(3.) The profession of faith.—The priest then interrogates him on the several articles of the creed; and on receiving a satisfactory answer, he is baptized."

There are also several ceremonies which follow the administration of baptism. Thus "(1.) The oil of chrism.—The priest anoints with chrism the crown of his head, thus giving him to understand, that from the moment of his baptism he is united as a member to Christ, his Head, and ingrafted on his body; and that he is therefore called a Christian from Christ, as Christ is so called from chrism. It is also said, that this anointing is 'in imitation of the anointing

of kings and priests by God's command in the old law; and signifies that royal priesthood to which we are raised by baptism.' According to the words of St. Paul, 'Ye are a chosen generation, a royal priesthood,' &c.

"(2.) The white garment.—The priest puts a white garment on the person baptized, saying, 'Receive this garment, which mayest thou carry unstained before the judgment-seat of our Lord Jesus Christ, that thou mayest have eternal life. Amen.' Instead of a white garment, infants receive a white kerchief, accompanied with the same words. 'According to the doctrine of the holy fathers, this symbol signifies the glory of the resurrection to which we are born by baptism, the brightness and beauty with which the soul, when purified from the stains of sin, is invested, and the innocence and integrity which the person who has received baptism should preserve through life.'

"(3.) The burning light; which is then put into his hand, as an emblem of the light of a good example, 'to signify that faith received in baptism, and inflamed by charity, is to be fed and augmented by the exercise of good works.'

"(4.) The name.—This is taken from the catalogue of saints, that this similarity might stimulate to the imitation of the virtues, and to the attainment of the holiness, of the individual whose name he bears."

All the rites and ceremonies prescribed by the Romish ritual to be performed before, at, and after baptism, are strictly enjoined upon every priest on pain of mortal sin, unless great necessity interferes. The council of Trent plainly teaches, that this ordinance is indispensably necessary to salvation; so that all children, whether of Jews, heretics, Pagans, or any other who die unbaptized, are excluded from heaven, and adults cannot be saved without baptism either in desire or in fact. The great benefit believed to arise from the ordinance is, that "the guilt of original sin is remitted by the grace of our Lord Jesus Christ bestowed in baptism." There are two ways, however, in which, as Romish divines teach us, a man may be justified and saved without actually receiving the sacrament of baptism. The first is, that of an infidel, who may become acquainted with Christianity and embrace it, and yet be in circumstances which preclude opportunity of baptism. The second is that of a person suffering martyrdom for the faith of Christ before he had been able to receive baptism. The latter is alleged to have been baptized in his own blood; the former to have been baptized in desire.

The sacrament of confirmation is regularly observed by the Romish Church, being, in their view, "a sacrament instituted by Christ the Lord, by which the Holy Spirit is given to the baptized, constantly and intrepidly to profess the faith of Christ." The matter of confirmation is *chrism*, a compound substance made of oil of olives and balsam, and after-

wards consecrated by a bishop. This ointment is put on the forehead of the person in form of the sign of the cross, when the officiating bishop repeats the following form: "I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost." Prayer and imposition of hands accompany the form. Confirmation may be administered to all as soon as they have been baptized; but until children shall have reached the use of reason, its administration is inexpedient. "If not postponed to the age of twelve," says the Catechism of the council of Trent, "it should be deferred until at least the age of seven." Immediately after the bishop has performed the ceremony of confirmation, he inflicts a gentle blow on the cheek of the person confirmed, and gives him the kiss of peace. This sacrament is administered at Pentecost, because at that festival the apostles were favoured with the special outpouring of the Holy Ghost. The person confirmed has one godfather if a boy; and one godmother if a girl, of whom the same things are required as of those in baptism. The name of the person is sometimes changed, and a new one added from the calendar of saints.

One of the most peculiar and characteristic doctrines of the Church of Rome is that of transubstantiation. This, indeed, is the great central peculiarity of the whole Romish system. It is thus described by the council of Trent: "Whosoever shall deny that, in the most holy sacrament of the eucharist, there are truly, really, and substantially contained the body and the blood of our Lord Jesus Christ, together with his soul and divinity, and, consequently, Christ entire; but shall affirm that he is present therein only in a sign and figure, or by his power,—let him be accursed." "Whosoever shall affirm that, in the most holy sacrament of the eucharist, there remains the substance of bread and wine, together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and peculiar conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, the species only of bread and wine remaining, which conversion the Catholic Church most fitly terms 'transubstantiation,'—let him be accursed." In the Romish Catechism we are expressly told, "In the eucharist, that which before consecration was bread and wine, becomes after consecration really and substantially the body and blood of our Lord." And again, "The pastor will also inform the faithful that Christ whole and entire is contained not only under either species, but also in each particle of either species." From such statements it is plain, that, in the view of Romanists, after the words of consecration have been uttered by the priest, there is in the place of the substance of the bread and wine, the substance of the body of Christ truly, really, and substantially, together with his soul and divinity; and hence the



consecrated host becomes an object of adoration. The chief argument of the Roman Catholics for transubstantiation is drawn from the words of our Lord, "This is my body"—an expression which they maintain must be understood plainly and literally whatever our senses or reason may suggest to the contrary. Protestants, on the other hand, contend that our Saviour speaks figuratively, and means to declare that the bread and wine are symbols and emblems of Christ's broken body and shed blood. Thus both Romanists and Protestants alike believe in the real presence of Christ in the sacrament; the former, however, believe it to be a corporeal, the latter a spiritual presence.

Intimately connected with the doctrine of transubstantiation is the celebration of the mass, in which the Romish Church represents the whole Christ as offered up to God in a propitiatory sacrifice, both for the living and the dead. Christ himself is alleged to have said the first mass, and ordained that his apostles and their successors should do the like. Hence he said, "Do this in remembrance of me." The bread used at mass is unleavened in the Latin and leavened in the Greek Church. In the former it is made thin and circular, and bears upon it either the figure of Christ, or the initials I. H. S., and is commonly called the wafer. There are always lighted candles upon the altar during mass; and the whole service is conducted in the Latin tongue. (See MASS).

The doctrine of transubstantiation is alleged to warrant the practice observed in the Romish Church, of permitting to the laity communion only in one kind. It being maintained that Christ, whole and entire, soul, body, and divinity, is contained in either species, and in the smallest particle of each, the inference is naturally drawn, that whether the communicant enjoys the bread or the wine, he enjoys the full benefit of the sacrament. Hence it is the uniform practice of the Church of Rome to deny the cup to the laity—a practice which was introduced so late as the year 1415, by the council of Constance, and confirmed by the council of Basil in 1437. Afterwards the council of Trent decreed in its favour, and the Catechism of the council thus defends it: "The church, no doubt, was influenced by numerous and cogent reasons, not only to approve, but confirm, by solemn decree, the general practice of communicating under one species. In the first place, the greatest caution was necessary to avoid accident or indignity, which must become almost inevitable if the chalice were administered in a crowded assemblage. In the next place, the holy eucharist should be at all times in readiness for the sick; and if the species of wine remained long unconsumed, it were to be apprehended that it might become vapid. Besides, there are many who cannot bear the taste or smell of wine; lest, therefore, what is intended for the nutriment of the soul should prove noxious to the health of the body, the church, in her

wisdom, has sanctioned its administration under the species of bread alone. We may also observe, that in many places wine is extremely scarce, nor can it be brought from distant countries without incurring very heavy expense, and encountering very tedious and difficult journeys. Finally: a circumstance which principally influenced the church in establishing this practice, means were to be devised to crush the heresy which denied that Christ, whole and entire, is contained under either species, and asserted that the body is contained under the species of bread without the blood, and the blood under the species of wine without the body. This object was attained by communion under the species of bread alone, which places, as it were, sensibly before our eyes the truth of the Catholic faith." (See CHALICE.)

Another doctrine, which necessarily rises out of transubstantiation, is that which asserts that the consecrated wafer in the sacrament ought to be worshipped. This is plainly taught by the council of Trent, which decrees, "If any one shall say that this holy sacrament should not be adored, nor solemnly carried about in procession, nor held up publicly to the people to adore it, or that its worshippers are idolaters; let him be accursed." This worship they give the host, as the wafer is called, not only at the time of receiving it, but whenever it is carried about in the streets. Accordingly in Roman Catholic countries, when the sound of a bell announces the approach of a procession of priests carrying the host, all persons fall down on their knees to adore the consecrated wafer as being in very deed, in their belief, the Son of God and Saviour of the world. This practice is of very recent origin, because it was not until A. D. 1215 that transubstantiation was declared to be an article of faith by the council of Lateran under Pope Innocent III., and in the following year, Pope Honorius ordered that the priests, at a certain part of the service of the mass, should elevate the host, and cause the people to prostrate themselves in adoration before it. The Missal declares: "Having uttered the words of consecration, the priest, immediately falling on his knees, adores the consecrated host: he rises, shows it to the people, places it on the corporale, and again adores it." When the wine is consecrated, the priest, in like manner, "falling on his knees, adores it, rises, shows it to the people, puts the cup in its place, covers it over, and again adores it." Both priest and people adore the host in the celebration of the eucharist, and at other times also, in the church whenever the sacrament is placed upon the altar with the candles burning, and the incense smoking before it, or hung up in its rich shrine and tabernacle, with a canopy of state over it. The host is more especially worshipped on *Corpus Christi Day*, when it is carried in solemn procession through the streets. It is also adored whenever it is carried along on its way to some sick person.

Penance, the term by which the "repentance" of Scripture is designated among Romanists, is classed

among the Romish sacraments. It is intimately connected with the belief that the clergy are endowed with the power of retaining and remitting sins, not ministerially, but judicially; not by praying to God on behalf of the penitent for forgiveness, but as a judge or governor, pronouncing him pardoned. There are four points included in or connected with the sacrament of penance; namely, absolution, contrition, confession, and satisfaction. The form of absolution used in the Church of Rome is couched in these words: "I absolve thee from thy sins in the name of the Father, and of the Son, and of the Holy Ghost." The second part of penance is confession, which, in the Romish system, denotes private confession to a priest, termed auricular confession, as being whispered in his ear. The council of Lateran decrees on this subject: "That every man and woman, after they come to years of discretion, should privately confess their sins to their own priest, at least once a-year, and endeavour faithfully to perform the penance enjoined on them; and after this they should come to the sacrament at least at Easter, unless the priest, for some reasonable cause, judges it fit for them to abstain at that time. And whoever does not perform this is to be excommunicated from the church; and if he die, he is not to be allowed Christian burial." When a penitent presents himself at the confessional, he kneels down at the side of the priest, making the sign of the cross, and saying, "In name of the Father, and of the Son, and of the Holy Ghost. Amen." He then solicits the priest's blessing in these words: "Pray, Father, give me your blessing, for I have sinned." He next repeats the first part of the CONFITEOR (which see), following it up by a minute confession of his own individual sins, after which he concludes the Confiteor. The priest now administers suitable instructions and advice, and imposes the requisite penance, which the penitent is bound to perform in due time, and in a penitential spirit.

In connection with the doctrine and practice of confession, it may be remarked, that Romanists have adopted a distinction, first broached by Thomas Aquinas, between mortal and venial sin. The former is explained to be "that sin which of itself brings spiritual death to the soul, inasmuch as of itself it deprives the soul of sanctifying grace and charity, in which the spiritual life of the soul consists." The latter, on the other hand, is defined as being "that sin which does not bring spiritual death to the soul; or that which does not turn away from its ultimate end; or which is only slightly repugnant to the order of right reason." The utmost secrecy is enjoined by the church upon the priesthood in regard to all that is known from sacramental confession, the seal of confession being pronounced inviolable, while against its sacrilegious infraction the church denounces her heaviest chastisements. Peter Dens, in his *Theology*, expressly teaches that if a confessor is interrogated concerning truth which he has known

through sacramental confession alone, he ought to answer that he does not know it; and if necessary confirm the same by an oath. The apology for this startling injunction is drawn from Thomas Aquinas, who says that the confessor, in such a case, does not know that truth as a man, but he knows it as God. Auricular confession is a practice of but recent origin, not having been known to exist until the twelfth general council, which was the fourth Lateran, held in the year 1215 under Innocent III.

In the case of a Romanist burdened with a sense of sins committed after baptism, two courses are pointed out to him by his spiritual guides, either of which, if faithfully followed, will terminate in his absolution; *First*, There is the way of *contrition*, which is described by Romish writers as "a hearty sorrow for our sins, proceeding immediately from the love of God above all things, and joined with a firm purpose of amendment." But the council of Trent lays down the doctrine that the most perfect contrition cannot avail for the remission of sins unless accompanied by "the intention of the sacrament," that is, by the desire and purpose of confessing to a priest, and obtaining his absolution. But *secondly*, There is the way of *attrition*, which is described, in an 'Abridgment of Christian Doctrine,' as "imperfect contrition arising from the consideration of the turpitude of sin or fear of punishment; and if it contain a detestation of sin and hope of pardon, it is so far from being itself wicked, that though alone it justify not, yet it prepares for justification, and disposes us, at least remotely, towards obtaining grace in the sacrament." The council of Trent also declares, that "attrition, with the sacrament of penance, will place a man in a state of salvation." The council of Lateran, which first established auricular confession, obliges all persons to repent once a-year at least, and go to confession; the period specified for the discharge of this duty being the time of Easter. It is a peculiar doctrine of the Church of Rome that, even after the eternal punishment of sin is remitted, the penitent must satisfy the justice of God, as far as the temporal punishment of sin is concerned, either by doing voluntary or compulsory acts of penance, by obtaining indulgences, or undergoing the penalty in purgatory. Thus Romanism asserts a distinction between the eternal and the temporal punishment due to sin, and maintains that the former may be remitted, while the other still remains to be endured, and can only be removed in the way of satisfaction to the justice of God, by the merit of good works, or by penal sufferings. In regard to good works, Romanists believe in works of supererogation, or works done beyond what God requires; and assert that a person may not only do good works, but have in reserve a store of merit so as to have enough for himself and to spare for others; and this superabundant merit, collected from all quarters, and in every age, the Church of Rome professes to have laid up in a treasury, from which to dispense to those who have



little or none. Dens, in his 'Theology,' divides satisfactory works into three kinds, namely, prayer, fasting, and alms. This, however, scarcely exhausts the list, as it does not include voluntary austerities, pilgrimages, whipping, bodily tortures, and others.

One of the cardinal doctrines of the Romish Church is, that "there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful, but especially by the acceptable sacrifice of the mass." Purgatory is defined by Dens to be "a place in which the souls of the pious dead, obnoxious to temporal punishment, suffer enough, or make satisfaction." This then is an intermediate or third place for departed spirits, distinct from heaven and hell; situated, Dens alleges, under the earth, contiguous to hell, and the seat of a purgatorial fire, in which, by the endurance of pain, venial sin is expiated in respect of its guilt. None who die in mortal sin which is unexpiated are believed to enter purgatory, but only those who have left in a state of grace, though subject to the punishment due to venial sins, of which the eternal punishment has been remitted, and also to that which is due to mortal sins imperfectly expiated. The punishment of purgatory consists in deprivation of the beatific vision of God, and in actual suffering which is inflicted by material fire of the same nature with our elementary fire. Its duration varies according to the number of venial sins to be expiated, or according to the plenitude of prayers, alms, and masses offered for the liberation of suffering souls. Cardinal Bellarmine says, "It is the general opinion of divines, that all the souls which are in purgatory have assurance of their salvation." Newly-baptized persons, martyrs, and those who die immediately after absolution from a priest, do not pass into purgatory, but go directly to heaven. The mode of deliverance from purgatory is held by Romanists to be twofold: first, By personal suffering till the very last mite of the debt due to God's justice is paid; and secondly, By the interposition of the church, which takes place in several ways; as (1.) By procuring masses to be said for them; (2.) By indulgences; and (3.) By the suffrages of the faithful variously given, by prayers, offerings, purchasing masses, and so forth.

In connection with the doctrine of purgatory may be mentioned the practice of praying for the dead, which is extensively carried out by the Church of Rome. Romish writers generally allege, that there are five places to which departed spirits are consigned. Heaven is the residence of the holy, and hell of the finally damned; the *Limbus Infantum* is the department for infants; the *Limbus Patrum* for the fathers; and purgatory for the righteous under venial sins. Hell is placed the lowest, purgatory the next, then the *Limbus* for infants; and uppermost, though still under the earth, is the place for the Fathers, or those who died before the advent of the Saviour.

Another practice intimately associated with the doctrine of purgatory is that of indulgences, which is

one of the characteristic features of the Church of Rome. The theory of indulgences is thus explained by Delahogue, one of the standard authorities of Maynooth: "Indulgences remit even in God's forum the debt of temporal punishment, which would else remain to be satisfied, either in this life or in purgatory, after the remission of the guilt of sin. They derive their efficacy from the treasure of the church, which treasure consists, primarily, of the merits and satisfaction of Christ; for, as a single drop of his blood was sufficient for the redemption of the sins of the whole world, there remains an infinite hoard of his merits at the disposal of the church for the service of her children; and secondarily, of the merits and satisfactions of the Virgin Mary and other saints, who underwent far severer sufferings than their own sins required; which superabundance, and almost superfluity of sufferings of others, forms a bank or deposit, out of which the church may make disbursements for the common benefit of the faithful, in the way of payment for the punishment or satisfactions due from them." The Pope, as the sovereign dispenser of the church's treasury, has the power of granting plenary indulgences to all the faithful; but a bishop of granting indulgences only in his own diocese. Bellarmine alleges that indulgences directly belong to the living, but indirectly to the dead, no otherwise than as the living do perform the works enjoined for the dead. Indulgences were first brought into active operation in the time of the Crusades, when plenary indulgences were offered to those who engaged in the Holy War against the Infidels. But their influence was first fully brought out during the Romish jubilees first instituted by Boniface VIII. in 1300, when multitudes flocked to Rome under the impression that they would there obtain the pardon of all their sins. The view of many Romanists, however, is, that an indulgence means nothing more than a release of temporal punishment due for sin already pardoned.

Extreme unction is also regarded as a sacrament of the Church of Rome. It is defined by Dens to be "a sacrament by which a sick person is anointed with sacred oil by a priest under a prescribed form of words for the purpose of healing both mind and body." This sacrament is alleged by Romanists to have been instituted by our Lord, intimated by Mark vi. 13, and afterwards recommended and published by James v. 14, 15, "Is any sick among you? let him call for the elders of the church? and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." The matter of extreme unction is divided into the proximate and remote. The remote matter is oil of olives blessed by a bishop; and the proximate is anointing, or the use and application of oil. There are seven anointings, one for each of the five senses, and the other two for the breast and feet. The

anointing must be in the form of a cross, and may be made by the thumb, or by a rod, at the option of the administrator. The form of the sacrament, according to the Roman ritual, is in these words: "By this holy unction, and through his great mercy, may God indulge thee whatever sins thou hast committed by sight, &c. Amen." It is disputed among Romish divines whether a deprecatory or indicative form of words is to be used. The subjects of this sacrament are baptized persons, who are dangerously sick; it may be administered also to the aged who are not sick, but are approaching near to death. Its effects are, according to the council of Trent, various, including (1.) Sanctifying grace; (2.) Sacramental or actual graces; (3.) Cleansing from the remains of sin, and comfort of mind; (4.) Remission of sins; (5.) Bodily healing.

In the Romish hierarchy the clergy are divided into two classes, the secular and the regular, the former exercising some public function, and the latter, who are also termed monks, living according to some specific rule. The orders of the clergy in the Church of Rome are seven in number, viz. porter, reader, exorcist, acolyte, subdeacon, deacon, and priest. Of these some are greater, which are also called "holy;" some lesser, which are also called "minor orders." The greater or holy orders are subdeacon, deacon, and priest; the lesser or minor orders are porter, reader, exorcist, and acolyte. The solemn consecration of ministers to their office is termed "ordination," or "the sacrament of orders." This, accordingly, is one of the seven Romish sacraments by which it is held, "grace is conferred" and "a character is impressed which can neither be destroyed nor taken away." "Whoever," says the council of Trent, "shall affirm that the Holy Spirit is not given by ordination; let him be accursed." The institution of this sacrament is believed to have taken place at the last Supper, when our blessed Lord declared, "Do this in remembrance of me," thereby, as the council of Trent alleges, appointing his apostles priests. It is also maintained by Romish divines, that at the same time the apostles were created bishops and received power to ordain others. Speaking of the extent of the power conferred on ministers by ordination, the Catechism of the council of Trent declares, "This power is twofold, of jurisdiction, and of orders: the power of orders has reference to the body of our Lord Jesus Christ in the holy eucharist; that of jurisdiction to his mystical body, the church; for to this latter belong the government of his spiritual kingdom on earth, and the direction of the faithful in the way of salvation. In the power of orders is included not only that of consecrating the holy eucharist, but also of preparing the soul for its worthy reception, and whatever else has reference to the sacred mysteries."

By Romanists generally tonsure is considered necessary as a preparation for orders, that is, the hair of the head is cut in the form of a crown,

and is worn in that form, enlarging the crown according as the ecclesiastic advances in orders. The power of ordaining ministers according to the Romish system is vested in bishops, but priests or presbyters who are present, are allowed to join the bishops in the ordination of elders; and yet ordination by presbyters or by Protestant bishops is pronounced invalid. The essential ordaining act is held to be the delivery of the sacred vessels, as was declared by the council of Florence in 1439, in these words: "The matter or visible sign of the order of priesthood is the delivery of the chalice, with wine in it, and of a paten with bread upon it, into the hands of the person to be ordained. This act is accompanied with these words pronounced by the ordaining bishop: "Receive then power to offer sacrifice to God, and to celebrate masses, both for the living and for the dead. In the name of the Lord." Before the delivery of the vessels, however, the bishop, and after him the priests who may be present, impose hands on the candidate; a stole is then placed upon his shoulders in the form of a cross. The hands of the candidate being now anointed with sacred oil, he receives the sacred vessels. Finally, placing his hand on the head of the candidate, the bishop says, "Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven them, and whose sins ye shall retain, they are retained."

Matrimony is affirmed by the Romish Church to be one of the seven sacraments instituted by Christ, signifying and conferring grace. The parties are exhorted to confess and receive the eucharist three days before the marriage. To prove that marriage is to be regarded as a sacrament, Romanists chiefly refer to Eph. v. 32, where the Apostle Paul, speaking of the love which exists between husband and wife, and taking occasion from that to allude to the love of Christ to his church, uses these words, "This is a great mystery," which the Vulgate version renders "*Sacramentum hoc magnum est*," this is a great sacrament. The word in the Greek is *mysterion*, a mystery, which, as is evident from the whole scope of the passage, the apostle uses not in reference to marriage, but to the union of Christ with his people, the verse running thus, "This is a great mystery; but I speak concerning Christ and his church." In regard to marriage, the council of Trent teaches that the church hath power to annul any of the impediments mentioned in Leviticus, add new ones, or dissolve any which are now in use. The Pope claims the power of granting dispensations where the parties proposing to marry are within the degrees prohibited by Scripture. The Church of Rome lays it down as unlawful for any one to marry who is in holy orders, or has adopted a religious life. The marriage of Roman Catholics with heretics has always been deprecated by the Romish Church. It, however, such a union does take place, the promise is generally extorted, that every effort shall be made to induce the heretical party to embrace the Romish



faith, and that all the children, the fruit of such marriage, shall be educated in the Romish religion.

The Church of Rome claims to be the only true church upon the earth united under the Pope as a visible head; and the Douay Catechism explicitly declares, "He who is not in due connection and subordination to the Pope and general councils must needs be dead, and cannot be accounted a member of the church." To constitute a member of the church, Romanism requires three qualifications; namely, profession of faith, use of the same sacraments, and submission to the Pope. They set forth also various notes or marks, by which they conclude their church to be the only true one. Bellarmine counts as many as fifteen marks of a true church, but recent Romish writers confine them to four,—unity, sanctity, catholicity, and apostolicity. By the first they mean external unity under one visible earthly head, and a unity in faith and doctrine; by the second, an unerring profession of the true religion without the least intermixture of error; by the third, they intend to declare that they are the universal church of Christ throughout the whole world; and by the last, they denote that their doctrine is that of the apostles, and their ministry the regular and exclusive successors of the apostles. In addition to these, which are adduced as the principal marks of a true church, Romanists are accustomed to bring forward other marks as in favour of their church, such as its antiquity, its alleged power of working miracles, its perpetuity, the variety and number of its members, the possession of the gift of prophecy, the confession of the adversaries of the Christian name, the unhappy end of persecutors, and temporal prosperity. It is unnecessary, however, to adduce such marks as these, a number of which are questionable notes of a Christian church; it would be enough if the advocates of the Church of Rome could clearly establish that her doctrines and practices were identical with those which were taught and observed by Christ and his apostles; and that in nothing has she deviated from the purity of the primitive church. To prove this would be to establish an irrefragable claim to be the true Catholic Apostolic Church, resting upon the sure foundation, Christ Jesus the Lord.

To account, however, for her evident departure from the faith of the early church, as laid down in the Word of God, the Roman Church claims the right of ordaining articles of faith, and imposing doctrines to be received which are not contained in the Holy Scriptures. To such an extent, indeed, does Cardinal Bellarmine admit the authority of the church, that he expressly declares, "If the Pope, through mistake, should command vice and forbid virtue, the church would be bound to believe that vice is good and virtue evil; unless she would sin against conscience;" and to the same effect Cardinal Baroniuss asserts, "It depends upon the mere will and pleasure of the Bishop of Rome to have what he wishes sacred, or of authority in the whole church."

Thus the authority of the Pope, as the earthly head of the church, is regarded as superior to the inspired Word of God.

And not only does the Church of Rome attribute to the Pope supreme spiritual, but many of her learned doctors attribute to him also supreme temporal power. Thus Bellarmine mentions it as the opinion of various writers, "that the Pope, by divine right, hath supreme power over the whole world both in ecclesiastical and civil affairs." Thomas Aquinas says, that "the Pope, by divine right, hath spiritual and temporal power as supreme king of the world; so that he can impose taxes on all Christians, and destroy towns and castles for the preservation of Christianity." In various periods, accordingly, of the history of the Roman Church, have the popes claimed and exercised the power of deposing civil rulers, and absolving subjects from allegiance to their sovereigns. (See PAPACY, POPE.) The accession of temporal power to the papacy was not accomplished until the eighth century, when it was effected by the real or pretended grants of Pepin and Charlemagne.

Besides the leading doctrines of the Church of Rome, which we have thus rapidly sketched, there are various others of an inferior or subordinate kind, which, however, are sufficiently important, both in their nature and results, to deserve notice. We refer to the celibacy of the clergy, which is strictly enforced—the marriage of churchmen being accounted "a pollution;" the doctrine "that the saints reigning together with Christ are to be honoured and invoked, that they offer up prayers to God for us, and that their relics are to be venerated;" "that the images of Christ and of the mother of God, ever Virgin, and also of the other saints, are to be had and retained; that due honour and veneration are to be given to them;" and that the Virgin Mary ought to be honoured with a higher degree of veneration than the other saints. There is a peculiarity in the mode of conducting worship in the Church of Rome, which distinguishes it from all Protestant churches, namely, that the services of the church are conducted in the Latin language. The articles of faith maintained by the Church of Rome were authoritatively declared by the council of Trent in the sixteenth century, and have undergone no change since that time, with the single exception that the doctrine of the immaculate conception of the Virgin Mary, which for centuries had been a subject of angry controversy, was declared, in 1854, by Pius IX. to be henceforth an article of the Romish faith.

Since the Reformation in the sixteenth century, the history of Romanism has been little more than the history of the JESUITS (which see). One main object which that Society has ever kept in view since its first formation, has been to reclaim the heretics, and win them back to the true fold, as they term the church. It was no ordinary pressure from with

out, therefore, which led Ganganelli in 1773, to abolish an order which, for two centuries, had done so much good service. The power of Rome was evidently on the wane. Infidelity now took the place of religion in almost all the countries of Europe. The French Revolution broke out, and religion, under every form, disappeared. But with the commencement of the present century Rome once more revived. Pius VII. was elected to the papal chair, which Protestants had begun to think would never more be re-occupied. The papal power, however, was for some years, from this date, the mere shadow of a name; his Holiness was the submissive slave of Napoleon Buonaparté. But in 1814, the Bourbon dynasty was restored, and the Church of Rome bade fair to resume its wonted authority and influence, not in France alone, but throughout all the European states. The Jesuits were re-established by a decree of the Pope himself; the Inquisition resumed operations in Spain; the Gallican Church, which had long asserted its independence, was made wholly subject to the see of Rome; civil liberty was trodden under foot, and the church, with her proud pretensions, held everywhere dominant rule. Nor did Britain herself escape from the ensnaring influence of Rome. Since the Revolution of 1688, it had been judged necessary for the welfare of the country to subject Roman Catholics in England to certain civil restrictions. These, however, had gradually disappeared. In 1829, the last of these civil disabilities were removed, and Romanists in common with Protestants were declared eligible to seats in the British legislature. The bill passed, though not without the most violent opposition, and from that time the Church of Rome has felt herself in possession of a vantage ground from which to extend her influence in every part of the British empire, both at home and abroad. Churches, schools, monasteries, and colleges have sprung up with amazing rapidity. One of the chief objects, indeed, to which the energies of the Roman Church have been directed for the last thirty years, has been the conversion of Britain, and its subjection to the authority of the papal see. For this, with unremitting zeal, she has laboured, planned, and prayed. But her zeal in this work seems to have outgrown her discretion; and her rashness, instead of tending to accomplish her object, is likely to postpone it to an indefinite period, if not to render it utterly hopeless. In 1851, the Pope consecrated Dr. Wiseman cardinal-archbishop of Westminster, and at the same time parcelled out the country into different districts, conferring upon the bishops of these districts ecclesiastical authority over them, and giving them titles the same as those which belong to the Protestant bishops as barons of the realm. The Protestant feeling of England was now stirred to its depths, and parliament, in consequence, passed a bill declaring it penal to usurp ecclesiastical authority, or to use in any way the offensive titles. The pulpits of all denominations, from one

end of the country to the other, resounded with denunciations of this papal aggression. But in the face of the Ecclesiastical Titles Bill, the Church of Rome has been steadily and noiselessly making progress in Britain. From the Anglo-Catholic or Tractarian party in the Church of England, she has met with powerful assistance, and no fewer than 200 of the clergy of that church, along with a considerable number of the higher classes of the laity, have passed over to Romanism; and numbers of those who, holding Anglo-Catholic principles, still remain within the pale of the English Church, are busily undermining the Protestantism of her people, by inculcating doctrines and introducing ceremonies which are thoroughly Romish. The same process, though on a smaller scale, is going forward in Scotland, and among the Scottish Episcopalians in particular the leaven of Romanism is silently, but surely, working the most injurious effects. The state of the Church of Rome in Great Britain stands thus: According to the Roman Catholic Directory for 1859, her priests amount in number to 1,222, her chapels to 926, her monasteries to 34, and her nunneries to 110. For the support of schools in Great Britain, she receives from government the sum of £36,314 7s. 3d. Besides, she has now ten colleges in England, and one in Scotland.

Of late years the Church of Rome has met with the most encouraging success in the United States of America, chiefly in consequence of the influx of Romish emigrants from Europe, and more especially from Ireland. Large sums of money, supplied by foreign societies, have enabled it to establish numerous educational and charitable institutions, as well as to erect a splendid hierarchy, which gives it an imposing appearance, and strengthens not a little its power of gaining proselytes. At an early period in the history of the American States, the Romish Church found a footing, and it is identified with the history of one of the oldest States of the North American Confederation. Yet, until a comparatively recent period, it has remained a small and comparatively unimportant body. Of this we have a remarkable proof in the fact, that of the signatures attached to the declaration of Independence, only one was that of a Roman Catholic. Only within the last twenty years has Romanism begun to exercise a powerful influence in the country. Dr. Schaff calculates that the Roman Church may now number nearly 2,000,000 of members, not quite one-twelfth of the population of the Union. It was no farther back than 1790 that her first Episcopal see was founded at Baltimore, and now she has a diocese in almost every State of the Union, including six archiepiscopal sees, of which Baltimore, New York, and Cincinnati are the most important and influential. The Church of Rome embraces within her pale a very large part of the population of the world, amounting probably to not fewer than 140,000,000. Her faith is the established religion



in Italy and Sicily, in Spain and Portugal, in the kingdom of Sardinia, in Belgium Bavaria, and some of the minor German states, in seven of the Swiss cantons, in the Austrian empire, and in France. It is also the established religion of Mexico and of the South American republics and kingdoms, as well as of the Spanish and Portuguese colonies. Roman Catholics are numerous in some of the Protestant states of Europe, in Great Britain, and more especially Ireland. They are found in considerable numbers in Russia, Turkey, and the United States; and there are Syrian, Greek, and Armenian Catholics who acknowledge the Roman see. Numbers of them are also found scattered throughout India, and other countries of the East.

ROMANTICISTS, a class of thinkers which arose in Germany towards the end of the eighteenth century. Their chief object was to introduce a new Religion of Humanity and Art. They were the advocates of the Ideal in opposition to the Real, seeking to resolve religion into poetry, and morality into æsthetics. Their favourite philosopher was Schelling, and their favourite divine Schleiermacher. They undertook the defence of mediæval superstition, and admired the obscure for the sake of its obscurity. "They attempted," says Mr. Vaughan, "the construction of a true and universal religion, by heaping together the products of every recorded religious falsity, and bowing at all shrines in turn." The book which most fitly represents this school in England is the 'Sartor Resartus' of Thomas Carlyle. The German Romanticists despised the Reformation on æsthetic grounds as unromantic, and the most enthusiastic of them ended by passing over to the Church of Rome. In the beginning of the present century the school began gradually to lose its prestige, and has now disappeared.

ROOD, a name given to a CRUCIFIX (which see), in Romish churches.

ROODLOFT, a gallery in Roman Catholic places of worship, where a crucifix or rood is placed. It usually contains also other images, more especially of the Virgin.

ROOD SCREEN, a screen in parish churches in England, separating the chancel from the nave, on which was formerly the rood loft.

ROSARY, an implement of devotion in use among Romanists, which enables them to pray according to a numerical arrangement. It consists of a string of beads, composed of fifteen decades of smaller beads for the *Ave Maria*, and having a larger bead between each ten for the *Pater Noster*. See BEADS.

ROSARY (CEREMONY OF THE), a ceremony practised among the Mohammedans on special occasions. It is called in Arabic *Sobhat*, and is usually performed on the night succeeding a burial, which receives the name of the night of desolation, in which the soul is believed to remain in the body, after which it departs to Hades, there to await its final doom. The manner in which the ceremony of the Rosary is gone

through on that occasion, extending to three or four hours, is thus described by Mr. Macbride, in his 'Mohammedan Religion Explained': "At night, fikees, sometimes as many as fifty, assemble, and one brings a rosary of 1,000 beads, each as large as a pigeon's egg. They begin with the sixty-seventh chapter, then say three times, 'God is one;' then recite the last chapter but one and the first; and then say three times, 'O God, favour the most excellent, and most happy of thy creatures, our lord Mohammed, and his family and companions, and preserve them.' To which they add, 'All who commemorate thee are the mindful, and those who omit commemorating thee are the negligent.' They next repeat 3,000 times, 'There is no God but God,' one holding the rosary, and counting each repetition. After each thousand they sometimes rest and take coffee; then 100 times (I extol) 'the perfection of God, with his praise;' then the same number of times, 'I beg forgiveness of God the great;' after which 50 times, 'The perfection of the Lord, the Eternal;' then, 'The perfection of the Lord, the Lord of might, exempting him from that which they ascribe to him, and peace be on the apostles, and praise be to God, the Lord of all creatures.'—Korán, XXXVII. last three verses. Two or three then recite three or four more. This done, one asks his companions, 'Have ye transferred (the merit of) what ye have recited to the soul of the deceased?' They reply, 'We have;' and add, 'Peace be on the apostles.' This concludes the ceremony, which, in the houses of the rich, is repeated the second and third nights."

ROSARY (THE FRATERNITY OF THE HOLY), a society in the Roman Catholic Church formed for the regular repetition of the rosary, in honour of the blessed Virgin Mary.

ROSENFELDERS, a sect mentioned by the Abbé Gregoire in his 'Histoire des Sectes Religieuses,' as having originated in Germany about the year 1763. It was founded by one Hans Rosenfeld, from whom it took its name, and who declared himself to be the Messiah, and that Jesus Christ and his apostles were impostors. He asserted that he was to collect the four-and-twenty elders mentioned in the Book of Revelation, and at their head was to govern the world. The impostor was seized at length by the Prussian authorities, and sentenced to be whipped and imprisoned for life in the fortress of Spandau. His followers, however, were not dispersed until 1788, when they quietly disappeared.

ROSICRUCIANS, a name given in the seventeenth century to a class of chemists who combined the study of religion with the search after chemical secrets. Some writers regard the term as compounded of *rosa*, a rose, and *crux*, a cross; others consider it a compound of *ros*, dew, and *cruc*, a cross. A Rosicrucian then was literally a philosopher, who, by means of dew, sought for light, that is, for the substance of the philosopher's stone. The name

was at first applied to an imaginary association described in a little book which appeared anonymously about A. D. 1610, and excited great sensation throughout Germany. It was entitled 'The Discovery of the Brotherhood of the Honourable Order of the Rosy Cross,' and dedicated to all the scholars and magnates of Europe. It was afterwards ascertained to have been written by Valentine Andreä. The nature of its contents is thus described by Mr. Vaughan, in his 'Hours with the Mystics': "It commenced with an imaginary dialogue between the Seven Sages of Greece, and other worthies of antiquity, on the best method of accomplishing a general reform in those evil times. The suggestion of Seneca is adopted, as most feasible, namely a secret confederacy of wise philanthropists, who shall labour everywhere in unison for this desirable end. The book then announces the actual existence of such an association. One Christian Rosenkreuz, whose travels in the East had enriched him with the highest treasures of occult lore, is said to have communicated his wisdom, under a vow of secrecy, to eight disciples, for whom he erected a mysterious dwelling-place called the Temple of the Holy Ghost. It is stated further, that this long-hidden edifice had been at last discovered, and within it the body of Rosenkreuz, untouched by corruption, though, since his death, one hundred and twenty years had passed away. The surviving disciples of the institute call on the learned and devout, who desire to co-operate in their projects of reform, to advertise their names. They themselves indicate neither name nor place of rendezvous. They describe themselves as true Protestants. They expressly assert that they contemplate no political movement in hostility to the reigning powers. Their sole aim is the diminution of the fearful sum of human suffering, the spread of education, the advancement of learning, science, universal enlightenment, and love. Traditions and manuscripts in their possession have given them the power of gold-making, with other potent secrets; but by their wealth they set little store. They have *arcana*, in comparison with which the secret of the alchemist is a trifle. But all is subordinate, with them, to their one high purpose of benefiting their fellows both in body and soul." This famous book gave rise to keen discussion; some regarding the association of Rosicrucians, which it professed to describe, as a fabulous, and others as a real society. The author of the production, who was a noted Lutheran divine, at length published a treatise explaining that the work which had given rise to so much angry discussion was wholly fictitious. Even this disclosure, however, did not prevent many enthusiastic persons from continuing to believe in the reality of the Rosicrucian brotherhood, and professing to be acquainted with its secrets. Gradually the name Rosicrucian became a generic term embracing every species of occult pretension—*arcana*, elixirs, the philosopher's stone, theurgic ritual, symbols, initiations.

In general usage the term is associated more especially with that branch of the secret art which has to do with the creatures of the elements. See THEOSOPHISTS.

ROTA, one of the most august of the tribunals of the Church of Rome. It is composed of twelve prelates from different nations. Each auditor of the Rota has four notaries or registers, and the senior auditor performs the function of president. This tribunal meets in the Apostolical palace every Monday and Friday except during vacations. They take cognizance of all those suits in the territory of the church which are brought in by way of appeal, as also of matters beneficiary and patrimonial. This tribunal does not give a definite judgment in a case, but its decisions are liable to be revised by the Pope should the party appeal. The Rota commences its sittings on the 1st of October, and continues to meet twice a-week till the 1st of July. The auditors of the Rota have the power of granting the degree of doctor in civil and in canon law.

ROWITES, the followers of the Rev. Mr. Campbell of Row, Dumbartonshire, Scotland, who was deposed in 1831 from the office of the holy ministry, for holding erroneous opinions in regard to the nature of faith, and the universality of the divine pardon flowing from the atonement of Christ. The novel opinions, so zealously propagated by Mr. Campbell, were first broached in the writings of Mr. Thomas Erskine, advocate, who, in a Treatise on Faith, plainly avowed Sandemanian views, maintaining faith, in its very nature, to be a purely intellectual act, and, therefore, wholly dependent on the evidence presented to the mind; while, in another Treatise on the Doctrine of Election, he denied that fundamental doctrine, as it is usually maintained by Calvinists, and taught that man is provided with an ability to believe, Christ being in every man as the light and the life. In the use of their rational powers, Mr. Erskine taught, men are to flee from the wrath to come; and it is by the possession of rational powers that they become capable of doing so. The ability consequently is universal; and as there is salvation provided for all, so are all able to embrace it. Christ died for all, and hath obtained pardon for all by the death of his cross; and the only distinction among men is, that some accept of this pardon, and multitudes reject it. The promulgation of the doctrine of universal pardon led to an animated controversy, in which various treatises were published on both sides. In 1828 Mr. Erskine gave to the world his Essays 'On the Unconditional Freeness of the Gospel;' and in 1830 he avowed as his creed what has been usually styled the Row heresy. The excitement caused by the rise of these new doctrines was speedily abated, partly by the deposition of Mr. Campbell, their chief advocate, and partly by the rise of the Irvingite heresy, which inculcated the peccability of Christ's human nature, but more especially the continuance of the extraor-



dinary gifts of the Spirit in the Church of Christ, even at this day. A party now arose, who not only believed in the possibility that these gifts might be manifested even now, but who actually engaged in prophesying and speaking in unknown tongues. (See APOSTOLIC CATHOLIC CHURCH.) This unexpected movement drew away the attention of the public from the doctrines of Rowism, and the system, in course of time, was entirely lost sight of. Mr. Campbell, however, who has always borne a high character for piety and zeal, still declares his peculiar tenets to a limited number of followers, and has lately published a work on the atonement, in which his Rowite sentiments are maintained with great ability and acuteness.

**ROWRAWA**, one of the eight **NARAKAS** (which see), or principal places of torment in the system of *Buddhism*.

**RUBRICS**, rules as to the manner in which Divine service is to be performed. These were formerly printed in a red character, and hence the name from Lat. *ruber*, red. All the clergy of the Church of England pledge themselves to observe the Rubrics.

**RUDRA**, a Hindu deity of the Vaidic period. He is described in the *Vēda* as the father of the winds. At a later period he is identified with **SHIVA**.

**RULER OF THE SYNAGOGUE**. See **SYNAGOGUE** (**RULER OF THE**).

**RUSSO-GREEK CHURCH**. There is a tradition among the Russian people altogether unsupported by history, that Christianity was first introduced into their country by the apostles. Andrew, they allege, first planted a cross on the hills of Kieff, and predicted that the light of divine grace should shine forth on that spot. The most credible historians, however, date the conversion of the Russians from Paganism to Christianity no farther back than the ninth century. At that period, Ruric, the chief of a band of Scandinavian adventurers, called Varingians, and having also the peculiar surname of Russes, conquered several Slavonic and Finnish tribes in the vicinity of the Black Sea, and established a new state, which took from its founders the name of Russia. During the reign of this founder of the Russian Empire, a remarkable event occurred which brought the Scandinavian conquerors into closer contact with Greece, and thus led them to become acquainted with Christianity under the form of the Eastern or Greek Church. The event to which we refer is thus described by Count Krasinski, in his

Sketch of the Religious History of the Slavonic Nations: "Two Scandinavian chieftains, called Oskold and Dir, who had arrived with Ruric from their common country, undertook an expedition to Constantinople, by descending the course of the Dnieper. It is probable that their object was simply to enter into the imperial service, as was frequently done by their countrymen; but having seized, on their way, the town of Kioff, they established there a dominion of their own. Having increased

their forces by fresh arrivals of their countrymen, and probably by the natives of the country, they made a piratical expedition in 866 to the shores of the Thracian Bosphorus. They committed great ravages, and even laid siege to Constantinople, where the name of the Russians was then heard for the first time. A storm, ascribed by the Greeks to a miracle, scattered and partly destroyed the piratical fleet; and the Byzantine writers who describe this event, add, that the Russians, terrified by the miracle, demanded baptism; and an encyclical letter of the patriarch Photius, issued at the close of 866, corroborates this statement. Be that as it may, there are many traces of Christianity having begun about that time to spread amongst the Slavonians of the Dnieper and the Scandinavian conquerors. This was greatly facilitated by the commercial intercourse which existed between these Slavonians and the Greek colonies on the northern shores of the Baltic Sea, whence traders probably visited Kioff and other Slavonic countries. The dominion of the Khozars, friends to the Greek emperors, and which had been established over those parts previously to the arrival of the Scandinavians, could not but be favourable to these relations."

For above a century after this period Paganism continued to be the dominant religion in the new Russian Empire; but the constant intercourse which was maintained with the Greeks tended to spread Christianity among them to a considerable extent. At length, in A. D. 945, the Russian grand prince, Igor, concluded a treaty of peace with the Greek Empire, in which the difference between his Christian and Pagan subjects is distinctly recognized, and mention is made of a church dedicated to Elias at Kieff, the capital of his empire, and the centre from which Christianity was diffused over the surrounding districts. Thus there were three religions existing at that time in Russia, the Scandinavian, the Slavonian, and the Christian.

On the death of Igor, his widow Olga assumed the reins of government during the minority of her son, Sviatoslav. At an early period of her regency she began to turn her thoughts towards religion, and on comparing Christianity with the other modes of worship practised in her dominions, she seems to have formed so decided a preference for it, that in A. D. 955 she travelled to Constantinople in order to receive Christian baptism at the hands of the patriarch of that city. The Russian princess was received with great pomp, and the Greek emperor himself, Constantine Porphyrogenetus, led her to the baptismal font, and gave her the name of Helena. The example of the regent was followed neither by her son, nor by any considerable number of her subjects. But Sviatoslav, though he refused to adopt Christianity as his own faith, and made no secret of his contempt for Christians, prohibited none from being baptized who wished publicly to profess their belief in the religion of Christ

After the death of Sviatoslav, who had remained a Pagan till his dying day, a contest among his sons for the chief rule gave rise to a civil war, which ended in the elevation of one of them, Vladimir, to the throne. At the commencement of his reign the new emperor manifested great zeal for the honour of his Pagan gods. He caused a new statue of *Perun*, with a silver head, to be erected near his palace. On his return from a warlike expedition, in which he had met with great success, he resolved to show his gratitude to the gods, by offering a human sacrifice. The choice of the victim fell on a young Varangian, the son of a Christian, and brought up in that faith. The unhappy father refused the victim, and the people, enraged at what they deemed an insult to their prince and their religion, stormed the house, and murdered both father and son, who, in consequence, have been canonized by the Russo-Greek Church as its only martyrs. The fame of the warlike exploits of Vladimir spread far and wide, and Mohammedans, Jews, Latin, and Greek Christians, vied with one another to gain him over to their respective religions. "He summoned his boyars," we are told by Karamsin, "took their opinions, and deputed ten of them to examine the religions in question in the countries where they were professed. The envoys went forth and returned. Mahometanism and Catholicism they had seen in poor and barbarous provinces; but they had witnessed with rapturous admiration the solemnities of the Greek religion in its magnificent metropolis and adorned with all its pomp. Their report made a strong impression on Vladimir and on the boyars. 'If the Greek religion was not the best,' they said, 'Olga your ancestress, the wisest of mortals, would never have thought of embracing it.' The grand-prince resolved, therefore, to follow that example. Vladimir might easily have been baptized in his own capital, where there had long been Christian churches and priests; but he disdained so simple a mode of proceeding as unworthy of his dignity. Only the parent church could furnish priests and bishops worthy to accomplish the conversion of himself and his whole people; but to ask them of the emperor seemed to him a sort of homage at which his haughty soul revolted. He conceived a project, therefore, worthy of his times, his country, and himself: namely, to make war on Greece, and by force of arms to extort instruction, priests, and rite of baptism. He assembled a numerous army, and repaired by sea to the rich and powerful Greek city of Kherson, the ruins of which still exist near Sevastopol, and closely besieged it, telling the inhabitants that he was prepared to remain three years before their walls if their obstinacy was not sooner overcome."

Vladimir, usually surnamed the Great, received at his baptism the name of Wassily or Basil. He now sought a union by marriage with the Byzantine Cæsars, probably to establish a claim upon the Greek Empire, and, accordingly, he succeeded in obtaining

the hand of Anna, the sister of the Greek Emperors Basilus and Constantine. On his return to Kieff he took instant and strong measures to abolish Paganism among his subjects. He set himself to destroy the idols, and as *Perun* was the greatest of the Slavonian gods adored by the Russians, he had him tied to the tail of a horse, dragged to the Borysthenes, and thrown into the river. Without resorting to any overt acts of persecution, the despotic ruler issued peremptory orders that his people should abandon idolatry. At Kieff he one day made a proclamation, that all the inhabitants should repair the next morning to the banks of the Dnieper to be baptized. The order was readily obeyed, on the ground, as they alleged, that "if it was not good to be baptized, the prince and the boyars would never have submitted to it." Having thus compelled the Russians to adopt Christianity, he established schools, in which instruction was given from the Sacred Scriptures in the translation of Cyril. During his long reign, extending to forty-five years, Vladimir did much for the material prosperity of the nation. He built towns, erected substantial and convenient churches, palaces, and other buildings. The German annalist, Dittmar, contemporary with Vladimir, says, that Kieff contained at that time 400 churches. Seminaries also were endowed for the education of the children of the nobility, and the most efficient teachers brought from Greece. This eminent man, to whom the Russian people owe a deep debt of gratitude, has been elevated to the rank of a saint, and placed almost on a level with the twelve apostles.

Vladimir died in A. D. 1015, and the empire was partitioned among seven of his ten sons, an arrangement which, of course, led to great commotions, until one of his sons, Yaroslav, reunited under his sceptre the separate states. This ruler, surnamed the Wise, is regarded by Russia as its first legislator; the renovator of the liberty of Novgorod, and the founder of a great number of cities. Nor did he neglect the spiritual interests of the people, but established schools, churches, and monasteries, besides making arrangements for the translation of religious books from the Greek into the language of the country. He caused the Holy Scriptures to be translated into Slavonian, and with his own hand he transcribed several copies of them. He invited numerous Greek priests to settle in Russia for the instruction of the people. He founded at Kieff the first archbishopric of the Russo-Greek Church, and sought in this way to render the church of the Russian Empire independent of the patriarch of Constantinople. This independence, however, was but of short duration. For six centuries the Russo-Greek Church was governed by metropolitans dependent on Constantinople. Some of them were Greeks sent direct from the patriarch, while others were Russians, who were elected by a synod of their own bishops, and sanctioned by the Greek patriarch. They resided at



Kieff till 1240, when they removed to Vladimir, the capital of the grand-dukes of Kieff, and thence in 1320 to Moscow. They still retained the title of "Metropolitan of Kieff" till the middle of the fifteenth century, when Kieff received a metropolitan of its own, subject to Lithuania, and the Russian dignitary obtained the designation, "Metropolitan of Moscow and all Russia." The reason of this change was, that the north-eastern principalities of ancient Russia had formed an empire governed by the grand-dukes of Moscow, whose power gradually increased, and gave rise to the present vast empire of Russia. In the fourteenth century, however, the southern and western principalities of Russia became united with Poland and Lithuania, and hence the election of a separate metropolitan of Kieff in 1415.

The existence of metropolitans, both at Moscow and Kieff, led to a strong hostility between the two churches, so that at a subsequent period, when the khan of Crimea had pillaged Kieff at the instigation of the grand-duke of Moscow, he sent him as a present a part of the church plate which he had abstracted on that occasion. Isidore, metropolitan of Moscow, in 1439 was present at the council of Florence, and assented to the union with Rome which was concluded on that occasion between the Greek Emperor John Palaeologus and Pope Eugenius IV. At the close of that memorable council, Isidore returned to Moscow invested with the Romish dignity of cardinal-legate; but instead of being welcomed home by his countrymen, he was deposed from his sacred office and imprisoned in a convent, from which, however, he escaped and fled to Rome, where he died at an advanced age. After the seizure of Constantinople by the Turks, the Russian bishops elected and consecrated their own metropolitans, without requiring the sanction of the Greek patriarchs; and in 1551 a general synod held at Moscow enacted a code of ecclesiastical laws for the government of the church. These laws received the name of *Sioglav*, or a hundred chapters.

In the course of events the Russo-Greek Church became independent of the patriarch of Constantinople. This was accomplished in the reign of the Czar Theodore, who, having quarrelled with the sultan, formed the idea of establishing a patriarchal throne in Russia. An opportunity of effecting this soon occurred. Jeremiah II., patriarch of Constantinople, refusing to submit to some encroachments which the Sultan Amurath was making upon the privileges of the Greek Church, was under the necessity of seeking a temporary asylum in Russia. The czar, taking advantage of the residence of a Greek patriarch within his dominions, obtained his consent that an independent patriarch should be consecrated for Moscow as the third Rome. The consecration, accordingly, took place with great pomp in 1589. The other Greek patriarchs hailed the establishment of this new patriarchate, and they ordained that this should rank as the fifth and last;

but the czar insisted that the patriarch of Moscow should rank above the patriarchs either of Jerusalem or of Antioch. The Muscovite patriarchs were only ten in number, and they were obliged, until the middle of the seventeenth century, to obtain confirmation at Constantinople. In their own country, however, they exercised great influence both in ecclesiastical and temporal matters, and as a token of the high respect in which they were held, it was customary for the emperor, on Palm-Sunday every year, to hold the bridle of the ass on which the patriarch rode through the streets of Moscow in commemoration of Christ's entrance into Jerusalem.

From the time of Gregory the Great, it has always been a favourite idea with the popes to effect a union between the *Roman* and *Greek*, but especially the *Russo-Greek* churches. A proposal of this kind was made by the Emperor Ivan IV. through the Jesuit Possevin, the envoy of Rome, in 1581, but it was altogether unsuccessful. A union, however, with Rome took place in some Russian provinces, which fell with Lithuania into the hands of the Poles, and their forms of worship in consequence became latinized. The patriarchate of Moscow rose to its highest splendour by the elevation to the imperial throne of Russia, of Michael Feodorovich, son of Philaretos, the patriarch who was invested with the office of co-regent, and shared with the emperor the honours and responsibilities of supreme power. This eminent patriarch, we are told by Karamsin, "always gave wise advice to his son, and the influence he exercised over him was always happily directed. A general census, of which he originated the idea, produced great improvement in the revenue; but perhaps without intending it, he contributed by this measure to give fixity to the system of bondage to the soil. In the performance of his duty as bead pastor, he directed all his efforts to re-establish a press at Moscow, which had been abandoned during the troubles of the interregnum; and he had the satisfaction of seeing, after 1624, many copies of the Liturgy issue from it. He took part in the attempts made to reform these books, the contents of which had, in the opinion of many wise ecclesiastics, been seriously altered in the Slavonic translations; and the quarrels which thence arose, commencing under Job, were destined to assume a most grave character under the patriarch Nikon, one of the successors of Philaretos."

To check the tendency which was exhibited by too many of the Russo-Greeks to conform to Rome, a Catechism was composed in the Russian language in 1642, by Petrus Mogilas, bishop of Kieff; and having been translated into Greek, it was submitted to the oecumenical patriarchs of the East, by whom it was formally approved in a council held at Jerusalem, and adopted as the Confession of the Oriental Catholic Church. Nikon the patriarch, though he held office for the short period of six years, accomplished much in that brief space of time. He ap-

plied himself most assiduously to the correction of such errors as still remained in the Slavonic version of the Scriptures, and in the Service-books, for which he collated about a thousand old Greek manuscripts. The changes thus effected in the liturgy gave rise to the utmost commotion in the *Russo-Greek Church*. The czar found it necessary to apprehend Nikon and commit him to a monastic prison. This, however, did not put an end to the discontent of the people, many of whom, in 1666, abandoned the communion of the Established Church, which branded these dissenters with the name of *Raskolniks*, while they themselves took the appellation of *Staroverzi*. Notwithstanding the violent opposition thus manifested to the emendations of Nikon, it is somewhat remarkable, that they were all of them adopted by command of the Emperor Alexis.

From the days of Philaretus, the Russian patriarchs had risen to great influence and importance, both in the church and in the state. Peter the Great, when he succeeded to the throne, was not a little jealous of these ambitious ecclesiastics, and he resolved to put an end to the patriarchate. On the death of Adrian, the last of the ten patriarchs, which took place in 1700, the Russian bishops assembled to elect a successor, but their proceedings were suddenly interrupted by the entrance of the Czar Peter, who, bursting into a violent rage, struck his breast with his hand, and the table with his dagger, exclaiming, "Here, here is your patriarch!" He then hastily quitted the room, casting a look of withering scorn upon the thunder-struck prelates. Thus Peter the Great, to use the language of Mr. Edward Masson, "with the solemn sanction of the synod of Constantinople and the patriarchs of the Eastern Church, determined that, for the future, the canonical superintendence of the Russian Church should be intrusted to a permanent administrative synod, consisting of a certain number of bishops, several presbyters, and an imperial procurator. This scheme was fully carried out, and is still the existing ecclesiastical system of Russia. The presbyters sit and vote along with the bishops, and the business of the procurator, who is neither president nor a member of the synod, is merely to observe the proceedings, and to give or refuse the sanction of the civil power to all decisions not purely spiritual. To suppose, as in this country many do, that the czar claims to be head of the Eastern Church, or even of the Russian, is a most egregious misapprehension. As absolute sovereigns, the emperors of Russia no doubt virtually control ecclesiastical affairs and everything else throughout their empire; and it is notorious that their policy aims at maintaining an influence over the members of the Eastern communion. It is most certain, however, that they scrupulously profess to respect the canonical constitution and the spiritual independence of the church. They merely claim, and solely in Russia, that *circum sacra* authority which even the Westminster Confession accords to the civil magistrate.

To reconcile the church's theoretical independence with imperial interference, an explanation is given which is certainly more plausible than the fiction of the *lex regia* under the first Roman emperors, or the English *congè d'élire*. The Russians are told that the election of bishops and of all other pastors is a canonical right of Christian communities; but that, in Russia, the emperor is reluctantly compelled to exercise it in behalf of his subjects, till the mass of the people be sufficiently enlightened to exercise it safely themselves."

The college of prelates which Peter thus established under the name of the Most Holy Synod, was declared in 1723 to be the supreme authority in the church. The first meeting of the synod was held in Moscow, and at that period it consisted of twelve individuals; but it has since been transferred to St. Petersburg, and its numbers are entirely dependent on the will of the emperor and the advice of the imperial procurator. It is usually composed of two metropolitans, two bishops, the chief secular priest of the imperial staff, and the following lay members—the procurator or attorney, two chief secretaries, five secretaries, and a number of clerks. The procurator has the right of suspending the execution of the decisions of the synod, and of reporting any case to the emperor. The synod decides all matters relating to the faith of the church, and superintends the administration of the dioceses, from which it receives twice a-year a report of the state of the churches and schools. In imitation of the Russo-Greek Church, the Greeks, since they became an independent kingdom, have established a Holy Governing Synod, its organization having been effected at Nauplia in 1833.

Among the many salutary reforms introduced into Russia by Peter the Great, was the establishment of schools in every episcopal see. He declared, also, that the convents should not acquire any landed property, either by gifts or purchase, and he subjected the estates of the church to taxation like other property. In 1764, the Empress Catharine II. took possession of the whole of the church lands, and then settled upon the ecclesiastical offices and institutions a permanent, but moderate revenue. She also established seminaries for education. From the time of this despotic czarina the Russo-Greek Church was despoiled of its wealth and reduced to poverty. Even now the secular priesthood in Russia have but a scanty subsistence for their support, consisting of a small allowance from government, which is supplemented by fees and perquisites obtained from their flocks. Many of the village clergy cultivate their fields with their own hands, besides discharging their ecclesiastical duties, which are very laborious. The church-service, which is excessively long, must be performed thrice a-day, and the ceremonies observed at baptism, marriage, burial, visiting the sick, and on other occasions, are numerous and arduous. Dr. Pinkerton says, that the senior metropolitan of



the Russo-Greek Church has a revenue not exceeding £600 per annum.

The Emperor Alexander I. did much to elevate the intellectual character of his people, and to improve the condition of the National Church. On all the crown lands he established schools, introduced various improvements into the higher seminaries, and declared the clergy to be exempt from the punishment of the knout. In mature age he became a warm supporter of evangelical religion, and in consequence he not merely tolerated his Christian subjects of all denominations, but took a deep interest in their religious concerns. In 1813 he established at St. Petersburg an auxiliary to the British and Foreign Bible Society. He excluded the Jesuits from his two capitals in 1815, and decreed in 1820 their expulsion from the whole empire. The property and revenues of the order were confiscated for the benefit of the Roman Catholic churches in Russia, and about 750 members of the Jesuit order were conveyed across the frontiers at the expense of the government. Under the supervision of the Holy Synod an edition of the New Testament was published in the Russian language in 1821, and was afterwards printed in almost every dialect used throughout the empire. On the death of Alexander, however, and the succession of his brother Nicholas, the Bible Society of Russia was dissolved. The new emperor indulged in the fond dream of reducing the numerous populations of the empire to one language and one creed. By the conquest of a portion of the Persian territories in 1828, Russia obtained possession of a great part of Armenia, including Etchmiadzin, where the principal catholicos or patriarch resides, who has under his jurisdiction the whole of Turcomania or Armenia Major; and from that period this catholicos has been appointed by the Russian emperor, and has under him a synod and an imperial procurator. The Armenian Church, however, still remains distinct from the Russo-Greek Church.

In the reign of Catharine II., a part of the population of the Polish Russian provinces became *Uniates*, as they were called, or members of the *United Greek Church*, which professed conformity to Rome. This partiality for Romanism, however, in course of time, gradually declined, and at length, in 1839, the higher clergy of Lithuania and White Russia, declared at the synod of Potolsk that their people were anxious to return to the National Church. The Holy Synod, by the orders of the emperor, received both the clergy and people into the communion of the Russo-Greek Church. The ecclesiastical property of the Uniates was confiscated for the use of the state, and all intercourse between the bishops and Rome was prohibited. Thus constrained by the despotic power of the czar, Pope Gregory XVI. saw 2,000,000 Romanists renounce his papal authority and pass over to the National Church of Russia. To console his Holiness for the loss of so

many of his children, an agreement was entered into in 1847 between the Pope and the czar, according to which a new diocese of Cherson has been formed, whose bishops are to be chosen by the emperor, but canonically instituted by the Pope; and, besides, they are allowed to manage the spiritual affairs of their dioceses in canonical dependence upon the holy see. This small concession, on the part of Nicholas, was but a feeble compensation for the harshness and cruelty with which he had treated the *Uniates*, in order to effect their conversion to the National Church. The mode in which he accomplished this design is thus described by Mr. Kelly: "The process was very simple; the villages were surrounded, and the priests, after receiving the knout, were carried off. The Russian priest, whip in hand, passed in review the trembling flock, threatening them, lashing them. The obstinate were shut up in heated rooms filled with the smoke of green wood. Grace soon operated upon them by means of suffocation. All being so well agreed in the new faith, they were consigned to the church, and there the sacrament was thrust down their throats, while the whip was held over their heads. The most horrible of these *dragonades* took place out of Poland, in the military colonies established in the wastes of Russia. The unruly were sent thither, and under the pretext of military discipline, were literally crushed with blows, without even the consolation of religious martyrdom,—killed, not as Catholics, but as rebellious soldiers. Nevertheless, their conversion was triumphantly proclaimed. A visible miracle. To aid this good work, laws were passed which forbade the hearing of mass, excepting on Sundays and great festivals; which forbade the teaching of the Catholic religion to the children of Catholic parents; which prescribed the sermons that were to be preached, and the catechisms that were to be used in Catholic churches; and which allowed of no theological explanations of theological differences; which, later, dispersed the Catholic priests with violence, shut up their churches, and refused all spiritual consolations to their flocks; which excommunicated as schismatic all Catholic children not baptized according to the rules of the Established Church within four-and-twenty hours after their birth, and which offered entire pardon and indemnity to any Catholic convicted of any crime whatsoever—murder, robbery, no matter what—who recanted and became orthodox. So much vigorous legislation was not without its effect. In the spring of 1839 the whole of the Episcopal body of the Uniate signed the act of recantation, petitioning the emperor graciously to re-admit them into the bosom of the orthodox church, and asking pardon, both of him and of God, for their long blindness and obstinacy. The emperor deigned to grant their prayer. His official journal, in an edifying article, chants forth a pious Hosannah: 'Happy union!' it exclaims, 'and which has cost no tears! mildness and persuasion were alone employed!' To

celebrate the incorporation of the united Greeks with the orthodox church, a medal was struck with this inscription: "Separated by violence in 1596, reunited by love in 1839."

The whole aim of Nicholas throughout his whole reign was to preserve Russian nationality by favouring, in every possible way, the Established Church. In 1845, when the Letts and Esthonians were reduced to extreme poverty and distress, advantage was taken of their deplorable circumstances to prevail upon them to join the Russo-Greek Church. The result was, that 15,000 peasants were confirmed, and churches built for their accommodation at the expense of the government. By various means the Emperor Nicholas endeavoured to bring about a forced conformity to the orthodox faith, one of its principal tenets being, that the emperor is God's vicegerent on the earth, and to oppose his designs is to rebel against the commands of God, and to expose the soul to the risk of incurring everlasting perdition. But in defiance of the arbitrary and despotic rule of the czar, dissenters of all kinds from the National Church abound throughout the whole empire. Among the oldest sect of these *Raskolniks* or Schismatics are the Starovertzi, or adherents of the old faith, who have existed for two hundred years in a state of separation from the national faith and fellowship. Of late years various attempts have been made, but without effect, to persuade them to return to the Church of Russia.

The clergy of all ranks belonging to the Russo-Greek Church amount in number to about 215,000, and though poorly provided for by the state, they enjoy several peculiar privileges, being exempted from all taxes, from supplying recruits, and quartering soldiers, from every kind of civil burden, and from liability to corporal punishment. They are divided into two classes, regular and secular. The first are alone entitled to the highest dignities of the church; they are ordained under much stricter vows than the others, and are termed the black clergy, from their wearing a black robe. The secular clergy have a brown or blue robe, and are termed the white clergy. The church is divided into eparchies or dioceses, the number of which is entirely dependent on the will of the emperor. There are three ranks of episcopacy in the church—metropolitans, archbishops, and bishops, who have each of them a peculiar dress, by which they are distinguished. When a metropolitan is performing official duty he wears a mitre, but on other occasions he wears a high-crowned cap covered with white crape, with a veil of the same stuff attached to it, hanging down on his shoulders. The archbishops and bishops wear a black cap of the same form or material. These three classes of clergy are called by the general name of *Archirei* or prelates; next to them in degree are the *Archimandrites* and *Hegoumeni*, or abbots and priors of the monasteries; and last and lowest of all are the monks,

who have been either ordained for the priestly office, for the second degree or diaconate, or are mere lay brothers, without having taken the vow. The secular clergy can only attain higher dignities in the church after they have become widowers and received the tonsure. They are generally sons of the clergy, very few from the other classes of society being educated for the sacred office. The secular clergy are obliged to wear long beards, and to let their hair hang down upon their shoulders; while they wear long-flowing Oriental robes of silk, a broad-brimmed hat, and a staff—such being the costume, as the ignorant Russian peasantry believe, worn by our Lord and his apostles. The Regular or Black clergy, who rank above the seculars, consist, for the most part, of sons of priests, but their numbers are frequently recruited from the nobles and other classes. The service of the cathedrals on festival days is conducted by a bishop, or in his absence by an archimandrite, or some subordinate ecclesiastic.

A holiday service in the Russo-Greek Church is thus described by Dr. Pinkerton: "Let any one, on his first arrival in St. Petersburg, enter the church of St. Nicholas, for instance, on a holiday, in the time of service, and, placing himself in a corner, calmly contemplate the scene before him: he might easily be led to the conclusion, that the Russians are to be counted among the most ignorant and superstitious of nations. The splendour of the building with its gaudy decorations; the sumptuous dresses of the clergy, composed of bright-coloured brocades, covered with embroidery and bespangled with gems; the vocal music; the odours of incense ascending before the sacred pictures, from the golden censer waving in the hand of the officiating priest; the great number of pictures covering the walls, overlaid with gold and silver plates in the form of robes, studded with pearls and precious stones, before which some hundreds of wax-lights and lamps of different sizes are burning; the people of all classes standing and worshipping; (for none sit there;) some turning to their respective tutelary saints, and prostrating themselves before them in various acts of humiliation, others bargaining for tapers at the stalls where they are sold in the church, then lighting them, and, with many crossings and ceremonies, placing them before their favourite pictures, as an offering and a symbol of the sincerity of their devotion:—having beheld these, let him turn his attention from the almost confounding splendour and stupefying effects of this crowded scene, more minutely to contemplate its parts, and mark the peculiar dresses, and looks, and attitudes of individuals; he will see much to excite his feelings of compassion and sympathy:—here, the aged sire of fourscore, devoutly crossing and slowly prostrating himself before the picture of his tutelary saint, his legs and arms trembling beneath him, ere his forehead and hoary locks reach the pavement: (what must it cost such a feeble old man to perform this most fatiguing act



of his devotion, perhaps forty or fifty times in a morning!) there, the devout mother with her babe in her arms, teaching its infant hand to make the figure of the cross, by touching, with the thumb and first two fingers united, first its forehead, then its breast, next the right shoulder, and afterwards the left, and to lisp the *Gospodi Pomilui*; and when the priest brings out the crucifix at the end of the service, to bestow the benediction, behold! she presses forward in the crowd, and devoutly embraces the feet of the image of the suffering Saviour, and the infant follows her example."

In all fundamental points, both of doctrine and worship, the Russo-Greek Church coincides in opinion with the Orthodox Eastern or GREEK CHURCH (which see), their rule of faith being the Holy Scriptures and the decrees of the first seven general councils. The entire Russian church service occupies upwards of twenty volumes folio. Twelve of these, one for every month, contains the special services and hymns for the festivals of the saints, which are more numerous in the Russian calendar than the days of the year. The daily service begins, as among the Jews, in the evening at sunset; the matins are between four and five in the morning, and the liturgy or communion service between nine and ten. The service, which consists largely of psalms and hymns, is very long, and, besides being read with great rapidity, is in the old Slavonic tongue, which is to most of the people a dead language. Lighted candles or lamps are used during service, and incense in large quantities is burned. In many of the churches lights are kept constantly burning before pictures of the Saviour, the Virgin, or some patron saint. Wax candles are also kept burning in private houses before the *Bog* (which see), or patron saint of the household, and when a Russian enters an apartment he crosses himself three times, and bows before the *Bog* before addressing any of the family.

Several curious ceremonies are observed in connexion with the birth and baptism of infants. "In consequence of the strong attachment to the Mosaic law of purification, a very strange custom is to be found among the more ignorant of the peasantry; which not even the arm of the ecclesiastical power, during the last hundred years, has been sufficiently strong to extirpate. In districts of the country where a priest is not readily obtained to read the prayers of purification, a messenger is sent to him at a distance; and he reads them, in his own house, over the bonnet of the messenger, naming the persons who are to be purified. On the conclusion of the ceremony, the messenger carefully closes his bonnet, returns with its imaginary sacred contents, and shakes them over the woman, her infant, and attendants."

In Great Russia baptism is administered by the triple immersion, the child being dipped first in the name of the Father, then of the Son, and then of the

Holy Ghost. In Little Russia the practice is to baptize by affusion or pouring. There is a singular custom connected with baptism which may be mentioned. It is called *Postriгарia*, "the shearing of the child," and consists in cutting off a portion of the hair of the infant in the form of a cross, enveloping it in wax, and throwing it into the font, or sticking it up in a part of the church. After baptism the priest hangs upon the neck of the child a small cross about an inch in length, of gold, silver, or some inferior metal, which is worn through life next to the skin. In addition to this the common people often attach to the string, which suspends the cross, amulets made of incense, which are also worn to the last moment of life. The chrism, as in the Greek Church, is always administered immediately after baptism, accompanied with the words, "The seal of the gift of the Holy Ghost." A Russian church is divided into three parts. The first division is the Sanctum Sanctorum, or Holy of Holies, in the middle of which stands the holy table. This part of the church is the east end, so that the congregation always worship with their faces towards the rising sun. The altar is separated from the nave by a screen on which are pictures of our Lord, of the Virgin Mary, the apostles, and saints. This screen is called the *Iconostasis*, in the middle of which are the royal doors, which are opened at different times in the course of the service. The second division is the nave, where the congregation stand. There are no seats, and no books are used in worship, the people simply listening to the service as it is read in ancient Slavonian by the priest. Dr. Pinkerton tells us that the Russians never pray unless they have a crucifix or a picture of the Saviour, of the Virgin Mary, or of some saint before them. "Before undertaking a journey," says this trustworthy writer, "it is customary for the rich merchants, and many among the nobles, to go to church, and to have a special service for imploring the Divine blessing: the emperor does the same. Others invite the priest, with his deacon and psalmodists, to their own houses, where prayers are offered up, in the midst of the domestic circle, before the image of the tutelary saint of the family, domestics, children, and friends attending. At the commencement of a battle, it is the custom of the Russian soldiers, not merely to offer up prayers for mercy and deliverance, but also, when circumstances admit, to receive absolution and the holy sacrament."

The favourite saints of the Russians are St. Nicholas, St. John the Baptist, St. Sergius, and St. Alexander Newski. The Virgin Mary is not held in so very high estimation in the Russo-Greek Church as she is in the Romish Church. The monasteries and nunneries in Russia are very numerous; some following the rules of St. Basil, and others those of St. Anthony. It is calculated that the numbers who adhere to the Russo-Greek Church amount to no fewer than 50,000,000.

## S

**SAADHS**, a sect in Hindustan, who have rejected Hindu idolatry, substituting for it a species of Deism. They are found chiefly at Delhi, Agra, Jyepore, and Furruckhabad. Their name implies Pure or Puritans. The sect originated in A. D. 1658, with a person named Birbhán. They have no temples, but assemble at stated periods, more especially every full moon, in private houses, or in adjoining courts set apart for this purpose. They wear white garments, use no pigments, nor sectarian marks upon their forehead. They have no chaplets, or rosaries, or jewels.

**SABAOTH**, a name assumed by Deity in the Sacred Scriptures, and which our translators have rendered Hosts. It seems intended to denote that he is the supreme and self-existent God. The name *Sabaoth* was also applied to the chief archangel among the ARCHONTICS (which see). *Sabaoth* was regarded among the Gnostics generally as the God of the Jews, whom they distinguished from the Supreme God.

**SABAZIUS**, a deity worshipped by the ancient Phrygians, alleged to have sprung from Rhea or Cybele. In later times he was identified both with Dionysus and Zeus. The worship of Sabazius was introduced into Greece, and his festivals, called Sabazia, were mingled with impurities.

**SABBA** (ST., FESTIVAL OF), observed by the *Greek Church* on the 5th of December.

**SABBATARIANS**, a name given to the *Seventh-Day Baptists*, because they observe the Jewish instead of the Christian Sabbath. See **BAPTISTS** (AMERICAN).

**SABBATATI**, a name applied sometimes to the **WALDENSES** (which see), from the circumstance that their teachers wore mean or wooden shoes, which in French are called Sabots.

**SABBATH** (CHRISTIAN). See **LORD'S DAY**.

**SABBATH** (JEWISH). The primeval Sabbath is recognized and enforced under the Mosaic economy; but we find there authority, ends, and observances added to it which are peculiar to that economy, and which must, from their very nature, have terminated with that dispensation. It is remarkable that the fourth commandment, which refers to the Sabbath, opens with the word "Remember," evidently implying that the same authority is recognized and enforced which belonged to the Sabbath as instituted at the beginning; namely, that God then appointed the Sabbath. But while the original autho-

rity was thus continued as it had been before, there were at this time added to it new grounds of observance, and a distinct and additional sanction altogether peculiar to the Jewish economy. Thus Deut. v. 15, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the sabbath day." And this is explained by Exod. xxxi. 13, "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you." The Sabbath, besides serving the original purposes of its appointment, was now set apart to be a sign of the covenant between God and his people Israel; a commemoration of their deliverance from Egyptian bondage, and a prefigurative emblem and pledge of the rest of Canaan. There were also in connexion with the Jewish Sabbath certain observances peculiar to the Mosaic economy. Thus the shew-bread was changed every Sabbath-day; and the morning and evening sacrifices were to be doubled every Sabbath. But these observances, which strictly belonged to the Mosaic dispensation, terminated with it; for after the destruction of Jerusalem there was no temple, and consequently neither shew-bread nor the evening and the morning sacrifices. But these temporary additions and modifications could not possibly invalidate the original appointment of the Sabbath. "Whatever under the Mosaic economy," says Dr. Macfarlan, "was added to the observances, or the ends, or the authority of the Sabbath, was of the Sinai covenant, and dependent on the special relations and circumstances of God and his people Israel; and must, on these accounts, terminate with that economy,—but could not interfere with an ordinance which concerned all the tribes and generations of the human race. Like some feeble and short-lived plant, entwining its tendrils around the arms of an ancient oak, these for a time hung gracefully around the more ancient and enduring institution; but it were surely strange to allege, that because their season was over, and they were now found strewn as the leaves of autumn, mere lifeless forms, that therefore the ancient stock, old as the world itself, on which they for a season grew, must perish with them. The shew-bread of the tabernacle and the temple is no longer to be changed, and



figuratively to set forth the thanksgiving of Israel; and the double evening and morning sacrifice have ceased alternately to mark the hour of prayer on God's holy day: but are we from this to infer, that therefore the Sabbath is not to be observed as a day of rest, of holy rest, of commemorative and joyful rest? The return of the weekly Sabbath does not now renew, as it did of old, the promises of God concerning Canaan; and as little is it to us a sign of the Sinai covenant, or a commemoration of the deliverance of Israel out of Egypt: but strange it were to infer, that the original purposes of the Sabbath have, with these, ceased to be in force. And few will be disposed to argue, that the punishment of death has not ceased to be due on every transgression of this command, and that the deliverance of Israel out of Egypt is still a leading motive to obedience; and yet how much less reasonable is it to allege, that the original authority of the Sabbath has, with these, wholly disappeared?"

The Sabbath was looked upon with peculiar veneration by the ancient Jews, and, accordingly, they employed a portion of the preceding day in preparation for its sacred exercises. The sacred day itself began at sunset the previous night, and lasted till sunset of the following day. During that time all work was suspended, and prayer, meditation, and reading the Word of God constituted the chief employment of the Jewish people. Travelling on the Sabbath was limited to the distance of 2,000 cubits, or something less than a mile; and hence the expression met with in Scripture, "a Sabbath-day's journey." In course of time the Jews sadly degenerated, and the result was a lamentable neglect and desecration of the Sabbath. On their return, however, from the Babylonish captivity, we discern an evident revival of a regard for the holy day. But in the time of our blessed Lord, the Jews manifested a strong pharisaical tendency to a mere outward and formal observance of the Sabbath. Thus the disciples of Christ were blamed for plucking the ears of corn on the seventh day; and Christ himself was censured for healing the sick on the Sabbath.

The Sabbath is thus observed by the Modern Jews as described by Mr. Allen, in his 'Modern Judaism'; "Before the sun is set the lamps or candles are to be lighted: one, at least, with seven cotton wicks, in allusion to the number of days in a week, is to be lighted in each house. This task is assigned to the women; partly, because they are always at home, whereas men are frequently absent; but principally, to 'atone for the crime committed by their mother Eve,' who by eating of the forbidden fruit first extinguished the light of the world. As soon as a Jewess has lighted one of these lamps or candles, she spreads both her hands towards it and says: 'Blessed art thou, O Lord our God, King of the universe! who hast sanctified us with thy precepts, and commanded us to light the Sabbath lamps.' The same ceremony is to be performed on the eve of

every other festival. Respecting the making of these wicks and the oil required for them, the Talmud furnishes the most particular directions.

"To receive the Sabbath, which they compare to a royal bride, they put on their best and gayest apparel, and hasten to the synagogue; where they commence their service a little before night. This anticipation of the prescribed hour is professedly dictated by the benevolent hope of enlarging the respite enjoyed on the Sabbath by the wicked in hell; whose punishments the rabbies have declared to be suspended immediately on the chanting of a certain prayer in the service of that evening.

"When they come from the synagogue in the evening, and also in the morning of the Sabbath, parents bless their children, saying to each of their sons, 'God make thee as Ephraim and Manasseh;' and to each daughter, 'God make thee as Sarah and Rebekah, Rachel and Leah.'

"Immediately on their return from the evening service they seat themselves at table. The master of the house takes in his hand a glass of wine or other liquor, recites what is called 'the sanctification for the eve of the Sabbath,' which consists of the first three verses of the second chapter of Genesis; adds the prescribed grace over the liquor; and concludes with another benediction. Then he drinks some of the liquor and presents some to the rest of the family; after which he repeats the grace appointed to be said at all meals before eating bread. The supper is followed by the usual grace after meals; only to the form appointed for other days some clauses are now added in which particular mention is made of the Sabbath.

"On the morning of the Sabbath they indulge themselves longer in bed than on any other morning in the week. The services of the synagogue begin later, and the offices are more numerous than on other days. The book of the law is taken out of the ark, and carried with great ceremony up to the altar or desk. There it is elevated in such a manner that the writing may be seen by the congregation; who shout—'And this is the law which Moses set before the children of Israel. The law which Moses commanded us, is the inheritance of the congregation of Jacob. The way of God is perfect: the word of the Lord is tried: he is a buckler to all those who trust in him.'

"The lesson appointed for the Sabbath is divided into seven parts, and read to seven persons who are called up to the altar for that purpose. The first is a Cohen, or one who is said to be a descendant of Aaron. The second is one who is supposed to be of the tribe of Levi. The third an Israelite of some other tribe. The same order is then repeated. The seventh may be of any tribe. Certain graces and responses are appointed to be said on this occasion by every person called to this honour, by the reader, and by the whole congregation. The portion read from the law is followed by a portion from the prophets

"At dinner the same ceremonies are observed as at supper on the preceding evening. After dinner they go to the synagogue to perform the Sabbath afternoon service. Then they take out the law again, in the same manner as in the morning, and read part of the portion appointed for the next Sabbath. 'After the service, they make another meal in honour of the Sabbath.'

"On the Sabbath-day they go to the synagogue a third time, to say the concluding service; in which some of the prayers are considerably protracted, being chanted in very long notes, to diminish the miseries of hell, which are supposed not to recommence till these prayers are finished." The whole of the services and employments of the Jewish Sabbath close with the *HABDALA* (which see).

In the early Christian Church, the Jewish Sabbath, as well as the Lord's day, was observed in those churches which were composed of Jewish converts; and hence the custom arose in the Eastern Church of distinguishing both the Jewish and Christian Sabbaths, by the exclusion of fasts, and by the standing position in prayer; while in the Western, and especially in the Roman Church, the Sabbath was observed as a fast day. This difference in customs gave rise to a keen controversy between the Eastern and the Western churches, and as early as the beginning of the third century, Hippolytus wrote upon the subject as a disputed point. In several of the Eastern churches the Jewish Sabbath was celebrated nearly in the same manner as the Lord's day or Sunday, public worship, and even the communion, being celebrated on that day. The council of Laodicea decreed, that on the Sabbath the gospels should be read along with the other parts of the Holy Scriptures—words which seem to indicate that the Old Testament had been alone used previously on this day in the lessons of the church. "In many districts," says Neander, "a punctual Jewish observance of the Sabbath must doubtless have become common: hence the council of Laodicea considered it necessary to ordain, that Christians should not celebrate this day after the Jewish manner, nor consider themselves bound to abstain from labour. It was a general rule in the Eastern Church, that there should be no fasting on the Sabbath; hence the Sabbath also, as well as Sunday, was excepted from the period of fasting before Easter. But in many of the Western churches, particularly in the Roman and the Spanish, opposition to the Jews and Judaists had led to the custom of observing the Sabbath rather as a day of fasting. They who were truly enlightened by the gospel spirit, and knew how to distinguish essentials from non-essentials in religion, such men as Ambrose of Milan, Jerome, and Augustin, sought to avoid all controversy on matters of this sort, which had not been decided by divine authority, and which had no particular connexion with the essence of faith and of sanctification. They held it as a principle, that, in such matters, each in-

dividual should follow the custom of his own church, or of the country in which he resided, and strive that the bond of charity might not be broken by differences in such unimportant matters, and that occasion of offence might not be given to any man. Ambrose, when questioned on this point, replied, that at Rome he was accustomed to fast on the Sabbath, but in Milan he did not. Augustin rightly applies the rules given by Paul, in the fourteenth chapter of the epistle to the Romans, to this diversity of practice. He complains, that weak minds were disturbed by the controversial obstinacy or the superstitious scruples of many, who would insist on that practice as being the only right one, for which they supposed they had found certain reasons, no matter how weak, or which they had brought with them as the ecclesiastical usage of their own country, or which they had seen in foreign lands; although neither the holy Scriptures, nor the universal tradition of the church, decided any thing as to the point, and although it was a matter of perfect indifference as to any practical advantage. But that rigid hierarchical spirit of the Roman Church, which, from a very early period, required uniformity in things unessential, would, in this case also, put a restraint on religious freedom. In the Roman Church, it was affirmed that this custom came down from Peter, the first of the apostles, and hence ought to be universally observed. The idle tale was there set afloat, when the origin of that custom from the old opposition between the originally pagan and the originally Jewish communities was no longer known, that the apostle Peter instituted a fast on the Sabbath, in preparing for the dispute with Simon Magus. The Roman bishop Innocent decided, in his decretals addressed to the Spanish bishop Decentius (at the very time that men like Augustin expressed themselves with so much liberality on this difference), that the Sabbath, like Friday, must be observed as a fast day. In defence of this rule, he offered a better reason at least than those monks, viz.: that, in its historical import, the Sabbath necessarily belonged to the period of sorrow which preceded Sunday, the joyful day of the feast of the resurrection; since on both the former days the apostles were plunged in grief, and on the Sabbath had hid themselves for fear."

SABBATHAISTS, the followers of Sabbathai Sevi of Smyrna, who, in the seventeenth century, pretended to be the Messiah. In 1648 he declared himself to be the Messiah of the house of David, who should ere long deliver Israel from the dominion of both Christians and Mussulmans. This fanatic ended his career by becoming an avowed Mohammedan. After his death his system of cabbalistic teaching was introduced in different forms into the synagogues of Turkey, Asia-Minor, and the states or Barbary, and afterwards into those of Europe also. The sect was headed successively by different chiefs, and under different names. We find it in Germany



fully a century after the death of its founder, and particularly in Austria and Poland, under the influence of Jacob Frank, who endeavoured to unite cabbalistic Judaism with Christianity in the same manner as Sabbathai and his followers had attempted to combine it with Islamism.

**SABBATH-DAY'S JOURNEY.** The general rule adopted by the Jews in regard to travelling on the Sabbath was, that the distance to be considered lawful should not extend beyond the suburbs of a city, which was usually the space of 2,000 cubits, or about three quarters of an English mile. Thus Mount Olivet was a Sabbath-day's journey from Jerusalem, which is known to have been about a mile. This is supposed to have been the distance between the ark and the camp when the Israelites marched, and probably the same proportion was observed when they rested. Hence the Jews were wont to argue, that if it was lawful for the Jews to go from their tents to the tabernacle to worship, it could be no breach of the Sabbath to go the same distance upon the Sabbath for any other purpose. Accordingly, it was customary to measure the space of a Sabbath-day's journey in every direction from the cities. If a city was perfectly square they measured the distance of fifty cubits on every side; if it was round or triangular, or of any other shape, they reduced it to a square, and measured from every side of it.

**SABBATICAL YEAR,** an ancient Jewish institution referred to under several names in the Sacred Scriptures. It is called the Sabbath or rest of the land, the release, or more properly, the remission of the Lord, and the seventh year by way of eminence. It was instituted by Divine appointment while the Israelites were journeying in the wilderness, but in many important particulars it could not be observed until their arrival in the land of Canaan. There are two different computations of the period from which the first *Shemittah*, or seven years was dated. Some reckon it from the time that the manna ceased to fall; others maintain that it did not begin till the conquest of Canaan was completed, and the lands were formally divided among the chosen people according to their tribes and families. The difference between these two modes of computation amounts to six or seven years. The principal features of the institution of the Sabbatical year may be thus enumerated: (1.) A total cessation from the cultivation of the ground. (2.) The spontaneous produce of the earth was used in common. (3.) All debts due by one Israelite to another were remitted; and, as many writers suppose, Hebrew servants or slaves were generally released from bondage. (4.) The law was publicly read during the feast of tabernacles.

Though little information is given in the Scriptures as to the subsequent history of the Sabbatical year, it is generally admitted that in all probability it continued to be kept with more or less strictness down to the days of Solomon. The grounds on which it is supposed to have ceased about that time

rest on the fact, that the remnant of the house of Judah is declared to have been carried to Babylon "To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate, she kept Sabbath, to fulfil threescore and ten years." In this passage Sabbatical years are supposed to be meant. According to the testimony of Josephus the Sabbatical year was observed in the latter ages of the Hebrew commonwealth. Tacitus also reckons this institution among the peculiar ordinances of the Jews.

The existence of such an institution as the year of release was admirably fitted to subserve some important purposes. It tended to teach the people the great duty of dependence upon Divine Providence; and, moreover, like the seventh-day rest, this seventh-year rest of the land was probably designed to point forward the pious Hebrew to the eternal rest in the heavens. Hence the doctrine laid down by a learned Rabbi, that the duration of the world should be six thousand years, but the seventh thousand should be the great Sabbatical year.

**SABELLIANS,** a heretical sect which arose in the third century, headed by an obscure individual named Sabellius, of whom little is known, except that he appears to have belonged to Pentapolis, a district of Cyrenaica, which was situated within the Alexandrian patriarchate. The peculiar tenet of the sect is the denial of the distinction of Persons in the Divine Nature, or as it is thus philosophically explained by Neander: "Sabellius referred all the three names of the Triad to relations wholly co-ordinate. The names Father, Logos, and Holy Ghost, would, according to him, be, after the same manner, designations of three different phases, under which the one divine essence reveals itself. All the three would go together, to designate in a manner exhausting the whole truth, the relation of God to the world. There would thus be the general antithesis between the Absolute, the essence of God in himself, the monad, which must be regarded as the pure designation of the Absolute, and the Triad, by which would be denoted the different relations of the self-evolving monad to the creation. We have, it is true, several sayings of Sabellius, according to which one might suppose, that he would have distinguished God the Father, as well as the Logos and the Holy Ghost, from the monad in itself; as, for instance, when he taught that the monad unfolded became the Triad. But, in other places, he clearly identified the Father with the monad, and considered him as the fundamental subject, which, when hidden within himself, was the pure Monad, and, when revealing himself, unfolded his essence to a Triad, as he expressly says: 'The Father remains the same, but evolves himself in the Son and Spirit.' It is this only that distinguishes Sabellius from the other Monarchians;—he received the whole Triad, and, along with the rest, the doctrine on the Holy Spirit, into his Monarchian theory."

The doctrines of the Sabellians first began to be taught by the *Noetians* towards the end of the second century. And Simon Magus also, the founder of the Gnostics, appears to have held similar opinions to those of Sabellius. The heresy of Sabellius, however, was no sooner started than it began to spread rapidly among the African churches. Dionysius of Alexandria, as primate, lent powerful opposition to the new sect, but in his anxiety to avoid the error into which they had fallen, he was accused before the Roman see of rushing to an opposite extreme, and teaching doctrines which were afterwards taught by the Arians. Nothing is known concerning the Sabellians for more than a century, when we find the council of Constantinople, in A. D. 381, rejecting their baptism, from which circumstance it may be inferred that they formed at that time a communion distinct from the Catholic Church.

Another heretical school, also called Sabellian, made its appearance at a still earlier period among the Montanists of Phrygia, whose opinions evidently tended towards a denial of the Personality of the Holy Spirit. At a still later date, A. D. 375, we hear of the sect in Mesopotamia.

**SABIANS.** See **TSABIANS**.

**SABOTIERS**, a name given to the *Waldenses*, from the sabots or wooden shoes which they wore, under the impression that they were a mark of the apostolical dress.

**SABUREANS**, a class of doctors among the Modern Jews, who weakened the authority of the Talmud by their doubts and conjectures. They were sometimes termed *Opinionists*. It is said that Rabbi Josi was the founder of the sect about twenty-four years before the Talmud was finished. He had some celebrated successors who became heads of the academies of Sora and Pumbedita. But as these two famous academies were shut up by order of the king of Persia, the sect of the Sabureans became extinct about seventy-four years after its establishment.

**SACÆA**, a festival observed by the ancient Persians and Babylonians in commemoration of a victory gained over the Sacæ, a people of Scythia. It lasted for five days, and resembled in its mode of observance the Roman **SATURNALIA** (which see).

**SACELLUM**, a sacred enclosure among the ancient Romans, which was dedicated to a god, and containing an altar and a statue of the deity.

**SACERDOS**, the name given to a priest among the ancient Romans. Some were not connected with the service of any particular divinity, such as augurs and pontifices, while others, for example the *Flamines*, were devoted to the worship of some special deity. All Sacerdotes held office for life, and were not amenable to the civil magistrate. Originally they were taken from the patrician order, but in B. C. 367 the plebeians began to be chosen to the sacred office. Some priestly offices, however, such as the *Rex Sacrorum*, the *Flamines*, the *Salii*, and others, uniformly belonged to the patricians alone. It has always been

maintained by ancient writers, that the priests were at first appointed by the kings, but at an earlier period colleges or corporations of priests were formed, each of which filled up the vacancies among its members. When a *Sacerdos* was appointed to office, he was inaugurated by the pontiffs and augurs, or by the augurs alone. (See **PONTIFEX**.) The dress of the Roman priests differed according to their office. The augurs wore the *trabea*, first dyed with scarlet, and afterwards with purple. Cicero mentions the *dibaphus*, a garment twice dyed as the augural robe. The proper robe of the *Flamines* was the *lana*, a sort of purple cloak fastened about the neck with a buckle or clasp. It was interwoven curiously with gold. The pontiffs had the honour of wearing the *prætecta*, a privilege which, as we are informed by Livy, belonged also to the *Epulones*. Several sorts of caps were worn by the priests, one of which was the *galerus*, composed of the skins of beasts offered in sacrifice, the other two being the *apez*, a stitched cap in the form of a helmet, which was worn by the *Flamines*; and the *tutulus*, a woollen turban peculiar to the *Pontifex Maximus*.

At an early period in the history of Rome, provision was made by the state for the support of the priesthood, lands having been assigned, even in the time of Romulus, to each temple and college of priests. In addition to the revenue arising from these sacred lands, some priests had a regular annual salary paid to them from the public treasury.

**SACKCLOTH**, a garment used as a sign of mourning among the ancient Hebrews. It was made of coarse materials, and was worn next the skin. It seems to have been formed like a sack, with merely holes for the arms, and was thrown loosely over the mourner, reaching down below the knees. In this dress the afflicted individual frequently sat down in the midst of ashes, his head also being covered with them. Sackcloth was usually made of goats' hair, or, as some have conjectured, of camels' hair, and was of a dark or black colour. Hence those images in Scripture of covering the heavens with "blackness of sackcloth," and of the sun becoming black as "sackcloth of hair."

**SACRA**, a general term used by the ancient Romans to denote all that belonged to the worship or the gods. The *sacra* were either public or private, the former applying to the worship conducted at the expense of the state, and the latter at the expense of families or single individuals. In both cases the whole services were performed by the pontiffs, who, in the case of the *sacra publica*, had also the charge of the funds set apart for these services. The *sacra privata* were generally nothing more than sacrifices to the *Penates* or household gods.

**SACRAMENTAL SEAL**, an expression used by Romish writers to denote the obligation which rests upon the priesthood, to conceal those things the knowledge of which is derived from sacramental confession.



SACRAMENTALS, a name applied in England to those rites which are of a sacramental character, such as confirmation, though not sacraments in the same sense as baptism and the Lord's Supper.

SACRAMENTARY, a book used in the Church of Rome containing the *Collects* along with the *Canon*.

SACRAMENTS (THE). The term sacrament may be briefly defined as the visible sign of an invisible grace, or, as it is more fully explained in the Shorter Catechism of the Westminster Assembly, "A sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers." The word sacrament is nowhere found in the Sacred Writings, but it is supposed to have been adopted into the language of the church from the *sacramentum* of the Romans, which was an oath taken by the soldiers, whereby they bound themselves "to obey their commanders in all things to the utmost of their power, to be ready to attend whenever he ordered their appearance, and never to leave the army but with his consent." Among the early Christians a sacrament was often termed a mystery, partly because under visible signs were hid spiritual blessings, and partly on account of the secret manner in which the sacraments were wont to be celebrated.

A sacrament consists of two parts, the sign and the thing signified. The connexion between them is of Divine appointment; but we are not for a moment to imagine that the signs and seals of God's covenant are purely arbitrary; on the contrary, there is an evident analogy or resemblance, in virtue of which the signs are fitted to remind us of the blessings which are indicated by them. To believers, however, the signs are also seals or pledges, on the part of God, that the blessings promised in them shall be assuredly enjoyed. Accordingly, Dr. Dick well observes, in his valuable Lectures on Theology, "Baptism and the Lord's Supper are securities to those who have a right to them, that they shall enjoy the privileges which the ordinances respectively exhibit. The one declares that God gives them his Spirit as a purifier, to cleanse their souls from sin, and to prepare them for the kingdom of heaven; and the other seals their interest in the death of Christ, and their title to its precious fruits." And again, "The sacraments of the new covenant are not the promised blessings themselves, but symbolical representations of them; nor does it appear, although the common opinion and the common way of explaining them are different, that they are properly designed to communicate the blessings of the covenant, but that their office is to assure us that they shall be communicated. The intention of them may be explained by the following words: 'God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have a strong consol-

tion, who have fled for refuge to lay hold on the hope set before us.' His simple promise is worthy of implicit credit. He might have refused to give us any other security, and it would have been impious on our part to demand it, because, by doing so, we should have impeached his veracity; yet, placing himself, as it were, on a level with us, he has voluntarily given the highest confirmation of his word which we could ask from one of our fellow-men, of whose integrity we entertained a suspicion. He has not only promised, but sworn. In like manner, and with the same design, he has first declared his good will to us through Jesus Christ in the Gospel, and then has exhibited his grace to us in sacraments, applying it to us in external signs, and so binding himself to communicate it to our souls."

Sacraments are not intended to be used by all indiscriminately, but by those only with whom the covenants, of which they are signs and seals, are made. Circumcision under the Old Testament was the distinguishing badge of the natural descendants of Abraham, and was not therefore administered to Gentiles. In the case of the passover also, no stranger was allowed to partake of it. On the same principle, under the New Testament, baptism and the Lord's Supper properly belong only to believers and holy persons. They may be signs, but cannot be seals confirming the blessings of salvation, to any one except to a believer. Nor even to the genuine Christian can they be efficacious, unless when accompanied with the Divine blessing. The Church of Rome, far from entertaining this view, teaches that the sacraments, when rightly administered, are effectual in themselves. Thus the council of Trent decrees: "If any man shall say that grace is not conferred by the sacraments of the new law themselves *ex opere operato*, but that faith alone in the Divine promise is sufficient to obtain grace: let him be accursed." Still further, the Church of Rome maintains, that the efficacy and validity of sacraments depends upon the intention of the administrator. The nature and extent of this intention have given rise to considerable controversy among Roman writers; some alleging that the priest must have an actual intention at the time; others that it is enough if it be virtual, though not actual; and others still, that a habitual intention will be sufficient. The Protestant churches, however, attach no importance or efficacy to the will of the earthly administrator, but ascribe all to "the blessing of Christ, and the working of his Spirit in them that by faith receive them."

The sacraments of the Old Testament are circumcision and the passover, while those of the New, are baptism and the Lord's Supper; to which the Church of Rome adds the five following: *confirmation, penance, orders, marriage, and extreme unction*. The Greek Church also holds the number of the sacraments to be seven, substituting, however, for the extreme unction of the Romanists, the *euchelai-*

on, or prayer-oil, which is administered in cases of sickness, but not in anticipation of death. Three sacraments, Romanists allege, are absolutely necessary to salvation. Baptism is necessary to all; penance to those who fall after baptism; and orders simply necessary to the whole church. Every sacrament, they say, consists of *matter* and of *form*, both of which are essential. The *matter* refers to the outward sign, such as water in baptism, chrism in confirmation, and oil in extreme unction. The *form* comprehends the words used in consecration or in administration, and if these words be substantially altered by altering the sense, the sacrament is imperfect or destroyed; or if the officiating priest accidentally alters the words, he sins, but the sacrament is still valid. Romish writers universally teach that the sacraments in themselves confer grace, but a bitter controversy raged in the Middle Ages between the *Thomists* and the *Scotists*, the former declaring that grace was conferred physically by the sacraments, while the latter maintained that they produced this effect morally. It is alleged by Romanists, that the three sacraments, baptism, confirmation, and orders, confer an indelible character upon the receiver, and therefore cannot be repeated. See ROME (CHURCH OF).

SACRARIUM, a term employed by the ancient Romans to denote any place in which sacred things were deposited. A Sacrarium was either public or private, the former being a part of a temple in which the idol stood, and the latter the part of a private house in which the *Penates* were kept. This word was applied by the ancient Latin Church to the chancel or *bema*; and also to the treasury within the church where the offerings of the people were deposited.

SACRIFICATI, an appellation given to those among the early Christians who, to avoid condemnation before a heathen tribunal, had been guilty of offering sacrifice to an idol. These were subjected to penance of a very rigid kind before they were readmitted into the fellowship of the church. See LAPSED CHRISTIANS.

SACRIFICES, offerings made with the view of propitiating the Deity, and atoning for sin. The institution of sacrifice is evidently of very ancient date, and forms probably one of the earliest modes of Divine worship, having its foundation in that rooted conviction of sin which has prevailed among all nations, and in all ages. It has been a much-disputed question among the learned, whether the rite of sacrifice was of human or Divine origin. The subject is beset with many difficulties, but while we are unwilling to give a decided opinion upon a point so keenly controverted, it seems scarcely probable that man, by his own unaided reason, should have arrived at the idea that the wrath of God would be averted by shedding the blood of an unoffending animal. What natural connexion can be imagined between the pardon of sin and the slaughter of a

sacrificial victim? We appear to be shut up to the conclusion, that to Divine wisdom alone can be traced the principle which pervades the whole Bible, that "without shedding of blood there is no remission." But whatever may have been the origin of sacrifices, such offerings have always occupied a prominent place in the religious practices of heathen nations. "Nomades," says Gross, "have always prized the firstlings of their flocks as the most desirable gifts for the gods, while hunters and fishermen offer to them some of the choicest specimens of the chase, or of the finny spoils of the stream, and the husbandman lays upon their altars various samples of the fruits of the earth, or tenders to them the savoury morsels of a fatted beast. Incense, too, as a grateful perfume to the olfactories of the immortal powers, was burned in honour of them; and it is stated that at a single festival of the god Belus, in Babylon, one thousand pounds of the delightful drug were consumed in the luxurious service of that deity. Libations, likewise, formed a part of the sacrificial ritual, and no true worshipper presumed to touch the cup with his lips before the presiding divinity had had his share. In the earliest ages, the gods, it may be supposed, got treated only to water, but it was not long before the shepherd could give them a draught of milk, and while the Greek and Roman deities enjoyed their nectar or their wine, Odin, the Scandinavian, sipped his beer in Valhalla. If we can rely upon a Grecian myth, the most ancient offerings were derived from the vegetable kingdom. Lycaon, the savage son of Pelasgus, and first king of Arcadia, polluted the altar of Zeus with the blood of a child; but Cecrops, the Egyptian, directed cakes alone to be offered to this god at Athens. The greatest diversity, both in the style and the expense of the sacrificial service, has distinguished the devotion or the resources of the heathen. While at one time some fruit, a cake, a small piece of aromatic gum, or a fragrant herb, was deemed sufficiently demonstrative of a pious zeal, at another, a hecatomb was considered necessary to illustrate the importance of the occasion, to satisfy the claim of the god, or to express the rank and wealth of the offerers. Even so sumptuous and honourable an offering was now and then despised as inadequate to do justice to the gods, or as too mean fully to display the extraordinary piety of man, and a hundred lions, a hundred eagles, etc., were required to satisfy the lofty devotion of an emperor. There were also votive offerings and consecrated gifts—*anathemata*, which were hung or laid up in the temples of the gods."

Sacrifices, both of a eucharistic and a propitiatory character, were offered in the earliest ages of the world. Thus the sacrifice of Cain was strictly an offering of thanksgiving, while that of Abel was a sacrifice of atonement. Job, also, is said to have offered sacrifices for his sons, lest they should have sinned during the days of feasting. After the departure of the Israelites from Egypt, the law of sacri-



fice was formally laid down by God himself in the minutest and most detailed manner. The priesthood was assigned to a particular family, an altar was ordered to be built, special animals were set apart as victims by Divine appointment, and the very time and manner of sacrificing them were detailed. The utmost importance was attached in the Mosaic economy to the offering of sacrifices, and the whole teaching of the Old Testament on this subject can only be explained by the admission of the principle, that the sacrifices of the law were merely types and figures of that One offering by which Christ "hath perfected for ever them that are sanctified." "No person who has read the Old Testament," says Dr. Dick, "can be ignorant what is meant by a sacrifice. He understands it to have been a victim slain and offered upon the altar, in order to avert the anger and procure the favour of God. When he finds that, in the New Testament, the death of Christ is called a sacrifice, and considers that both parts of revelation proceeded from the same Author, he is necessarily led to believe that the word retains its ancient sense, and that Christ died in our room to reconcile us to God."

Heathen sacrifices were either bloody or unbloody. The blood of animals, and even of men, has in all ages been regarded by idolatrous nations as pleasing and acceptable to their gods. The victim was selected from the animal kingdom with the most scrupulous care. It was solemnly decorated for the occasion, its horns being tipped with gold, and its head crowned with garlands. Thus prepared it was led to the place of sacrifice, preceded by the officiating priest clothed in a white robe. A libation of wine is then poured upon the altar, and a solemn invocation addressed to the deity. A portion of corn and frankincense, along with the *mola salsa*, that is, bran or meal mingled with salt, is thrown upon the head of the animal; wine is poured between its horns, and it is slain as a sacrificial victim. It was customary, before killing the animal, to cut a portion of hair from its forehead, and to throw it into the fire as first-fruits of the sacrifice. If the sacrifice was in honour of the gods above, the head of the victim was drawn upwards; but if in honour of the gods below, or of heroes, or of the dead, it was bent downwards.

Among the ancient Romans the most common sacrifices were the *suovetaurilia*, which consisted of a pig, a sheep, and an ox. This sacrifice corresponded to the *tritua* among the Greeks. In the heroic ages of Grecian history, it belonged to the princes to offer sacrifices, but in later times this duty devolved upon the priests. Among the Romans, on the other hand, a special officer, called *Popa*, struck the animal with a hammer before killing it with a knife. The best part of the intestines was then strewed with barley meal, wine, and incense, and burnt upon the altar.

The fundamental idea of sacrifice, viewed in the light of an atonement for sin, was, that the animal devoted to sacrifice was understood to be substituted in the place of the offerer, and thus became a vicarious

oblation, slain in his room, in order to save him from the penalty of death due to sin. To represent emblematically this great truth, the offerer, in the case of a Hebrew sacrifice, solemnly laid his hands upon the head of the victim, thus transferring in a figure his own guilt to the animal, that bearing his sin it might be fitted to endure his punishment. The victim was now slain, and laid upon the altar, the life of the animal being understood to be accepted by God instead of the life of the offerer. Thus the sacrifices of the ancient economy pointed forward the faith of the pious worshipper to Him who, in the fulness of time, should come to take away sin by the sacrifice of himself.

Unbloody sacrifices consisted of those eucharistic offerings, such as libations, incense, fruit, and cakes, which were presented to the gods of the heathen in token of gratitude for blessings received, or to obtain favours desired. Such sacrifices were more properly OFFERINGS (which see), while the term sacrifices more properly applied to those which were strictly propitiatory, and whose distinctive feature was the shedding of blood for the remission of sin. These sacrifices, or slain offerings, were divided, in the ancient Jewish economy, into *burnt-offerings*, *sin-offerings*, *trespass-offerings*, and *peace-offerings*, all of which are described in this work under their respective names. Those sacrifices which were public and belonged to the whole nation of Israel, were accounted most holy, while others of a more private nature were regarded as less holy. The former were slain upon the north side of the altar; the latter upon the east or south. The skins of the former belonged to the priests, those of the latter to the offerers. See BLOOD, OFFERINGS.

SACRILEGE, a crime which consisted among the ancient heathens in stealing those things which were consecrated to the gods, or deposited in a sacred place. In the early Christian Church, however, sacrilege more properly consisted in diverting to a common use anything which had been devoted to the service of the church. Jerome says, "To take from a friend is theft; but to defraud the church is sacrilege." It was also accounted a sacrilegious act, in these ancient times, to rob graves or to deface the monuments of the dead. Such, accordingly, as had committed these crimes, were punished with death. The case of the ancient *Traditors* was considered one of sacrilege, inasmuch as they delivered up their Bibles and holy utensils to the heathen to be burnt. The Donatists were charged with this crime for profaning the sacraments, and churches, and altars. Whatever, in short, tended to desecrate sacred objects in any way, was accounted sacrilege, and punished in the early church with great severity.

SACRISTAN, an officer who formerly had charge of the sacred utensils and moveables of a church.

SACRISTY, the place in a Roman Catholic Church where the sacred utensils and the consecrated wafers are kept.

**SADDUCEES**, an ancient Jewish sect which endeavoured to restore the original religion of Moses in its purity, by removing from it all that had been added by the traditions of the Pharisees. They are supposed to have derived their name either from Sadoc, who lived nearly 300 years before the Christian era, and is supposed to have been the founder of the sect; or from the Hebrew word for justice, as if they alone were just, and could justify themselves before God. They are alleged to have denied the immortality of the soul, and the existence of a future state. They denied the resurrection of the dead, the existence of angels and of departed spirits. Their belief was, that there is no Spirit but God only; that in the case of man the present world is his all, that body and soul perish together, and that, therefore, there is no future state of reward or punishment. In opposition to the Pharisees, whose traditions they rejected, the Sadducees taught that it was proper to keep to the letter of the law, and that nothing was to be believed except what was contained in the Pentateuch. Some have maintained that they did not absolutely reject the other parts of Scripture, but only that they preferred the Pentateuch to the rest of the Bible. To obviate this idea, however, it is worthy of remark, that when our blessed Lord opposes their doctrines, his arguments are drawn exclusively from the five books of Moses. Another branch of the heresy of the Sadducees related to the doctrine of predestination, which they wholly cast aside, and asserted the absolute and unrestricted freedom of man to choose either good or evil, without either grace to guide him to the one, or to restrain him from the other.

The Sadducees were the smallest in number of all the Jewish sects, but many of them were men of rank and influence. They were bitterly opposed to the Pharisees, but as Neander well remarks: "Directly at variance as were the two systems of Phariseism and Sadduceism, still they had something in common. This was the one-sided legal principle which they both maintained. And indeed by the Sadducees this principle was seized and held after a manner still more exclusively one-sided than by the other sect; since with them all religious interest was confined to this point; and since they misinterpreted or denied everything else that belonged to the more fully developed faith of the Old Testament. Moreover, the essential character of the law in its spirit, as distinguished from its national and temporal form, in its strictness and dignity, was recognized by them still less than by the Pharisees. While the Pharisees attributed the highest value to ritual and ascetic works of holiness, with the Sadducees—as, perhaps, the name they give themselves may denote—uprightness in the relations of civil society passed for the whole. Starting from this principle, there was nothing in their view of morality which presented a point of contact for the feeling of religious need, which most readily emerges from the depth of the

moral life. Add to this that they ascribed divine authority, an authority binding on religious conviction only, to the Pentateuch. The observance of the law, understood after their own way, was for them the only thing fixed and certain; in respect to all other things, they were inclined to doubt and disputation." Josephus represents the Sadducees as having been mostly persons of wealth, whose whole affections were placed on earthly things to the utter neglect of the things of eternity. The sect appears to have perished in the destruction of Jerusalem by the Romans, for we find no mention of them after that event. Their opinions, however, were revived, to some extent, long after by the CARAITES (which see).

**SAGAN**, the second priest of the Jews, who acted as deputy of the high-priest, often officiating for him in the sacred service of the temple. He was sometimes called high-priest, and was identical with the ruler of the temple. In 2 Kings xxv. 18, Zephaniah is called the second priest, whom the Chaldee paraphrast calls the Sagan. Maimonides observes, that all the priests were under his authority, and he occupied the post of honour at the right hand of the high-priest.

**SAINT-WORSHIP.** The doctrine of the Romish Church on this subject is contained in the creed of Pope Pius IV., which affirms, "Likewise that the saints reigning together with Christ are to be honoured and invoked, that they offer prayers to God for us, and that their relics are to be venerated." The council of Trent also decrees as follows: "The holy council commands all bishops and others, who have the care and charge of teaching, that according to the practice of the Catholic and Apostolic Church, received from the first beginning of the Christian religion, the consent of venerable fathers, and the decrees of holy councils, they labour with diligent assiduity to instruct the faithful concerning the invocation and intercession of the saints, the honour due to relics, and the lawful use of images; teaching them, that the saints, who reign together with Christ, offer their prayers to God for men; that it is a good and a useful thing suppliantly to invoke them, and to flee to their prayers, help, and assistance; because of the benefits bestowed by God through his Son Jesus Christ our Lord, who is our only Redeemer and Saviour; and that those are men of impious sentiments who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked; or who affirm that they do not pray for men, or that to beseech them to pray for us, is idolatry; or that it is contrary to the Word of God, and opposed to the honour of Jesus Christ, the one Mediator between God and man; or that it is foolish to supplicate, verbally or mentally, those who reign in heaven."

The practice of the invocation of saints appears to have had its origin in the extraordinary veneration paid in the early ages of Christianity to those who surrendered their lives for the cause of Christ. Religious services were performed with peculiar sanc-



tity at their graves, and at length, in the age of Constantine, it had become customary to erect splendid churches over their burial-places, and even to enshrine some relic of a martyr in the buildings erected to their honour. It is still regarded, indeed, as essentially necessary to the consecration of a Romish church, that relics be deposited in the altar. Gieseler informs us, that in the fourth and fifth centuries Christians in Egypt showed their reverence for departed saints by embalming their bodies, and preserving them in their houses. They even went so far as to dig up the bodies of saints from their graves, and bury them in churches, especially under the altar. The idea now began to arise that peculiar efficacy was to be attached to the intercession of martyrs and saints. Origen was the first who publicly inculcated such a notion; and so rapidly did it spread that in a short time men chose their patron saints, and dedicated churches to their worship. During the sixth century an incredible number of temples were erected in honour of the saints, both in the eastern and the western provinces; and numerous festivals were instituted to keep up the remembrance of these holy men. Thus the practice of invoking the saints, and imploring the benefit of their intercession, came to be established.

According to a Romish authority of some note, "no one should be venerated as a saint without the license of the Pope; though during his lifetime he may have wrought miracles." And many writers maintain that the Pope cannot err in the canonization or beatification of saints. The first canonization of which we have an authentic record is that of Ulrich, bishop of Augsburg, by John XV. in A. D. 955. It was not, however, till the twelfth century that the popes asserted their right to add new saints to the calendar. The kind of adoration or worship which is given to the saints is of the lowest kind, being that which among Romanists is termed *dulia*. It is thus described by Ferraris: "That it may be fully understood what worship or adoration is due to them, it is to be observed, that adoration is an act by which any one submits himself to another, in the recognition of his excellence. This is the common opinion. And this adoration or worship is civil or political, sacred or religious. Adoration merely civil or political, is that which may be offered to kings and supreme princes on account of the excellence of their station, or the excellency of human power which they possess beyond others; as is mentioned in Scripture, where some are said to have adored kings. So David, falling on his face, adored three times. (1 Sam. xx. 41.) 'All the assembly blessed the Lord God of their fathers, and bowed themselves, and adored God, and then the king;' (1 Chron. xxix. 20;) where, as you see, the same word adoration refers to God and the king; although, to God the worship is *latría*, to the king it is only civil respect. Sacred or religious adoration is that which is offered to any one on account of sacred or

supernatural excellence, as the adoration which is rendered to God, the blessed Virgin Mary, and all the saints."

It was not until the close of the sixth century that the invocation of saints became a part of the prayers of the church. About that time Pope Gregory the Great appointed litanies to be used in churches, in which saints were invoked by name. From the eighth century saint-worship was a recognized feature of the worship of the Church of Rome, and at the present day it is impossible to peruse her authorized formularies without being struck with the extent to which this practice is still carried. In the *Confiteor* sin is confessed not only to God, but to angels and saints, in these words: "I confess to Almighty God, to blessed Mary, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed." Throughout every part of the authorized worship of the Church of Rome, saints are implored to intercede for the worshipper. This is more especially the case in the 'Litany of the Saints,' which is in constant use among Romanists, both in public and private, and in which more than fifty saints are mentioned by name, who are entreated to pray for the petitioner. Sometimes Romanists address prayers to the saints, asking them by their own power to confer blessings. Thus, "O holy Michael, O archangel, defend us in battle that we perish not in the dreadful judgment." In the same spirit the apostles are thus addressed on St. John's day: "Ye judges of the ages and true lights of the world, we implore with the prayers of our hearts, hear the voices of your suppliants. Ye who by a word shut the temples of heaven and loose its bars, command us who are guilty to be released from our sins." Every Romanist also, in his daily prayers, is taught thus to address his guardian angel, "O my good angel, whom God by his divine mercy hath appointed to be my guardian, enlighten and protect me; direct and govern me this night. Amen." In addition to this, many of the saints are believed to have some particular province or function assigned to them in regard to which they are often invoked. The old breviaries, accordingly, contained special offices addressed to these patron saints. But under whatever form, saint-worship meets with not the slightest countenance from the Word of God. See BEATIFICATION, CANONIZATION.

SAITIS, a surname of *Athena* among the ancient Greeks in Argolis.

SAIVAS, the general name given to those among the Hindus who worship *Shiva*, the destroyer, one of the members of the *Trimurti*. The only form under which this deity is worshipped by his votaries is that of the *Linga*, which they adore either in temples, in their houses, or on the side of a sacred stream. This has been from a remote period the religion of the *Brahmanas*.

SAKHAR, an evil spirit mentioned in the Jewish Talmud as having taken possession of the throne of Solomon.

SAKHI BHAVAS, a Hindu sect which worships Rádhá as the personification of the *Sakti* of Krishna. They assume the female garb, and adopt not only the dress and ornaments, but the manners and occupations of women. They are held in little estimation, and are very few in number; they occasionally lead a mendicant life, but are rarely met with; it is said that the only place where they are to be found in any number is Jaypur; there are a few at Benares, and a few scattered throughout several parts of Bengal.

SAKTAS, the worshippers of the *Sakti*, the female principle, or the divine nature in action, which is personified under different forms, according as the worshippers incline towards the adoration of *Vishnu* or *Shiva*. The probable origin of this sect or class of worshippers is thus explained by Professor H. H. Wilson: "The worship of the female principle, as distinct from the divinity, appears to have originated in the literal interpretation of the metaphorical language of the *Vedas*, in which the will or purpose to create the universe, is represented as originating from the Creator, and co-existent with him as his bride, and part of himself. Thus in the *Rig Veda*, it is said, 'That divine spirit breathed without afflation single, with her who is sustained within him; other than him nothing existed. First desire was formed in his mind, and that became the original productive seed, and the *Sáma Veda*, speaking of the divine cause of creation, says, 'He felt not delight, being alone. He wished another, and instantly became such. He caused his ownself to fall in twain, and thus became husband and wife. He approached her, and thus were human beings produced.' In these passages it is not unlikely that reference is made to the primitive tradition of the origin of mankind, but there is also a figurative representation of the first indication of wish or will in the Supreme Being. Being devoid of all qualities whatever, he was alone, until he permitted the wish to be multiplied, to be generated within himself. This wish being put into action, it is said, became united with its parent, and then created beings were produced."

SAKTI, the active volition or omnipotent energy of any one of the members of the Hindu *Trimurti*. It may exist separately from the essence of Deity, and in such a case it is conceived to be invested with a species of personality, and to be capable of exerting an independent agency. When viewed as the cause of phenomena, or sensible appearances, it is called MAYA (which see). The *Sakti* is worshipped by many Hindus, being personated by a naked female, to whom meat and wine are offered.

SAKTI SODHANA, a religious ceremony in connexion with the *Sakti*, or personified energy of Deity among the Hindus. The object of worship in this

case should be a dancing-girl, a harlot, a washerwoman, or barber's wife, a female of the *Brahmanical* or *Sudra* tribe, a flower-girl, or a milk-maid. The ceremony is performed at midnight with a party of eight, nine, or eleven couple. Appropriate *mantras* are to be used according to the description of the person selected for the *Sakti*, who is then to be worshipped according to the prescribed form; she is placed disrobed, but richly ornamented, on the left of a circle described for the purpose, with various mantras and gesticulations, and is to be rendered pure by the repetition of different formulas. Being finally sprinkled over with wine, the act being sanctified by the peculiar mantra, the *Sakti* is now purified, but if not previously initiated, she is further to be made an adept by the communication of the radical mantra, whispered thrice in her ear, when the object of the ceremony is complete.

SAKYA-MUNI. See CHAKIA-MOUNI.

SALACIA, the goddess of the sea among the ancient Romans, and the spouse of Neptune.

SALII, priests of Mars among the ancient Romans. They were instituted by Numa, and were guardians of the ancilla, or twelve sacred shields. They received the name of Salii, according to Plutarch, from the dance which they performed when in the month of March they carried the sacred shields through the streets of Rome. According to tradition, one of these shields fell from heaven into the hands of Numa. At Rome the Salii had their temple on the Palatine hill; there they exercised their sacred functions, and hence they were surnamed the Palatini. Originally the Salian college amounted to the same number as that of the sacred shields committed to their care.

SALSA (MOLA). See MOLA SALSA.

SALT, a substance of great importance and utility. It was expressly appointed by God to be used in all the sacrifices offered to him. Thus Lev. ii. 13, "And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt." Dr. Adam Clarke remarks upon this passage: "Salt was the opposite to leaven, for it preserved from putrefaction and corruption, and signified the purity and persevering fidelity that are necessary in the worship of God. Everything was seasoned with it, to signify the purity and perfection that should be extended through every part of the divine service, and through the hearts and lives of God's worshippers. It was called 'the salt of the covenant of God,' because, as salt is incorruptible, so was the covenant and promise of Jehovah. Among the heathens salt was a common ingredient in all their sacrificial offerings, and as it was considered essential to the comfort and preservation of life, and an emblem of the most perfect corporeal and mental endowments, so it was supposed to be one of the most acceptable presents they could make unto their



gods, from whose sacrifices it was never absent." Hence no sacrifice was offered to the gods among the ancient heathens without the salt-cake or *MOLA SALSA* (which see).

It was a custom among the Oriental nations in former times to ratify their engagements by salt. This substance was regarded as the emblem of friendship and fidelity, as well as a sacred pledge of hospitality. Hence when the Lord "gave the kingdom over Israel to David for ever, to him and his sons," it is called "a covenant of salt." It was salt which was regarded among the ancient Hebrews as seasoning the sacrifice and giving it a relish before God. Accordingly, Jesus, when describing, in his Sermon on the Mount, the peculiar responsibilities of the believer as placed in the world, uses these remarkable words, Matth. v. 13, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." In the employment of such an expression, our Lord indicates that the world is viewed as, in the estimation of God, a tasteless, insipid mass, having no relish with Him, except from the presence of His own children. It is for the elect's sake that all the common benefits and blessings of Providence are received by the world. The offering is presented before Him, but it is only the salt which gives it a relish. What restrains the fiery clouds from discharging fire and brimstone upon the abandoned cities of the plain? It is because the righteous Lot is there. The wicked owe their worldly comforts to these very men whom they hate and persecute. The Lord dealt kindly with the house of Pharaoh for Joseph's sake. But there is still another kindred aspect in which the figure of salt may be viewed as applicable to the true believer. When salt was used in Old Testament times, in the formation of a covenant, its presence seems to have imparted perpetuity to the covenant, which is accordingly termed, "a covenant of salt for ever." This notion is in harmony with the well-known use of salt in preserving substances from passing into corruption. And in this sense believers are well entitled to be called "the salt of the earth." The whole world is lying under the sentence of a righteous God; and what restrains Him from hurling forth the thunderbolts of His holy indignation, and executing the fierceness of His anger in a moment? It is because men of whom the world is not worthy are treading its polluted soil. Let the elect be once gathered in from the four winds of heaven, and judgment will come forth to do its work.

*SALUS*, a Roman goddess personifying health, prosperity, and the public good. She was worshipped publicly on the 30th of April, along with Pax, Concordia, and Janus, and had a temple on the Quirinal hill.

*SALUTATION (ANGELIC)*. See *ANGELIC SALUTATION*.

*SALUTATORIUM*, a place adjoining to the church in ancient times, where the bishop and presbyters sat to receive the salutations of the people as they came to solicit their prayers in their behalf, or to consult them about important business.

*SA'MANE'RA*, the name given to a novice among the Buddhists. It is derived from *Sramana*, an ascetic. He must be at least eight years of age, and must have received the consent of his parents to his abandonment of the world. He cannot receive ordination until he is twenty years of age, and before he has reached that age he can perform any religious rite, but is not allowed to interfere in matters of discipline or government. The vow of a *Sámanéra* is in no case irrevocable.

*SAMARITANS*, a people who, though regarded by the Jews as idolaters, may, nevertheless, be looked upon as, in some sense, a Jewish sect. The origin of this people is detailed in 2 Kings xvii. About B. C. 709, Sennacherib, king of Assyria, carried away to a distant country the great body of the ten tribes, substituting in their place a mixed multitude of heathen strangers from Cuthah, Ava, Hamath, and Sepharvaim. These mingled with one another, and with those of the Jews who still remained in Palestine, so that they formed a single people, who took the name of *Samaritans*, from the name of their principal city, Samaria. At first they continued to practise the idolatrous worship which they had brought with them from their native land, but having been visited with manifest tokens of the Divine anger, they were anxiously desirous of being instructed in the knowledge of the true God, and gladly welcomed one of the captive Jewish priests, who was sent by the king of Assyria to teach them. Unwilling, however, wholly to renounce idolatry, they foolishly endeavoured to combine Judaism and heathenism, the service of the God of Israel with that of the gods of the heathen. At length, after the Jewish captivity in Babylon had come to an end, the Samaritans professed wholly to abandon their heathen customs and ceremonies, and to adhere to the worship of the true God. So far, indeed, did they seek to identify themselves with the Jews, that they expressed an earnest wish to associate themselves with that people in rebuilding their temple. But this offer having been rejected, the Samaritans were enraged, and used every means in their power to retard the work of building, in which they so far succeeded that it was delayed for fifteen years. From this time the most deadly hostility arose between the Jews and the Samaritans, which was not a little increased by the obstructions which were thrown in the way of Nehemiah when he sought to restore the walls of Jerusalem.

Shortly after this, Sanballat, a prince of the Samaritans, sought and obtained permission from the Persian monarch to erect on Mount Gerizim a rival temple to that of the Jews. Thus commenced in Samaria a national system of worship identical in all

respects with that which had been established by the Jews at Jerusalem. The enmity, accordingly, which existed between the two nations, now gathered strength every day, and in the time of our Lord, we are told that it had risen to such a height, that the Jews had no dealings with the Samaritans—a fact which accounts for the question which the Samaritan woman addressed to our Lord, "How is it that thou, being a Jew, askest drink of me who am a woman of Samaria?"

Even after the destruction of their temple the Samaritans still continued to worship on Mount Gerizim, and to maintain that no other place was equally sacred, as having been the spot on which altars were reared and sacrifices offered by Abraham and Jacob. They alleged also, that Gerizim was the place of blessing referred to in Deut. xxvii., for while in the Hebrew Bible the altar was appointed to be set up, not on Gerizim, but on Mount Ebal, the word Ebal in the fourth verse reads Gerizim in the Samaritan Pentateuch, and thus the whole case is altered, other passages in the Bible, which might seem to favour the Jews, being set at nought, on the simple ground that the Samaritans believed in the genuineness and inspiration of no other parts of the Sacred volume, except the five books of Moses.

A small remnant of the Samaritans still exists in Shechem. In November 1850 they amounted to only 63 males in all, 35 of whom were taxable men above 14 years of age. They trace their lineage to Ephraim, second son of Joseph; and the relentless animosity which has for ages existed between the Samaritans and the Jews is at this day as strong as ever. Few communities have been exposed to more severe reverses of fortune, or have been called to endure so much in defence of their religion and their ancient customs. Their mode of worship resembles that of the Jews, with the exception of the single circumstance, that the Samaritans put off the shoes before entering the synagogue. Among their valuable manuscripts is found a copy carefully preserved of the Pentateuch, perhaps the oldest manuscript extant. They affirm it to have been written sixteen years after the death of Moses, upon parchement made from the skin of the first sheep offered in sacrifice by Joshua on Mount Gerizim. It is also affirmed, that it was written by Abishua, the son of Phinehas. The Samaritans profess to be able to trace the paternal descent of their priest by an unbroken line to Aaron, the first high-priest of the Jews.

**SAMBATION**, a river mentioned in the Talmud, as flowing during the first six days of every week, and drying up on the Sabbath. The Rabbis are not agreed as to the situation of the river, some placing it on the borders of Ethiopia, and some in India.

**SAMIUS**, a surname of POSEIDON (which see).

**SAMMAEL**, a demon among the modern Jews, most commonly styled the Angel of Death. The rabbis allege, that the removal from the present life

of those who die in the land of Israel is assigned to Gabriel, whom they call an Angel of Mercy, while those who die in other countries are despatched by the hand of Sammael, the prince of demons. Several of the rabbis confidently assert, that the latter has no power over the Jews, and God himself is represented as saying to him, "The world is in thy power except this people. I have given thee authority to root out the idolaters; but over this people I have given thee no power."

**SAMOKRESTSCHENTSI** (Russ. self-baptizers), a sect of Russian Dissenters who baptize themselves, under the impression that no other persons are sufficiently pure to perform the rite for them.

**SAMOSATENIANS**, a sect which arose in the third century, deriving its origin, as well as its name, from Paul of Samosata, a bishop of Antioch in Syria. The system of doctrine taught by Paul and his followers, who were sometimes called *Paulianists*, was a species of Monarchianism, and approached very near to that of the *Artemonites*, giving special and almost exclusive prominence to the human nature of Christ. The peculiar views of the Samosateneians are thus sketched by Neander: "The Logos—according to Paul of Samosata—is in relation to God nothing other than reason in relation to man,—the Spirit in relation to God, nothing other than the spirit in relation to men. As he controverted the doctrine of a personal Logos, so too he declared himself opposed to the theory of an incarnation of the Logos, of an indwelling of its essence in human nature. He would only concede, that the divine reason or wisdom dwelt and operated in Christ after a higher manner than in any one else. To his mode of developing himself, as man, under the divine influence, is to be attributed the fact that he outshone in wisdom all other messengers of God that preceded him. For this reason—because he was, in a sense in which no other prophet before him had been, an organ of the divine wisdom that revealed itself through him—he is to be styled the Son of God. Thus Paul is said to have employed the expression, 'Jesus Christ, who comes from here below,' in order to indicate that the Logos did not enter into a human body, but Christ, as man, was deemed worthy of being exalted to this peculiar union with God by means of such an illumination from the divine reason. And hence, indeed, Paul affirmed that the divine Logos came down and imparted his influence to Christ, and then rose again to the Father. Although by this theory, Christ was regarded as a mere man, yet Paul, adopting the scriptural and church phraseology, seems to have called him God in some improper sense, not exactly defined. In this case, however, he explained, that Christ was not God by his nature, but became so by progressive development. If his language was strictly consistent with his system, he certainly referred the name, Son of God, to Christ alone,—to the man especially distinguished by God after the manner above described



and hence he ever made it a prominent point, that Christ, as such, did not exist before his nativity; that when a being with God before all time is ascribed to him, this is to be understood as relating only to an ideal existence in the divine reason, in the divine predetermination. Hence, when his opponents, judging rather from the connection of ideas in their own mind than in his, accused him of supposing two Sons of God, he could confidently affirm, on the contrary, that he knew of but one Son of God. It may be, however, that, where it was for his interest to accommodate himself to the terminology of the church, he too spoke of a generation of the Logos in his own sense, understanding by this nothing else than the procession of the Logos to a certain outward activity,—the beginning of its creative agency." Various unsuccessful attempts were made to convict Paul of Samosata of holding erroneous doctrines, but at length, at a council held in A. D. 269, his opinions were condemned, he himself deposed, and his office conferred upon another. Being supported, however, by a large party of followers, and, besides, patronized by Queen Zenobia, Paul, even though formally deposed, continued to keep possession of his bishopric until A. D. 272, when the matter having been referred by the Emperor Aurelian to the bishop of Rome, he was compelled to resign.

**SAMPSEANS**, a name given to the **ELCESAITES** (which see).

**SAKAKADI SAMPRADAYIS**, one of the *Vaishnava* sects among the Hindus. They worship *Krishna* and *Radha* conjointly, and are distinguished from other sects by a circular black mark in the centre of the ordinary double streak of white earth; and also by the use of the necklace and rosary of the stem of the *Tulasi*. The members of this sect are scattered throughout the whole of Upper India. They are very numerous about Mathura, and they are also among the most numerous of the *Vaishnava* sects in Bengal.

**SAN BENITO**, the garment worn by the victims at the Inquisition on the occasion of the *Auto da Fè* with devils and flames painted on it. Those who were to be burnt alive had the flames pointing upward, while those who had escaped this horrible fate had them pointing downward.

**SANCTUARY**. See **TABERNACLE**, **TEMPLE**.

**SANCUS**, an ancient Roman divinity said to have been identical with *Dius Fidius*, and to have presided over oaths, particularly marriage oaths. He had a temple at Rome on the Quirinal Mount.

**SANDEMANIANS**. In the article **GLASSITES** (which see), it has already been mentioned, that Mr. Robert Sandeman, a native of Perth, was led to embrace the opinions of Mr. Glas, which he so zealously diffused both in England and America, that at length the name of the founder was lost in that of the zealous advocate, and the sect came to be known, south of the Tweed, exclusively by the appellation

of *Sandemanians*. The writings of Mr. Sandeman ultimately obtained a more extensive circulation than those of Mr. Glas, and though, from the year 1755, he openly avowed his adherence to Glassite opinions, it was not until he removed to London in 1760, that the sect became known in England. Having gradually gathered round him a congregation in the English metropolis, he laboured among them with indefatigable earnestness, but in 1764 he sailed for America, where, after enduring much opposition and many trials, he was cut off in 1771 in the prime of life, at Denbury in Massachusetts. The inscription on his tomb-stone refers to his peculiar views on the nature of justifying faith: "Here lies, until the resurrection, the body of Robert Sandeman, who, in the face of continual opposition from all sorts of men, long and boldly contended for the ancient faith; that the bare death of Jesus Christ, without a deed or thought on the part of man, is sufficient to present the chief of sinners spotless before God."

Soon after Mr. Sandeman had embraced Glassite opinions, he published 'Letters on Theron and Aspasio,' under the signature of *Pakemon*. This work excited considerable sensation in England, and gave rise to what is familiarly known by the name of the Sandemanian controversy. The peculiar doctrines maintained in the 'Letters,' are thus described by the author himself: "The motto of the title-page of this work is, 'One thing is needful;' which he calls the sole requisite to justification, or acceptance with God. By the sole requisite, he understands the work finished by Christ in his death, proved by his resurrection to be all-sufficient to justify the guilty; that the whole benefit of this event is conveyed to men, only by the apostolic report concerning it; that every one who understands this report to be true, or is persuaded that the event actually happened, as testified by the apostles, is justified, and finds relief to his guilty conscience; that he is relieved, not by finding any favourable symptom about his own heart, but by finding their report to be true, that the event itself, which is reported, becomes his relief so soon as it stands true in his mind, and accordingly becomes his faith; that all the Divine power which operates on the minds of men, either to give the first relief to their consciences, or to influence them in every part of their obedience to the gospel, is persuasive power, or the forcible conviction of truth:

"That all men are equally fit for justification, or equally destitute of any plea for acceptance with God; that those called the stricter sort cannot, by their utmost assiduity in devotion, contribute any more to this end than the most notorious felons ready to suffer for their crimes; that in this respect, no one of mankind has the least room to glory over another; that man's impotency to do what is pleasing to God, lies in the aversion of his will; and that all men are as able to please God as they are willing:

"That the supernatural facts recorded in the writ

mings of the apostles, open to view a further discovery of the Divine character than can be learned from any thing observable in the course of nature; that in the work finished by Christ on the cross, this new discovery of the Divine character was made; that thence it appeared that God might be just in justifying the ungodly, or those who have nothing about them but what fits them for condemnation; that this is proved and demonstrated, with evidence sufficient to counterbalance all objections, by the resurrection of Christ from the dead; that every one who is persuaded of the fact of Christ's resurrection, is circumstanced in the gospel history, even when he finds nothing about himself in the way of wish, desire, or otherwise, but what renders him obnoxious to the Divine displeasure, knows how God may be just in justifying him, and receiving him into favour presently as he stands; so finds relief from the disquieting fear for which no remedy can be found by any argument drawn from any appearance of God in the course of nature:

"That the great mistake of popular preachers, or the chief leaders in devotion, lies in this, that they cannot understand how God can appear to an unrighteous person just in justifying him as he presently stands, without feeling some motion or tendency in his will towards a change to the better; whether this motion be called some faint desire to close with Christ, to trust in him, to put forth an act of faith, or by any other name:

"That, in effect, they make their acts of faith to stand not only for the ground of acceptance with God, but also for the evidence and proof of one's being in favour with God; that accordingly they show their disaffection not only to the justifying work of Christ, but also to the works of self-denied obedience, wherein his people are called to be conformed to him, as a proof of their being his disciples indeed; that the appropriation contended for in the popular doctrines is disagreeable to the Scripture, and productive of the worst consequences; that no man can warrantably be assured that he is a Christian, a believer in Christ, or an object of the peculiar favour of God, in any other way than by being assured, on good grounds, that his practice in obedience to the peculiar precepts of Christianity is influenced by the love of that same truth which influenced the lives of the apostles."

The main position of this system evidently is, that justifying faith is nothing more than a simple assent of the understanding to the Divine testimony—a doctrine which was ably combated by Mr. Andrew Fuller. It is an undoubted truth that faith in itself, without reference to its object, but viewed simply as a fundamental principle of the human mind, may be regarded as a purely intellectual act. But when we speak of the faith which justifies, we dare not separate the act of faith from the object of faith. It is Christ the object which lends all its force and efficiency to the act of faith, and hence we find the

Scriptures declaring concerning justifying faith what cannot be affirmed in regard to any merely intellectual act, that "it works by love," "purifies the heart," and "overcomes the world." It is, in short, a thoroughly practical principle influencing the whole heart and life of man, thus sanctifying while it saves.

After the departure of Mr. Sandeman for America his congregation in London received considerable accession to its numbers under the ministry of his successor, the Rev. S. Pike, who enjoyed much popularity as a preacher. Congregations holding the same principles were afterwards formed in different parts of England, as well as in America. Like the Glassites in Scotland they partake of the Lord's Supper every Lord's day, observe love-feasts, mutual exhortation, washing each other's feet, the use of the lot and other practices, which they believe to have been followed by the primitive Christians. The numbers of this sect have considerably diminished in course of time, so that at the last census, in 1851, only six congregations were reported as belonging to the body, and these having each of them a very small attendance.

SANGA, a name given to the sacred pilgrimage of ISJE (which see), practised among the Japanese.

SANGARIUS, a river-god among the ancient Greeks, the son of Oceanus and Tethys.

SANGHA, an assembly or chapter of Buddhist priests.

SANHEDRIM, the supreme council, or court of justice among the ancient Jews. There is no satisfactory evidence that this council existed before the time of the Maccabees. Some, no doubt, have endeavoured to trace its origin to the seventy elders of Israel who were chosen by Divine appointment to assist Moses in judging the people in the wilderness. It is highly probable, however, that this latter council was a merely temporary institution, as we find no trace of such a council during the whole period which elapsed from the death of Moses to the Captivity. But the Sanhedrim, when instituted in the time of the Maccabees, may possibly have been formed after the model of the ancient institution.

This Jewish court of judicature consisted of seventy or seventy-two members selected from the chief priests, the elders, and the scribes. It was presided over by the high-priest. When met in council, all the members were seated so as to form a semicircle, with the president in the centre, having on his right the vice-president, and on his left the second vice-president. The meetings were held generally in the immediate neighbourhood of the temple, or as some allege, in the temple itself. At the pretended trial of our Lord, however, they assembled in the palace of the high-priest. The authority of the Sanhedrim appears to have been very extensive, reaching to affairs both of a secular and sacred character. When Judea became subject to the Romans, the court was prohibited from inflicting capital punishment, and the execution of such a sentence placed wholly



in the hands of the Roman governor. Hence the statement of the Sanhedrim at the trial of Jesus, "It is not lawful for us to put any man to death;" and when the martyr Stephen was stoned, it was not done by the authority of the Sanhedrim, but in the midst of a tumultuous assemblage of the people. On an after occasion, we find Peter and John brought before the council for "preaching through Jesus the resurrection from the dead;" and at a still later period all the apostles were summoned before the Sanhedrim, and ordered to be beaten. The members of the council usually sat when engaged in trying any cause, but in all cases of blasphemy they stood, and when the witnesses uttered the blasphemous words which had been spoken, the judges rent their garments in token of abhorrence. The Sanhedrim was the court of final appeal, not only to the Jews within the bounds of the land of Israel, but even beyond it.

**SĀNKHYA PHILOSOPHY (THE)** a famous system of philosophy among the Hindus. Its origin is attributed to Kapila, who is sometimes alleged to have been one of the seven great *Rishis* that emanated from Brahm, while others maintain him to have been an incarnation of the god *Vishnu* or of *Agni*, the god of fire. The most complete exposition of this abstruse system is to be found in the *Karika*, a poem of seventy-two stanzas, which has given rise to a great number of commentaries.

The word *Sāṅkhya* is said to be derived from *Sankhyā*, which denotes number or reason, probably because its author considered it as a thoroughly rational system, whereby all things are to be explained, whether material, intellectual, or moral. Its two cardinal points were *Prakriti*, the primordial matter, and *Atma*, the soul. The following brief sketch of this, which Cousin terms the sensationalist system of India, is given by Mr. Hardwick, in his 'Christ and other Masters': "In this creed, the plastic origin of all material things, the primary productive essence (*Prakriti*), whose properties come before us in sensation, is the 'undiscrete,' the indestructible, the all-embracing, or, in modern phraseology, the Absolute. 'Creation' is the individualising of this universal principle: yet the motive power is due in no case to a conscious and designing Agent, but rather to blind impulses, evolving first intelligence, or *buddhi*, one of the inherent properties of the material essence, and then self-consciousness, the third in order of the *Sāṅkhya* principles. The consciousness of individual existence is thus, according to the present system, an attribute of matter: its organ is material: it can only be connected with the soul by self-illusion: it is no proper and original element of man; and in the school of Kapila, the aim is so to educate the young philosopher, that he is prepared to lay aside the pronoun I entirely, to affirm that souls have individually no interest either in human passions or possessions, and in this sense to declare, as the grand climax of his

teaching, 'Neither I am, nor is aught mine, nor is there any I.'

"Another feature of the system is that, without impugning the reality of spirit, or refusing to it some directive agency, the active principle in man is always held to be a property of body, and action itself regarded as material. Kapila did not wish, as it would seem, to enter on elaborate discussions touching the origin and destination of man's spiritual nature. Philosophy, he concluded, ought to deal chiefly with phenomena, not with final causes, and excepting hints to the effect that *buddhi*, or intelligence, though itself material, is the link between the soul and matter, we shall look in vain for any definite theory as to the connexion and disconnexion of the visible and the invisible. The *Sāṅkhya* speculator had before him two distinct classes of effects, a world produced by nature, and a multitude of souls proceeding from a spiritual essence. The first attracted his chief interest. He did not, however, fail to recognise the fact that souls are in the ordinary state of man possessed, or, he would say, deluded by the consciousness of individuality, and that this consciousness will haunt them till, so far as they are interested, all the processes of nature have completed their development. He also held that such activity of nature has no other object than the liberation of the soul: it is an instance of unselfishness: the process will go on with reference to that liberation, till it is no longer needed,—'as a man boiling rice for a meal desists when it is dressed.' 'Generous nature, endued with qualities, does by manifold means accomplish without benefit [to herself] the wish of ungrateful soul, devoid of qualities:—expressions, which, if I mistake not, were among the earliest evidences that philosophic minds were rising to the great conception of self-sacrifice, or rather of spontaneous action in behalf of others."

The *Sāṅkhya* system is strictly dualistic in its character, the two original elements being Nature and the Soul. The former, however, is the only active and generative principle, while the latter is utterly passive and unproductive. These two exhaust the whole primordial elements, and, accordingly, this philosophical system excludes an Infinite Being who formed and governs the universe. Thus it is thoroughly atheistic in its whole nature and results. Like the other Hindu systems that of Kapila sought to purchase exemption from liability to repetition of birth, by a profound acquaintance with the twenty-five categories which formed the basis of the *Sāṅkhya* philosophy. In opposition to the *Vedānti* system, which taught that amid the endless diversities of beings in the universe there is only one single soul, human souls in the *Sāṅkhya* system are personally distinct, but all of equal worth and elevation. It admitted, no doubt, that there were many inequalities in the condition of men; but these it explained not by any difference in their souls, but in the distribution of the primary elements from

which their bodies are compounded. These elements are three, purity or goodness, which approximates man to the superhuman; imperfection or pain, which renders man barely human; and indifference or darkness, which degrades him to the level of the brutes. Transmigration, or the emigration of the soul through various forms of bodily organization, forms an essential doctrine of this philosophy; and Kapila, to show its consistency with the sluggish inactivity of the soul, maintained that every soul is invested originally with a certain species of bodily framework, which it never parts with until the hour of its ultimate emancipation from the bonds of nature.

At a period long subsequent to the rise of the Sāṅkhya of Kapila, which, as we have seen, was fundamentally atheistic, another school was formed under the name of the "Theistic Sāṅkhya," which originated with Patanjali, who is alleged to have lived in the second century before Christ. Of this system, which some have traced to a period even posterior to the introduction of Christianity, the doctrine of an *Iswara* or lord, forms a prominent part, so that this school recognizes God as the Creator, the Preserver, and the Judge of men. It teaches Yoga, or concentration of mind, to be the means of dispelling ignorance. The Sāṅkhya system has few, if any, adherents in India at the present day.

**SANTA CASA.** See LORETTO (HOLY HOUSE AT).

**SANTO VOLTO.** See HANDKERCHIEF (HOLY).

**SANTONS.** See ABDALS.

**SANYASI**, a Hindu ascetic of the most extreme kind who assumes a state of silence, and gives up the use of fire, eats little, and asks but once in the day for food. "At the time," says the code of Manu, "when the smoke of kitchen fires has ceased, when the pestle lies motionless, when the burning charcoal is extinguished, when people have eaten, and when dishes are removed, let the Sanyasi beg for food." He feeds upon roots and fruits. In order to fit him for immortality, he endeavours to reach a state of indifference and entire freedom from passion and emotion of every kind. He must never walk without keeping his eyes upon the ground for the sake of preserving minute animals; and for fear of destroying insects, he must not drink water until it has been strained. The only occupation suitable to his situation is meditation.

**SARABAITES**, a vagrant class of monks among the Egyptians in the fourth century, who wandered about from place to place, earning a subsistence by pretended miracles, trading in relics, and other modes of imposition.

**SARASWATI**, the consort of *Brahma* among the Hindus. She is usually represented riding on a peacock.

**SARONIS**, a surname of *Artemis*, under which a festival was celebrated annually in her honour at Troezen.

**SARPEDONIA**, a surname of *Artemis*, derived from Sarpedon in Cilicia, where she had a temple and an oracle.

**SARPEDONIUS**, a surname of *Apollo* in Cilicia.

**SATAN**, a Hebrew word signifying an adversary, and applied to the devil, as being the enemy of mankind. See ANGELS (EVIL).

**SATANAEAL**, a being whom the BOGOMILES (which see) of the twelfth century regarded as the first-born son of the Supreme God, who sat at the right hand of God, armed with divine power, and holding the second place after him. To each of the higher spirits they believed that God had committed a particular administration, while Satanael was placed over all as his universal vicegerent; but having apostatized, he persuaded his companions in apostasy to create a new heaven and a new earth, which should be an empire independent of the supreme God. He ruled in the world which he had created, bringing many thousands to ruin by his seductive wiles. But the good God resolved to rescue men from the dominion of Satanael, and to deprive him of power. This was accomplished by the Logos, who became incarnate, or rather took an ethereal body, which resembled an earthly body only in its outward appearance. Satanael was deprived by Christ of his divine power, and obliged to give up the name of *El* and remain nothing but Satan. This doctrine of Satanael, as taught by the *Bogomiles*, has a marked resemblance to that of the EUCHITES (which see).

**SATANIANS.** See MESSALIANS.

**SATI.** See SUTTEE.

**SATISFACTION**, a doctrine peculiar to the Church of Rome, according to which she asserts, that when the eternal punishment of sin is remitted, the penitent must satisfy the justice of God as far as the temporal punishment is concerned, either by doing voluntary or compulsory acts of penance, by obtaining indulgences, or undergoing the penalty in purgatory. It forms one of the most important parts of the Romish sacrament of PENANCE (which see).

**SATNA'MIS**, a Hindu sect who profess to adore the true name alone, the one God, the cause and Creator of all things. They borrow their notions of creation from the Vedānti philosophy. Worldly existence is with them illusion, or the work of *Máyá*. They recognize the whole of the Hindu gods, and although they profess to worship but one God, they pay reverence to what they consider manifestations of his nature visible in the Avatárs, particularly *Rāma* and *Krishna*. They use distinctive marks, and wear a double string of silk bound round the right wrist. They do not uniformly employ frontal lines, but some make a perpendicular streak with ashes of a burnt-offering made to *Hanuman*. Their moral system approaches to that of the Hindu Quietists, or Grecian Stoics, consisting chiefly of a spirit of rigid indifference to the world, its pleasures and pains, advantages and disadvantages, a strict adherence to all ordinary, social, and religious duties, com-



oined with the calm hope of final absorption into the one spirit which pervades all things.

SATURN, the most ancient of the Roman divinities and the father of the gods. He is said to have introduced agriculture into Italy, as well as all the arts of civilized life. A temple was erected in honour of this deity at the foot of the Capitoline hill, and in it was deposited the public treasury, along with various public laws. This deity corresponded to the Greek *Chronos*. Saturn is said to have devoured his sons as soon as they were born, until his wife, having brought forth twins, namely Jupiter and Juno, gave her husband a stone to devour instead of Jupiter, whom she sent to be nursed on Mount Ida, by the priestesses of Cybele. Human sacrifices were first offered to Saturn, because he was supposed to delight in human blood. The golden age of the poets is usually ascribed to the reign of Saturn when justice and innocence reigned throughout the earth, and the soil produced what was necessary for the subsistence and enjoyment of mankind.

SATURNALIA, one of the ancient Roman festivals. It was celebrated in honour of Saturn towards the end of December, and was regarded as a kind of protracted holiday, when all public business was suspended, children were let loose from school, and the courts of law were shut. It was kept as a season of universal rejoicing, feasting, and mirth, when the people crowded the public streets, shouting with loud voices *Io Saturnalia*. All distinctions of rank were lost sight of, and the various classes of society mingled together without ceremony or restraint. The most conflicting opinions have been entertained as to the period at which the Saturnalia were first instituted. In the time of the Roman republic the fourteenth day before the Kalends of January was dedicated to the religious ceremonies connected with this festival. The Emperor Augustus set apart three entire days for the purpose, being the 17th, 18th, and 19th of December. In course of time a fourth, and even a fifth, day was added to the festival.

SATURNIA, a surname of *Juno* and *Vesta*.

SATURNIANS, a Gnostic sect which arose in the second century, deriving its origin from an obscure individual named Saturninus, a native of Antioch, who lived in the time of the Roman Emperor Hadrian. The doctrines of this sect bore a considerable resemblance to those of the BASILIDEANS (which see); and to Irenæus and Epiphanius we are indebted for any information we possess upon the subject. From these sources of information Neander gives the following sketch of the opinions of the Saturnians: "At the lowest stage of the emanation world, on the boundaries between the kingdom of light and the kingdom of darkness, or of the *Hyle*, stand the seven lowest angels, spirits of the stars. These combine together to win away from the kingdom of darkness, a territory on which to erect an independent empire of their own. Thus sprang into being this earthly world, and through its different

regions these spirits of the stars dispersed them selves. At their head stands the God of the Jews. They are engaged in an incessant war with the kingdom of darkness, and with Satan its prince, who will not suffer their kingdom to grow at the expense of his own, and constantly seeks to destroy what they strive to build up. A feeble ray only gleams down to them from the higher kingdom of light. The appearance of this light from above fills them with a longing for it. They would seize it for themselves, but cannot. Whenever they would grasp it, it retires from them. Hence they enter into a combination to charm this ray of the higher light, and to fix it in their own kingdom, by means of an image fashioned after the shape of light floating above them. But the form made by the angels cannot raise itself towards heaven, cannot stand erect. It is a bodily mass without a soul. At length the supreme Father looks down with pity from the kingdom of light on the feeble being man, who has been created, however, in his own image. He infuses into him a spark of his own divine life. Man now, for the first time, becomes possessed of a soul, and can raise himself erect towards heaven. The godlike germ is destined to unfold itself, in those human natures where it has been implanted, to distinct personality, and to return after a determinate period to its original source. The men who, carrying within them these divine seeds, are appointed to reveal the supreme God on earth, stand opposed to those who, possessing nothing but the hylic principle, are instruments of the kingdom of darkness. Now to destroy this empire of the planetary spirits of the God of the Jews, which would set up itself as an independent kingdom, as well as to destroy the empire of darkness, and save those men who, through the divine seed of life, have become partakers of his own nature, the supreme God sent down his *Æon Nus*. But since the latter could not enter into any union with the planetary empire, or the material world, he appeared under the disguise and semblance merely of a sensible form." Beausobre remarks that Clement of Alexandria makes no mention of Saturninus, and hence he concludes that the sect must have been of little importance, and its adherents few in number.

SATYRS, a name given in ancient Greek mythology to a class of beings connected with the worship of *Dionysus*, who are said to have resembled goats or rams, and to have been noted for love of wine and sensual pleasures. They inhabited chiefly woods and forests.

SAURAS, a Hindu sect who worship only *Suryapati*, or the sun-god. They are few in number, and scarcely differ from the rest of the Hindus in their general observances. Their mark in the forehead is made in a particular manner with red sandal-wood, and their necklace is of crystal. They eat one meal without salt every Sunday, and on every occasion of the sun's entrance into a sign of the zodiac; and they cannot eat until they have beheld the sun.

**SAVIGNI (ORDER OF)**, an order of religious connected with the Romish Church, founded in the twelfth century by Vitalis de Mortain, a disciple of the famous Robert of Arbriscelle, who instituted the order of Fontevraud. The order of Savigni, after continuing for a time, became merged in that of CISTERCIANS (which see).

**SAVIOUR, ST. (ORDER OF)**, a name applied to the order of St. Bridget, because it was pretended that our Saviour personally dictated to the holy foundress the rules and constitutions of the order. See **BRIDGET, ST. (ORDER OF)**.

**SAVIOUR (THE)**. See **JESUS**.

**SAVOY CONFESSION (THE)**, a Confession of Faith drawn up at a conference or synod of Independent or Congregationalist churches held in 1658 at the Savoy in the Strand, London. See **CONGREGATIONALISTS**.

**SCALA SANTA** (Ital. holy staircase). This celebrated staircase is contained within a little chapel near the church of St. John Lateran at Rome. It consists of twenty-eight white marble steps, and it is alleged by Romanists that this is the holy staircase which Christ several times ascended and descended when he appeared before Pilate, and that it was carried by angels from Jerusalem to Rome. Multitudes of pilgrims at certain periods crawl up the steps of the *Scala Santa* on their knees, with rosaries in their hands, and kissing each step as they ascend. On reaching the top the pilgrim must repeat a short prayer. The performance of this ceremony is regarded as peculiarly meritorious, and entitling the devout pilgrim to a plenary indulgence. It was a memorable day in the history of Martin Luther when he ascended the holy stairs. "While going through his meritorious work," says Dr. Merle D'Aubigné, "he thought he heard a voice like thunder speaking from the depths of his heart, 'The just shall live by faith.' These words resounded instantaneously and powerfully within him. He started up in terror on the steps up which he had been crawling: he was horrified at himself; and struck with shame for the degradation to which superstition had reduced him, he fled from the scene of his folly." From that hour Luther threw off the shackles of Romish bondage, and walked forth a free man. The ascent of the *Scala Santa*, in fact, formed a turning point in the life of the great reformer.

**SCANDINAVIANS (RELIGION OF THE ANCIENT)**. The early religion of the inhabitants of the North of Europe is involved in considerable obscurity. From the most remote ages a system of polytheism appears to have prevailed, but it is a disputed question among the learned, whether Odin or Thor occupied a higher place in the Scandinavian pantheon. The most general opinion, however, is, that in the more recent or historical times all the northern tribes looked upon Odin as the father of the gods; and, accordingly, he invariably occupies this position in the Eddas. But even with this admis-

sion it is doubtful whether Odin was not viewed rather as a principal mundane divinity than the absolutely supreme and supermundane deity. On this subject Mr. Blackwell remarks, in his 'Critical Examination of the Leading Doctrines of the Scandinavian System': "We should be inclined to conjecture that the Scandinavian cosmogonists may have regarded Odin as a real mundane deity. The problem which they had to solve, was the origin of the universe. They might have had recourse to the more pleasing, and at the same time far more rational system that presupposes a Supreme Essence—a spirit moving upon the face of the waters—whereas the one they adopted only recognizes matter which becomes at length sufficiently organized to produce Odin, Vili, and Ve. They may possibly have applied these names to designate three modes of action of one deity,—Odin, or All-Father; but whether they regarded him as a corporeal being, or as the *anima mundi*—the intelligent and co-ordinate principle of the universe—we think they ascribed to this being or this intelligence, the further work of creation typified by the slaughter of Ymir, and the formation of the earth and the heavens from his body, as it lay extended in Ginnunga-gap."

The original seat which Odin occupied as the head of a branch of the Teutonic people, was the country situated in the plains of Upper Asia, between the Black Sea and the Caspian Sea. From this quarter he is alleged to have immigrated into Europe in the century immediately preceding the birth of Christ. Having settled in the northern nations, *Odin* took his place at the head of the Norse pantheon, or the *Æsir* race, as they were called, accompanied by his queen *Frigga*, who corresponded to *Hertha*, or the earth-goddess of the Germans. The most powerful of the sons of *Odin* was *Thor*, the god of thunder while *Baldur* was the mildest, the wisest, and the most eloquent, whose character as the good god formed a striking contrast to that of *Loki*, the Satan of the Scandinavians. *Njörd* corresponds to the Neptune of the Romans, ruling over the winds and the sea, being specially worshipped by fishermen. By *Skadi*, the Minerva of the Norse pantheon, this deity had two children, *Frey* and *Freyja*, who were celebrated for their power and beauty, and whom the learned Icelandic, Finn Magnussen, regards as the personifications of the sun and moon. The god of poetry and eloquence was *Bragi*, whose consort was *Iduna*, the guardian of the golden apples, which restored the gods to immortal youth. The warder of the gods was *Heimdall*, whose residence was situated on the confines of heaven at the termination of *Bifröst*, the rainbow-bridge.

The prose Edda enumerates twelve gods, and as many goddesses, who were worshipped by the ancient Scandinavians, and all of whom were subject to Odin. The paradise of the celestial deities was called *Valhalla*, where they held their court under a vast ash-tree, named *Yggdrasill*, (which see).



The cosmogony of the Scandinavians has been already described under the article CREATION (which see). They believed in the immortality of the soul, and in a future state either of happiness or misery, there being two different abodes for the good, and as many for the wicked. The first of these was *Valhalla*, the palace of Odin, and the abode, until the end of the world, of heroes who had died on the field of battle; while the second was *Gimli*, where the just were to enjoy delights for ever. Of the two places of punishment, the first was *Niflheim*, which was only to continue till the renovation of the world; and the second was *Naströnd*, the shore of the dead, where the misery was believed to be of eternal duration.

Among the religious ceremonies of the Scandinavians sacrifices seem to have occupied a conspicuous place. Accordingly, at this day numerous altars are found in Denmark, Sweden, and Norway. These generally consist of circles of upright stones surmounted by a great flat stone, which is supposed to have been the table of the altar. It may be remarked, however, that some antiquarian writers imagine these circles of stones to have been *Thingsteads*, that is, the places where the *Things*, or legislative and judicial assemblies, were held, and where the kings were also elected. In process of time the Scandinavians began to rear temples for the worship of their gods. The most magnificent of these sacred buildings was the temple at Upsal in Sweden, which glittered on all sides with gold, and was consecrated to the worship of the three superior deities, *Odin*, *Thor*, and *Frey*.

The Scandinavians anciently observed three great religious festivals annually. The first was celebrated at the winter solstice, which was with them the commencement of the year; and this feast, which received the name of *Jul*, was observed in honour of *Frey* or the Sun, in order to obtain a propitious year and fruitful seasons. The second festival was instituted in honour of *Gaa*, or the earth, and took place at the first quarter of the second moon of the year. The third festival, which was celebrated in the beginning of the spring, was held in honour of *Odin*, with the view of invoking his aid in warlike expeditions.

In the earliest times the altars of the gods were loaded with simple offerings of the fruits of the ground, but afterwards animals, and even human beings, were sacrificed to appease the wrath of their gods. In every ninth month the Scandinavians sacrificed, for nine successive days, nine living victims, whether men or animals. (See HUMAN SACRIFICES.) In a grove near the temple of Upsal, which was called Odin's grove, and was accounted peculiarly sacred, human victims were sacrificed in great numbers. The same kinds of sacrifices were offered in Denmark, Norway, and Iceland. One special design of these inhuman barbarities was to predict future events by the inspection of the entrails of human victims and by the effusion of the blood. Oracles,

augury, and divination of all kinds, prevailed among the Northern nations as much as among the ancient Romans. Down to the ninth century such superstitious practices were regarded by the Scandinavians as an essential part of their religion, which they were bound most reverentially and scrupulously to observe.

**SCAPE-GOAT.** On the Great Day of Atonement among the Jews in Old Testament times, two goats were selected by the elders of the people as a sin-offering, the one of which was to be slain, and the other banished into the wilderness. The goats having been presented before the high-priest in the inner court of the house of the Lord, an urn containing two lots was brought and placed in the middle between them. On the one of these lots was written the inscription, "for the Lord," and on the other, "for the Scape-goat." The priest having shaken the urn, put both his hands into it, and with his right hand took out one lot and with his left the other. The Jews allege that till the death of Simon the Just the high-priest always drew out with his right hand the lot for the Lord and with his left the lot for the Scape-goat, but afterwards no such uniform practice was observed. When the lots were drawn, the high-priest bound upon the head of the Scape-goat a fillet or long piece of scarlet, which was expected to change its colour, becoming white in token of the divine favour in the remission of the sins of the people. This expectation was founded upon the Divine promise in Isaiah i. 18, "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

After the sacrifice of the one goat which was dedicated to the Lord, the *Azazel* or Scape-goat was brought to the high-priest. The ceremony which followed is thus described by Mr. Lewis in his '*Origines Hebrææ*.' "The high-priest was first to lay his hand upon the head of the beast, and then he made this solemn confession: 'Ah! Lord, thy people, the house of Israel, have sinned, and done perversely, and transgressed before thee; I beseech thee now, O Lord, expiate the sins, perversities, and transgressions which the house of Israel, thy people, have sinned, done perversely, and transgressed before thee: as it is written in the law of Moses thy servant; For on this day he will expiate for you, to purge you from all your sins, that you may be clean before Jehovah.' Which last word Jehovah, as soon as all the priests and the people that were in the court heard pronounced by the high-priest, they bowed, and fell down flat upon their faces, and worshipped, saying, Blessed be the name of his glorious kingdom for ever and ever. Thus the high-priest, by imposition of hands, and confessing the sins of the people over the goat, with prayer to God to remit them, charged them upon the goat, and the punishment of them was transferred from the people.

"As soon as the confession was made, the goat was sent away into the wilderness by a person prepared before-hand; but he was seldom an Israelite. It is not certainly known what wilderness this was; but the Hebrews call it the wilderness of Tzuk, which, they say, was ten miles from Jerusalem, and that at the end of each mile there was a booth erected, where men stood ready with meat and drink, which they offered to him that went with the goat, lest he should faint by the way. The nobles of Jerusalem, they add, accompanied him the first mile, further than which they might not go, because this day was a Sabbath. After which, they that were in the first booth went with him to the next, and they that were there to the third, and so forward to the last, that they might be sure to have this great work done, of carrying their sins quite away from them. When he came to the last stage, no body accompanied him that led the goat any further, but he went the tenth mile alone by himself, and the men in the booth only stood looking to see what he did with it. The goat was led to the top of a rock, and then let loose, to carry the sins of the people out of sight. Till the time of Simon the Just, the Talmud says, this goat was always dashed in pieces in his fall, on his being let loose, over the precipice; but that afterwards he always escaped, and flying into Arabia, was there taken and eaten by the Saracens."

The evident design of the ordinance of the Scape-goat was to exhibit by a striking emblem the completeness of the atonement made for sin. By the sacrifice of the one goat sin was expiated, and by the carrying away of the Azazel or Scape-goat, all the sins of the people having previously been confessed over it and put upon it, were carried away into the land of forgetfulness, so that when they shall be sought for, they shall never more be found. "I, even I, am he that blotteth out thine iniquities, and will not remember thy sins." See ATONEMENT (DAY OF).

SCAPULAR, or SCAPULARY, a badge of peculiar veneration in the Romish Church for the Virgin Mary. It consists of a square or oblong piece of stuff, marked with the initials J. H. S. on one side and two hearts on the other. It is suspended from the neck by a ribbon. It appears to have been invented by a Carmelite friar named Simon Stock, an Englishman, in 1251. According to the Romish legend the monk received the original Scapular from the hands of the Virgin as the distinguishing badge of the Carmelite order, and a certain safeguard in the hour of danger. It is much worn by strict Romanists in the belief that the devil dreads this terrible weapon. In many Roman Catholic churches, the statues of the infant Jesus and of the Holy Virgin have each a scapular hanging round their neck. It is supposed to be an effectual preservative against death by drowning or by fire, and indeed against all that might injure either the soul or the body.

SCAPULAR (CONFRATERNITIES OF THE), associations of persons wearing the Scapular in honour

of the Virgin, and in the full belief that she will rescue them from Purgatory. Privileges and indulgences have been conferred on these devotees by fourteen popes, in as many bulls. One of these, the bulla Sabbatina, secures to them, by direct promise from the Virgin to Pope John XXI., deliverance from purgatorial fire on the first Saturday after death.

SCARE, a piece of silk or other stuff which is worn over the rochet or surplice by the bishops and other dignitaries of the Church of England. It is not mentioned in the rubric of the English ritual, but is used from long custom.

SCEPTICS, a sect of philosophers among the ancient Greeks which derived its origin from Pyrrho of Elis, whose doctrines were still further developed by his disciple Timon. The end which Pyrrho seemed to aim at was undisturbed tranquillity of mind, which he proposed to attain by a constant balancing of opposite arguments so as to reduce everything to a state of uncertainty and doubt. The fundamental principle of the whole system of scepticism was, that to every reason a reason of equal weight may be opposed. Hence all science was denied, and the sceptics dwelt in a region of doubt. This sect in course of time became gradually weakened, but it revived afterwards in the formation of the new sceptical school, which extended from Ænesidemus to Sextus Empiricus, who lived in the reign of Marcus Aurelius. The latter writer has given the fullest and most complete exposition of the subject. Scepticism sets out with a distinction which reconciles speculation with practice. Man possesses at one and the same time natural instincts and reasoning faculties. By the former he accommodates himself without hesitation or doubt to outward appearances, which thus regulate his practical life; by the latter he endeavours to look at things as they are absolutely in themselves, and thus attempts an impossibility. Thus scepticism admits of a practical criterion. In this view the polemics of scepticism summed up or constructed by Sextus Empiricus, have thrown great light upon the native condition of human reason. "In sounding the depth of sceptical theories, we are led to recognise the fact that reason unfolds itself under a double law, a law of obscurity and a law of light, in a state which might be represented under the image of luminous shadows. It is shadowy, because it begins by believing, without explaining that belief; and thus belief, and thereby certainty, is at its origin a mystery. But these shadows are luminous, since this faith cannot subsist without attaching itself to notions, and every notion, every distinction in thought, is of the nature of light. We need not, therefore, be surprised that we find, in all stages of the development of the human mind, this mixture of darkness and light. It is nothing but the prolongation of that primitive dualism which exists at the very source of reason, and which is itself derived from a still higher source, from the essence of every created intelligence. As intelligence, it is in



the light, for it lives in God, the infinite reason: as a limited intelligence, it is in darkness, being by its very limitations separated from the infinite reason. In this point of view, these shadows become wonderfully luminous. For, if our intelligence cannot penetrate beyond its limits, and comprehend *in itself* the darkness which surrounds it (which would be in contradiction with its finite capacity), it can yet comprehend it as necessary, and, seeing the cause why it can see no more, it penetrates to the impenetrable; and it is a magnificent proof of its feebleness and its grandeur, that, all enveloped as it is in these shadows, which fall upon it from the heights of creation, it knows how to subject them in turn, and to look down upon them."

SCEUOPHYLACES. See CEMELIARCHIS.

SCEUOPHYLACIUM. See CEMELIARCHIUM.

SCHELLING (PHILOSOPHY OF). See IDEALISTS.

SCHERIFS, the descendants of Mohammed in Arabia who receive the double honour that is due to splendid descent and superior sanctity. They are multiplied over all Mohammedan countries, and in the districts to the north of Arabia they are called EMIR (which see). Whole villages are peopled with *Scherifs*, and they are frequently found in the lowest state of misery. The presence of one of this favoured order commands universal respect. His person is considered inviolable, his property safe, and the sanctity of his character a sure defence. From these Scherifs are chosen the rulers of Mecca and its adjacent territories. The Scherif descendants of Mohammed, who reside at Mecca, retain a singular practice of sending every male child, eight days after it is born, to the tents of some wandering tribe, where he is brought up in a hardy manner, and trained to all warlike exercises. In the Ottoman provinces, the dignity of Scherif is less respected, though even in Turkey they enjoy some substantial privileges. In the towns where they reside, the Scherif or Emir is subject, not to the pacha, but to a member of his own family, who is denominated *Nakib*, or general of the Scherifs.

SCHIITES, one of the two grand classes into which Mohammedans are divided. They are the followers of Ali, and are found chiefly in Persia and India. For three hundred and fifty years the religion of the Schiites has been the established religion of Persia. Its fundamental principle is, that ALI (which see) had a Divine and indefeasible right to have succeeded to the caliphate on the death of Mohammed, and to have transmitted that honour through his children, the sole descendants of the prophet. Accordingly, the Schiites execrate the memory of the three caliphs who preceded Ali, whom other Mohammedans hold in the highest respect. The rival sect of the *Sonnites* or Traditionists, have six collections of their Traditions, while the *Schiites* have four, which, however, they do not seem to regard as of equal authority with the Koran. Next to Ali himself, they assign a prominent place to Hossein

among their twelve IMAMS (which see). Of these Imams, Ali is counted the first, and *Mahdi* the last. The opinion which the Schiites entertain concerning *Mahdi* is, that he still lives in the world, hid in some sequestered cave; and they believe that he will yet recover the rights of his house, bring all men to the true faith, and establish a universal caliphate over the whole earth.

It was in A.D. 1492, that Shah Ismail, a descendant of one of the twelve Imams, ascended the throne of Persia, and in his reign the Schiite faith was adopted by the whole nation, and became the established religion of the country. At this period a strong feeling of animosity arose between the Turks and the Persians, which has occasioned many bloody wars between them. In vain did Nadir Shah, when he accepted the crown of Persia, endeavour to bring about a uniformity of faith. Such is the hold which the merits and claims of Ali have taken upon the imaginations of the Schiites, that, though in doctrine and ceremony they differ little from other Moslems, they regard the Sonnites with a hatred the most inveterate and implacable. The chief distinction observable between the two rival parties is a slight difference in the manner in which they hold their hands and prostrate themselves in prayer.

Among the great mass of the Schiites, Ali is regarded with the highest veneration, and almost worshipped as a god. The twelve Imams also receive special respect. Fatimah, the only child of Mohammed and the wife of Ali, they venerate as a saint—the only case in which Moslems have ever been known to pay religious homage to a woman. The great central object, however, of the system of the Schiites, is Ali himself, whom they term the *Wali* or caliph of God, and some of them even go so far as to look upon him as an incarnation of the Deity, while the Sonnites honour him only in the fourth degree. The contention, however, as to the right of Ali, seems altogether uncalled for, the caliphate having been for centuries extinct, and any prerogative which may be claimed by the Turkish Sultan is derived from the Fatimite caliph of Egypt, his reputed descendant. Throughout the Turkish dominions, the descendants of Ali, a large body who are distinguished by green turbans, enjoy special privileges, and are treated with the highest respect. In prayer the *Sonnite* spreads forth his hands, but the *Schiite* folds his. The *Sonnite* places before him, as he kneels, a pad or bag containing a portion of the sacred soil of the Kaaba at Mecca, that his forehead may rest upon it as on holy ground; the *Schiite* substitutes a portion of the mould from the tombs of his martyrs Hassan and Hossein at Kerbelah. The prayers used on these occasions and the portions of the Koran recited are in Arabic, and committed to memory for the purpose. When the *Muezzin* calls to prayers from the minaret of a mosque, among the Persians, who are Schiites, he adds to the usual Moslem profession of faith, "There is no God but

God, and Mohammed is the prophet of God," the words "and Ali is the vicar of God." To the ears of a Turkish Sonnite these last expressions appear to be blasphemous in the extreme, and fill his mind with the most intense disgust and horror.

The only pilgrimage enjoined by Islamism is that to Mecca, but while many of the Persian Shiites annually resort to that sacred city, many more rest contented with a less laborious pilgrimage. The country of which Bagdad is the chief city is the holy land of the followers of Ali, as having not only been the seat of his government and the scene of his murder, but as being a sacred spot watered by the blood of many of their martyrs. Hither, accordingly, multitudes of Shiites annually resort, and even carry along with them the bodies of their dead relations to deposit them in the holy ground. In this region are four principal places of resort, the most frequented being Kerbelah, where it is believed that Hossein, the second son of Ali, was buried. About thirty miles south of this famed place, is Nejff or Meshid Ali, which is said to be the resting-place of Ali the vicar of God. The next place of pilgrimage is Kathem, distant about three miles from Bagdad, where stands the tomb of the seventh Imam; and the fourth and last is a cave in the neighbourhood of Bagdad, where the Mahdi or twelfth Imam is said to have mysteriously disappeared.

The Shiites devoutly observe the fast of Ramazan, and the various festivals usually kept by the other Moslems, but there are several annual celebrations which are peculiar to themselves. One of the most prominent of these is a solemn festival in honour of Ali, held on the 21st of the month Ramazan. On this occasion, a covered gallery for the accommodation of the chief men is erected, in front of which is a kind of pulpit eight feet high, covered with cloth. From this pulpit is read, in a mournful voice, an eulogium upon Ali, and at the end of each passage the chief men repeat the imprecation, "May the curse of God be upon the murderer of Ali!" and all the people respond, "Rather more than less!" At the close of the service a procession is formed, accompanied by three camels bearing representations of the tombs of Ali, and his two sons Hassan and Hossein. These are followed by three chests covered with blue cloth, containing the treatises which they are said to have written; horses carrying bows, turbans and flags; and men bearing on their heads little boxes covered with feathers and flowers, containing the Koran. The procession is closed by musicians and young men performing a variety of dances.

The first ten days of the month Moharram are devoted by the Shiites in Persia to a solemn mourning in memory of the death of Hossein the son of Ali. (See *HOSSEIN'S MARTYRDOM, ANNIVERSARY OF.*) Among the incidents of this celebration, is the representation of the marriage of Kassem the son of Hassan with the daughter of his uncle Hossein. A young

man acts the part of the bride, attired in a rich wedding-dress, and accompanied by her relatives, who sing a mournful elegy upon the death of the bridegroom, who was slain before the marriage was consummated. On parting with his bride, Kassem presents her with a mourning robe, which she puts on. At this point in the drama, the people, frantic with rage, rush upon the effigy representing the caliph Yezid, the destroyer of Ali's family, and tear it in pieces.

Another festival observed by the Persian Shiites, is designed to commemorate the death of the Caliph Omar. A large platform is erected, on which is placed an image of the caliph, as much as possible disfigured and defaced. The people address the image in language the most reviling and abusive, for having supplanted Ali the lawful successor of Mohammed. They then assault the image with sticks and stones, and batter it in pieces. The inside being hollow and filled with sweetmeats, these are scattered among the people, who forthwith seize and devour them. The Shiites do not consider themselves specially bound to attend the mosques on Friday, which, as is well known, is the Mohammedan Sabbath; and the reason of this laxity is, that their last Imam Mahdi having disappeared, they have no caliph to conduct their public worship. They have, indeed, an Imam of the assembly, as he is called, who performs the service on Friday at noon, but they look upon his office as merely temporary, being designed to continue only till the missing Imam shall appear. Still, through respect for the day, the attendance at prayers on Friday is much larger than on any other day of the week.

SCHISM, a causeless and unnecessary separation from the church of Christ, or from any portion of it.

SCHISM BILL (THE), an act passed in the reign of Queen Anne, rendering nonconformist teachers of schools liable to three months' imprisonment. It was also laid down as imperative upon every schoolmaster, that he should receive the sacrament in the Church of England, take the oaths, and teach only the Church Catechism. If he should attend a conventicle, he was incapacitated and imprisoned. The Queen, however, died on the very day that the act was to have received her signature, and consequently, though it had passed both houses, it fell to the ground.

SCHOLASTIC THEOLOGY, an expression used to denote the system of Divinity taught by a class of philosophic thinkers, from the eleventh to the fourteenth centuries, the distinguishing peculiarity of which was the application of logic, dialectics, and speculative philosophy in general to Theology. The standard guides of the Schoolmen were Aristotle and Augustin. When the scholastic system first began to be developed, the influence of Aristotle, in so far as logic was concerned, was undoubtedly great, but in its theological as well as its philosophical aspect,



it bore the obvious appearance of being more deeply indebted to Plato than to Aristotle. Anselm, archbishop of Canterbury, towards the end of the eleventh century, may be regarded as the first of the schoolmen, and his profound speculations on the existence of God, in opposition to Roscellin, who seemed to convert the Trinity into Tritheism, stamp him as one of the ablest writers of his age. Such, indeed, was the effect of his reasoning, that his opponent was compelled publicly to recant his heretical opinions.

From the beginning of the twelfth century, Paris was the chief seat of scholastic theology, and among the most distinguished of its teachers was the famous Abelard. But the progress of the dialectic divinity was not a little retarded by the opposition which it was doomed to encounter from the saintly Bernard of Clairvaux, who was strongly inclined to mystic views. The tide now began to turn against the opinions of the schoolmen, and speculative theologians sought to support their reasonings by frequent appeals to Holy Scripture and the Christian Fathers. Among the most powerful of these orthodox divines was Peter Lombard, Master of Sentences, who for centuries exercised a marked influence on theological learning. In the person of Bernard, mysticism had openly repudiated Scholasticism; but a school arose headed by Hugo of St. Victor, which attempted to reconcile the two conflicting systems, uniting the contemplation of the mystic with the dialectics of the Schoolmen. To the same theological school belonged Richard of St. Victor, who first attempted to determine scholastically the degrees of mystical intuition.

The second period of Scholastic Theology was characterized by a most exaggerated admiration for the philosophy of Aristotle, not only as a sure guide in secular teaching, but as capable of being brought to bear upon Theological teaching. This new era was introduced by Alexander of Hales, who was followed by several men of note, but more particularly by Thomas Aquinas, the Angelic Doctor, who met with a powerful opponent in John Duns Scotus, who, by his ingenuity and acuteness, earned for himself the title of the Subtle Doctor.

The third period of the Scholastic Theology, to which William Occam belonged, was chiefly remarkable for the violent contentions which took place between the Nominalists and the Realists. In the course of this period, the doctrines of the Schoolmen sunk in general estimation, and so rapidly did their influence decay, that, at the time of the Reformation, Scholasticism was glad to hide itself from public view, in the recesses of religious houses, where it was cherished for a time, as a subject of curious speculation, conversant only with pure and unprofitable abstractions.

SCHOLIA, brief grammatical or exegetical notes. Sometimes they are found on the margin of manuscripts, and at other times either interlined or inserted at the close of a book. The CATENA PATRUM

(which see), may be adduced as an instance of a collection of Scholia.

SCHOLIASTS, writers of *Scholia*, or brief notes of passages of Scripture. Many of the ancient Christian Fathers, particularly the Greek Fathers, wrote Scholia, which have come down to us, and show the views entertained of the meaning of various portions of the Sacred Volume.

SCHOOLS OF THE PROPHETS. See PROPHETS (SCHOOLS OF THE).

SCHOOLS (CATECHETICAL). See CATECHETICAL SCHOOLS.

SCHWENKFELDERS, a denomination of Christians, which arose in Silesia in the sixteenth century. It derived its name from its founder, Casper Schwenkfeld von Ossing, a Silesian knight and counsellor to the Duke of Lignitz. At the commencement of the Reformation in Germany he took a lively interest in the success of the movement, and, while he held the chief Reformers in the highest respect, he was not prepared to adopt their views without some reservations. The first point in which he differed from them was on the subject of the Eucharist. Thus the words of institution, "This is my body," Schwenkfeld proposed to invert, reading them thus, "My body is this," that is, such as this bread, a true and real food, nourishing, satisfying, and invigorating the soul. And again the words, "This is my blood," he inverted in the same way, "My blood is this," that is, such as this wine which strengthens and refreshes the heart. The second point on which he differed from Luther and the other Reformers, was in reference to the efficacy of the divine word. He denied that the external word possessed any power to enlighten and renew the mind, but maintained that all power of this kind was to be ascribed to the internal word, which in his opinion was Christ himself. A third point of difference between Schwenkfeld and the Reformers had reference to the human nature of Christ, which in its exalted state he would not allow to be called a creature or a created substance, being united in that glorified state with the divine essence.

Schwenkfeld, though he was zealous and unwearied in propagating through the press his peculiar opinions, often declared his unwillingness to form a separate sect, but after his death, which happened in 1562, numbers were found to have embraced his views in Silesia, his native country. At different periods this denomination, which received the name of Schwenkfelders, were subjected to severe persecution at the hands of the established clergy, who were Lutherans. But amid all opposition, this peaceful and pious people steadfastly maintained their opinions, and gradually increased in numbers. At length having taken deep root in Silesia, and become a religious denomination of some importance, they attracted the attention of the Jesuits, who dispatched missionaries to labour among them with the view if possible of converting them to the faith of Rome. The Emperor of Austria was at the same time

induced to publish an edict that all parents should attend regularly upon the ministrations of the Jesuit Missionaries, and should bring their children to be instructed in the holy Catholic faith under severe penalties. In vain did the Schwenkfelders appeal to the Emperor for toleration and indulgence. At the instigation of the Jesuits, a still harsher and more peremptory edict was promulgated, in consequence of which, a number of families fled into Saxony in 1725, where they remained for eight years, at the end of which they emigrated to Altona in Denmark, whence they sailed to Pennsylvania, in North America.

On reaching their Transatlantic home the Schwenkfelders held a festival in gratitude for the divine goodness and protection, and since that period (1734), this commemorative festival has been annually observed. The sect is chiefly found in different parts of Pennsylvania. They are a small body, all of them Germans, and accordingly their public worship is conducted in the German language. Their pastors are chosen by lot, and being generally a pious and highly moral community, they maintain a strict church discipline. Divine service is regularly held every Sabbath, and on the afternoon of each alternate Sabbath a catechetical service is held both for the young and old. This denomination of Christians has a service in reference to infants which is unknown among other religious bodies. As soon as a child is born, a preacher or minister is called in to pray for the happiness and prosperity of the child, exhorting the parents to bring up their offspring in the nurture and admonition of the Lord. A similar service is also performed at church as soon as the mother is capable of attending with the child.

**SCIAMANCY** (Gr. *Scia*, a shadow, and *manteia*, divination), a species of divination by which it was pretended the dead were brought from the shades below.

**SCIRAPHORIA**, a festival which was celebrated at Athens, in honour of *Athena*, in the month of *Scirophorion*.

**SCIRAS**, a surname of *Athena*, under which she was worshipped in the island of Salamis.

**SCIRON**, the god of the north-west wind among the ancient Greeks.

**SCLAVINA**, a long gown worn by Romish pilgrims.

**SCOTISTS**, a philosophico-religious school which arose in the end of the thirteenth and beginning of the fourteenth century. It derived its origin from John Duns Scotus, one of the ablest of the schoolmen. The birth-place of this eminent mediæval philosopher is doubtful, being placed by some in England, by others in Scotland, and by others still in Ireland. He studied at Paris, attended the lectures of Bonaventura and Thomas Aquinas, and having joined the Franciscans, became a distinguished ornament of that order. He died in 1308 at Cologne, where he had for some time occupied a chair of philosophy. From the remarkable acuteness of

his mind, he received the name of the "Subtle Doctor," and though educated by Thomas Aquinas, he arrived at certain conclusions both in philosophy and theology which were completely opposed to those of his master; so that, for a long period, the *Scotists* and the *Thomists* contended with the utmost bitterness against each other. Both St. Thomas and Duns Scotus set out from the same principles, followed the same methods, both of them subordinating philosophy to theology as its aim and rule, both taking Aristotle as their guide, nevertheless they arrived on almost all points at diametrically opposite results. Without adopting to its full extent the opinion of Augustin and Bonaventura, who considered rational knowledge as a ray of divine light, Duns Scotus supposed that that kind of knowledge arose indirectly from divine illumination, in so far as the human mind discovers divine ideas in the objects of which they have been the types. Hence all science belongs to theologians. The properties even of the triangle are known in a more noble manner by divine participation, and by those notions of the order of the universe which express the perfections of God, than by theological demonstrations. The Realistic opinions of this philosopher coloured his whole system of thinking. He believed in the reality of universal notions, and in order to form individuals from universals he believed in certain positive entities, which determine the peculiar nature of each individual object. These the *Scotists* termed *Haecceities*. Thus Peter is an individual, because the notion of Peter comes to be united in him to the notion of humanity. In this way the Schoolmen resolved the problem of the nature of things.

Duns Scotus maintained, in opposition to the *Thomists*, that in reality the intellectual faculties have no separate existence from one another, nor do they exist separately from the mind itself. His definition of the will is remarkable; he considers it as an absolute spontaneity, a free causality. The struggle between the *Scotists* and the *Thomists* turned principally upon Theological questions relative to liberty, grace, and predestination. One great question, in particular, was keenly discussed by the two rival sects for a long period, and indeed still divides the doctors of the Church of Rome at the present day, viz. whether the Sacraments confer grace morally or physically? The physical efficacy of the Sacraments was maintained by the *Thomists*, while their moral efficacy was inculcated by the *Scotists*. The followers of Duns Scotus alleged both original sin and grace to be the invariable attributes of all men, and thus they held them to be developments of the spiritual world in the ordinary course of Providence. At the Reformation in the sixteenth century, when the Protestant party had succeeded in directing the attention of the Church to these delicate points, the Jesuits adopted the views of the *Scotists*, and contended in favour of them with the utmost eagerness against the Dominicans, who had imbibed the opinions of the *Thomists*.



SCOTLAND (ESTABLISHED CHURCH OF). It is difficult to ascertain the precise period, at which Christianity was first introduced into Scotland. The only reference to the subject in the writings of the Christian Fathers, is to be found in the works of Tertullian, who states that those parts of Britain which were inaccessible to the Romans had become subject to Christ. If by this remark of the Latin Father we are to understand that the light of Divine truth had penetrated previously to his time, so far as to Caledonia, such an event can only be accounted for by the fact, that the frequent and severe persecutions under the Roman Emperors may have driven some Christians to seek an asylum on the remote shores of Britain, where they may have employed themselves in instructing the Scots and Picts in the knowledge of Christianity. It was not until a later period, however, that a British Bishop named Ninian planted Christianity in the southern provinces of the Picts in Scotland. Columba also, who earned for himself the honourable appellation of the "Apostle of the Highlands," came from Ireland about the middle of the sixth century, and established the gospel in the northern and western portions of the Pictish territories. The native country of Columba was at that time the seat of numerous monastic institutions from which missionaries were sent forth to diffuse the gospel in unenlightened countries. One of the most energetic of these devoted heralds of the cross was the Abbot Columba himself, who, fired with holy zeal, set sail accompanied by twelve chosen companions for Scotland. This interesting missionary band crossed the Irish channel in a small curragh, or wicker boat covered with hides, and landed on an island afterwards called Iona, and more recently Icolmkill. This island is situated on the west of Mull, about midway between the territories of the Picts and the Caledonians. Here Columba founded a monastery, over which he presided with great honour and usefulness for thirty years, encouraging his monks to cultivate Biblical literature, and sending them forth to carry the glad tidings of the gospel to the remotest parts of the north of Scotland.

At its commencement this great missionary enterprise met with but partial success. By perseverance and prayer, however, Columba at length prevailed, and his was the high satisfaction to see not only the Pictish territories but almost every district of Scotland and its islands renounce idolatry and submit themselves to the doctrines of the Cross. Religious establishments after the model of Iona were speedily instituted in various places, both on the Mainland and the Western Isles; and from these valuable seminaries of learning were sent forth many eminently able and useful ambassadors of Christ. The chief employment of these Culdee ecclesiastics comprehended both preaching and teaching, and by their laborious exertions, with the Divine blessing, almost all Scotland, as well as a great part of England, was gained over to the Christian faith.

In the article devoted to a description of the CULDEES it has been already shown that they differed essentially from the Church of Rome both in ecclesiastical polity and theological doctrine, and offered the most determined resistance to the encroachments of Papal supremacy. At an early period, accordingly, schemes were devised and set on foot for subjecting the Culdees of Scotland to the sway of Rome. A few leading ecclesiastics were by these means gained over to the Romish Church, yet the great body continued boldly to maintain their independence of the chair of St. Peter and to prosecute their work as a church submissive only to Christ. Hence David I., king of Scotland, who was a bigoted supporter of Romanism, found the native clergy so opposed to his wishes that he was under the necessity of filling up the vacant benefices with foreigners. In this way he sought to give the Papacy an ascendancy in Scotland. Long and strenuously did the Culdees struggle against the advancing authority and influence of this ambitious power, but so effectually did Rome triumph over all opposition that in the beginning of the fourteenth century the Culdees disappear from the pages of history, and Scotland is found enshrouded in Papal darkness. "The state of religion in Scotland," says the younger M'Crie, "immediately before the Reformation, was deplorable in the extreme. Owing to the distance between us and Rome, it was the more easy for the clergy to keep in the minds of the people a superstitious veneration for the papal power; and our ancestors, who heard of the Pope only in the lofty panegyrics of the monks, regarded him as a kind of god upon earth. Of Christianity almost nothing remained but the name. An innumerable multitude of saints was substituted in the place of Him, who is the 'One Mediator between God and man.' The exactions made by the priests were most rapacious. The beds of the dying were besieged, and their last moments disturbed by these harpies, with the view of obtaining legacies to their convents. Nor did the grave itself put a period to their demands, for no sooner had the poor farmer or mechanic breathed his last, than the priest came and carried off his corpse-present; and if he died rich, his relations were sure to be handsomely taxed for masses to relieve his soul from purgatory. The profligacy of the priests and higher clergy was notorious. The ordinances of religion were debased; 'divine service was neglected, and, except on festival days, the churches (about the demolition of which such an outcry has been made by some) were no longer employed for sacred purposes, but served as sanctuaries for malefactors, places of traffic, or resorts for pastime.'"

In such a state of matters Christianity may almost be said to have disappeared from the land. Both clergy and people were alike in the deepest spiritual ignorance. But the time had now come when, in the gracious Providence of God, Scotland was to be re-

cued from the miserable condition into which she had fallen. The Reformation, which had commenced in Germany in an early part of the sixteenth century, had taken root in various other countries of Europe, before it found its way to the distant shores of Scotland. It is true, that at a somewhat earlier period a spirit of religious reformation had begun to display itself in the western districts of Kyle, Carrick, and Cunningham, so that the existence of the Lollards in these quarters may be traced from the days of Wickliffe, to the time of Wishart. But the first person who brought the tidings of the Lutheran Reformation to Scotland was Patrick Hamilton, a young gentleman of noble extraction, who was honoured to seal his testimony with his blood.

Hamilton's martyrdom did much for the progress of the Reformed cause. It lighted up a flame in Scotland which Rome could neither extinguish nor even repress. Other martyrs followed. Hamilton, Wishart, Wallace and Mill, form the small but honoured band of Christian heroes to whose noble efforts under God the origin of the Reformation in Scotland is mainly to be traced. Speaking of Mill, the historian Spottiswoode remarks: "This man was the last martyr that died in Scotland for religion, and his death, the very death of Popery in this realm, for thereby the minds of men were so greatly enraged, as resolving thereafter openly to profess the truth, they did bind themselves by promise and subscription to oaths, if any should be called in question for matters of religion, at any time after, they should take up arms and join in defence of their brethren against the tyrannical persecution of the Bishops." To the same effect Keith declares, "This man's death proved the death of Popery itself in this realm."

But while it might be truly said that in Scotland, as has often happened in other countries, "the blood of the martyrs proved the seed of the church," it was a remarkable feature of the Scottish Reformation that its principles were first embraced, not by the humble and illiterate classes, but by the flower of the nobility and landed gentry. These men, availing themselves of the high position of influence and authority which they occupied, threw the shield of their protection over the Reformed preachers, and by this means, as well as by encouraging the reading of the Scriptures in the English version, they were eminently instrumental in advancing the Reformed cause. In their exertions, however, they met with the most determined opposition from the Queen Regent, who was a bigoted Romanist. For a time she professed to tolerate the new opinions, but at length throwing off the mask, she declared herself the open enemy of the Protestants, and avowed her resolution to crush them by force of arms.

The first overt act of hostility committed by the Queen-Regent was the issuing of a public proclamation, "prohibiting any person from preaching or administering the Sacraments without authority from the bishops; and commanding all the subjects to

celebrate the ensuing feast of Easter, according to the rules of the Catholic church." This proclamation, made at the market-cross of Edinburgh, was utterly disregarded, and the Queen, enraged at the contempt thrown upon her royal edict, summoned four of the Protestant preachers to stand trial before the Justiciary court at Stirling on the 10th of May 1559, for disobeying the Queen's proclamation, teaching heresy, and exciting sedition among the people. The Protestant nobility and gentry saw with pain and regret this decided step taken by the monarch, and in token of sympathy with their persecuted preachers, they resolved to accompany them to Stirling on the day appointed. At this crisis of the Protestant cause a most opportune event occurred—the arrival of JOHN KNOX in Scotland, at the invitation of the Lords of the Congregation. No sooner did the great Scottish reformer land at Leith, than the Romish party were thrown into the utmost consternation. The provincial council of the clergy happened to be sitting in the monastery of the Greyfriars, and while engaged in their deliberations, a monk, entering the apartment pale with terror, announced, "John Knox is come! John Knox is come!" Instantly the council, on hearing the alarming tidings, broke up and dispersed in haste and confusion. The news of Knox's arrival speedily reached the palace, and the Queen lost no time in proclaiming the dreaded Reformer an outlaw and a rebel. Nothing daunted, he determined to present himself at the approaching trial of the four ministers at Stirling. With this view, he proceeded to Dundee, and thence to Perth, where he preached a sermon against the idolatry of the mass, and the worship of images. An incident followed which has sometimes been most unjustly referred to as throwing discredit both upon the Reformer and the Reformation. The details are thus given by the elder Mc'Crie in his 'Life of Knox': "Sermon being concluded, the audience had quietly dismissed; a few idle persons only loitered in the church; when an impudent priest, wishing either to try the disposition of the people, or to show his contempt of the doctrine which had just been delivered, uncovered a rich altar piece, decorated with images, and prepared to celebrate mass. A boy having uttered some expressions of disapprobation was struck by the priest. He retaliated by throwing a stone at the aggressor, which falling on the altar broke one of the images. This operated like a signal upon the people present, who had sympathized with the boy; and in the course of a few minutes, the altar, images, and all the ornaments of the Church, were torn down and trampled under foot. The noise soon collected a mob, who finding no employment in the Church, by a sudden and irresistible impulse flew upon the monasteries; and although the magistrates of the town, and the preachers assembled as soon as they heard of the riot, yet neither the persuasions of the one nor the authority of the other could restrain the mob, until the houses of the grey and black friars with the



costly edifice of the Carthusian monks were laid in ruins. None of the gentlemen or sober part of the congregation were concerned in this unpremeditated tumult; it was wholly confined to the baser inhabitants, or as Knox designs them, 'the rascal multitude.'"

The Queen gladly availed herself of this untoward event to turn the public indignation away from herself to the Protestant party. Though a mere accidental outburst of the indignation of a mob, she represented it as a regular and determined rebellion, which called upon her to adopt the most summary measures for its suppression. With this view, accordingly, she assembled an army, and proceeded to Perth, threatening to lay waste the town with fire and sword. The Earl of Glencairn, however, and the other Lords of the Congregation, acted with such promptitude, that on reaching the town, the Queen deemed it prudent to enter into a negotiation, whereby the town was spared and the rioters pardoned. But the Protestants had already been deceived by the Queen, and, therefore, before quitting Perth, the leading nobility and gentry who held reformed opinions, entered into a sacred bond by which they pledged themselves to mutual support in the defence and promotion of the true religion. At this period they began to be termed the Lords of the Congregation.

The leaders of the Protestant party being now united in one common league, took immediate steps for the reformation of the church and for setting up the reformed religion wherever their influence extended. St. Andrews was the place fixed upon for commencing their operations. There, accordingly, in spite of all remonstrances, the Scottish Reformer publicly preached on the 10th of June 1559 and the three following days, exposing the errors of popery with unflinching boldness, and calling upon the authorities and the people to cast out the corruptions which had been introduced into the church. Nor was the powerful appeal of Knox without effect. The Reformed worship was immediately set up in the town, and the Romish monasteries were levelled with the ground. The example thus set by St. Andrews was speedily followed in other parts of Scotland; and in some of the principal towns the monasteries were destroyed, the pictures and images were removed from the churches, and every remnant of Popery rooted out. A decided step was now taken by the Scottish metropolis, John Knox having been elected by the inhabitants to be their minister. The ministerial labours of the Reformer, however, had scarcely begun when the Queen Regent having taken possession of the city, it was thought expedient that, to save his valuable life, he should retire for a time, his place being occupied by Willock, who was less obnoxious to the Popish party. Knox set out accordingly on a preaching tour, and in less than two months he travelled over the greater part of Scotland, exciting everywhere a warm interest in the

Protestant cause, and before September 1559, eight of the principal towns were provided with pastors, while other places remained unprovided owing to the scarcity of preachers. In the course of the following year, a free parliament was assembled, which formally abolished Popery and substituted the Protestant religion in its place, ratifying and approving a Confession of faith submitted to them by the Protestant ministers. Thus was Protestantism established by the Scottish Parliament as the national religion, even before the Presbyterian church was legally recognized.

The first meeting of the General Assembly of the Church of Scotland was held at Edinburgh on the 20th of December 1560. It consisted of forty members, of whom only six were ministers. No moderator was chosen to preside over their deliberations during the first seven meetings, and for at least twenty years after the Reformation no representative of the Sovereign was present in the General Assembly. The church was still unendowed, and the ministers were wholly supported by the voluntary contributions of the friends of the true religion. The ecclesiastical property which had belonged to the Romish church was in danger of being seized by the landed gentry and appropriated to their own use. To defeat as far as possible the shameless rapacity of the nobles and landlords, the Protestant ministers, headed by Knox, urged that a considerable proportion of the forfeited property should be devoted to the support of the poor, the education of the people, and the maintenance of a pure gospel ministry in the land. Such valuable suggestions, however, had little effect on the Privy Council, who came to the resolution to divide the revenues of the church into three parts, two of them to be given to the ejected prelates during their lives, and the third to be divided between the court and the Protestant ministers. Yet even this small sum reserved for the preachers of the true gospel, was neither fully nor regularly paid.

About this time the first Book of Discipline was prepared and laid before the Privy Council, but having been keenly opposed by some of the nobles, it was never formally ratified, though regarded by the Church as one of her standards.

The constitution of the Reformed Church of Scotland, as set forth in the First Book of Discipline, was strictly Presbyterian. "It recognises," says the younger M'Crie, "four classes of ordinary and permanent office-bearers,—the pastor, the doctor, the elder, and the deacon. The two former are distinguished merely by the different work assigned to them,—the pastor being appointed to preach and administer the sacraments, while the doctor's office was simply theological and academical. The elder was a spiritual officer, ordained to assist, in the discipline and government of the Church, those 'who laboured in word and doctrine;' and to the deacon was assigned, as of old, the oversight of the revenues of the Church and the care of the poor. The affairs of each con-

gregation were managed by the kirk-session, which was composed of the pastor, elders, and deacons; the weekly exercise, afterwards converted into the Presbytery, took cognisance of those which concerned the neighbouring churches; the Provincial Synod attended to the wider interests of the churches within their bounds; and the General Assembly, which was composed of ministers and elders, commissioned from the different parts of the kingdom, and which met twice or thrice a-year, attended to the general interests of the National Church. These were the general features of the system, in the formation of which it was the study of our reformers to imitate, as closely as possible, the model of the primitive churches exhibited in the New Testament; while, in all the subordinate details of their discipline, they steadily kept in view the apostolic rule, 'Let all things be done unto edification.' Though shackled, in point of practice, by the imperfect provision made for the settlement of churches, and labouring under the disadvantage of not having obtained a civil ratification to their discipline, which would have settled the point at once, they yet declare it as a principle founded on the Word of God, that 'it appertaineth to the people, and to every several congregation, to elect their own minister.' Indeed, from its very infancy, the Church of Scotland was, essentially and pre-eminently, the Church of the People. The interests of the people were consulted in all its arrangements; and the people, on their part, who had been mainly instrumental in its erection, felt deeply interested in its preservation. They watered the roots of their beloved Church with their blood; and when it 'waxed a great tree,' and they were permitted to lodge under the shadow of its branches, they surveyed it with the fond pride of men who felt that they had a share in its privileges, and therefore an interest in its prosperity."

The Protestant ministers being as yet few in number, it was found necessary to resort to a temporary expedient, until the Presbyterial system should be organized. This was the establishment of a class of ecclesiastical officers called Superintendents, who were appointed to take the spiritual charge of a large district of country, preaching in vacant parishes, planting churches, and inspecting the ministers and readers within their bounds. In the discharge of these multifarious duties, the Superintendents were accountable to the General Assembly, and at each annual meeting of that supreme court they were bound to report diligence. It has sometimes been alleged by Episcopalian writers that these officers were in almost every respect identical with bishops, but instead of being vested with such authority over their brethren, as could in any sense be considered as episcopal, the church refused to accede to them the name of bishops, and they were regarded as in all respects on a footing with other ministers, with the single exception that a greater amount of labour was assigned to them. Nor was the existence of the office of

superintendent of long duration, for on the death of the first incumbents it gradually ceased, its powers being vested in Presbyteries as they came to be formed.

Scarcely had the Reformation been established in Scotland, when the arrival of Queen Mary from France awakened the utmost anxiety among the Protestant ministers and people. Knowing that she had been educated as a strict Romanist, and had been the wife of the French Dauphin, they naturally feared that she would use her most strenuous exertions to bring back her Scottish subjects to the obedience of the Romish See. Notwithstanding these fears and suspicions, her arrival at Leith in August 1561, was hailed by the inhabitants both of Edinburgh and Leith with acclamations of joy. One of her first acts on landing, was to order the celebration of mass in her own private chapel. Such a step was viewed by many as ominous; but the people, and even the Lords of the Congregation themselves, were disposed to look upon the movements of the young Queen with tenderness, and to excuse the strong attachment which she showed to her own religion. Knox, however, the intrepid reformer, instead of palliating the Popish leanings of Mary, denounced from the pulpit the idolatry of the mass, and though she endeavoured to remonstrate with him in private on his audacity in opposing the Church of Rome, she was utterly unsuccessful in producing even the slightest change on the opinions of this resolute defender of the Protestant faith. The proud and self-willed Queen of Scots could ill brook the powerful rebukes of the Reformer, more especially when he protested against her marriage with Darnley. She had sufficient influence with the nobles to gain over a party, who eagerly espoused her cause. Mass was now openly celebrated; and Knox was accused of high treason, and exposed to such imminent danger, that at the advice of his friends he left Edinburgh for a time.

The infatuated conduct of the Queen soon altered the whole aspect of affairs. The murder of Darnley and her marriage with Bothwell, his murderer, led to a complete change of government. The Protestant nobles were restored to power, and Mary was compelled to abdicate the throne and take refuge in England, when her infant son was proclaimed King of Scotland, under the title of James VI. Knox now returned to Edinburgh and resumed his ministerial labours, in which he was officially aided by his colleague, John Craig. But the valuable life of the Reformer soon came to a close. Having been seized with an attack of apoplexy, he was incapacitated from pulpit work; and after lingering for a short time, he died on the 24th of November, 1572. At the death of this eminent champion of the Reformation in Scotland, the Church of Scotland was far from being in a settled state. Her form of government, as laid down in the First Book of Discipline, had been strictly Presbyterian; but an attempt was now made to introduce Episcopacy, at least in so far



as the titles of archbishop, bishop, and other dignitaries were concerned. A few superintendents and other ministers endeavoured to effect this change, but the General Assembly condemned the innovation; and though bishops were appointed through the influence of Morton and some of the other nobles, they were contemptuously styled *Tulchan Bishops*, having only the title, and little or nothing more. Still the introduction of these nominal dignitaries threatened seriously to endanger the future peace of the Church. Throughout the whole period of Morton's regency, indeed, which extended from 1572 to 1578, the Court was engaged in an incessant struggle with the Church, to prevail upon it to submit to this modified form of Episcopacy. Not a few of the Scots ministers had scarcely sufficient boldness to resist the measures of the Court; and in all probability, had it not been for a small number of active and energetic spirits, the Church would have succumbed and surrendered her independence without a struggle.

In the midst of the keen contention which was now carried forward between the Court and the Church, the former being in favour of Episcopacy, and the latter of Presbytery, another champion of the Reformation, who had been residing for ten years on the Continent, arrived in Scotland. This was Andrew Melville, one of the ablest and most accomplished men of his day, who was honoured to be a powerful instrument in advancing the cause both of the religion and literature of his native country. In the affairs of the Church, more especially, he took a prominent part, being one of those who were chiefly concerned in the composition of the Second Book of Discipline, which received the sanction of the General Assembly in 1578. This valuable work, which is still recognized as one of the standards of the Church of Scotland, defines the government of the Church with still greater exactness than the First Book of Discipline. In particular, it points out the line of demarcation between the power of the State and that of the Church, claiming for each of them an independent authority within the limits of its own jurisdiction. It asserts also the right of Church courts to settle business without being subject to the interference of the civil power. The Courts of the Church are declared to be Kirk-Sessions, Presbyteries, Synods, and General Assemblies. Pastors or teaching Presbyters are declared to be the highest officers in the church, diocesan bishops or pastors of pastors being utterly disowned. No ministers are to be intruded contrary to the will of the congregation; and accordingly lay patronage is objected to as too often leading to such intrusion. These and the other great leading principles of the system of church government and discipline laid down in the Second Book of Discipline, are generally regarded by Presbyterians as founded on the Word of God, and therefore of Divine origin.

At the early age of twelve, James VI. was per-

suaded to dispense with the regency, and to take the reins of government into his own hands. In the year which followed his accession to the throne, the youthful monarch gave a very gratifying proof of his attachment to the Protestant cause by agreeing to the National Covenant. In consenting to this solemn deed, he made a formal abjuration of Popery, and an engagement to support the Protestant religion, an act which was all the more gratifying to the Scottish people as a very general dread existed among them that an influential party of the nobles, headed by the Earl of Arran, was plotting the re-introduction of Popery. No sooner, accordingly, did James and his household swear to and subscribe the National Covenant, than all classes throughout the kingdom hastened to append their names to the same sacred bond.

About this time a sharp dispute arose between the Court and the General Assembly, arising out of the acceptance of the nominal archbishopric of Glasgow by Robert Montgomery, minister of Stirling. This altercation lasted for some time, and led to a collision between the civil and ecclesiastical jurisdictions. The Church was resolved to assert her independence, and went so far in this direction as to pronounce upon Montgomery the sentence of excommunication. This was followed by the most unpleasant consequences. "The Presbytery of Glasgow having met to carry this judgment into effect, Montgomery entered the place in which they were assembled, with the magistrates and an armed force to stop their procedure. The Moderator, refusing to obey the mandate, was forcibly pulled from his chair by the provost, who tore his beard, struck out one of his teeth by a blow on the face, and committed him to the tolbooth. In spite of this, however, the Presbytery continued sitting, and remitted the case to the Presbytery of Edinburgh, who appointed Mr. John Davidson, who had now returned to Scotland, and was settled at Liberton, to excommunicate Montgomery. The Court stormed and threatened, but the intrepid young minister boldly pronounced the sentence before a large auditory, and it was intimated on the succeeding Sabbath in Glasgow, Edinburgh, and many of the adjoining churches."

It seemed to be the great aim of James to establish in Scotland an episcopal hierarchy, but his wishes met with the most determined resistance both from ministers and people. At length, in 1590, he professed to have become a convert to Presbyterianism; and in the General Assembly of that year, he pronounced a highly coloured eulogy upon the Church of Scotland, declaring it to be "the purest Kirk in the world." The effect upon the Assembly of such an unexpected outburst on the part of the king was such, that "there was nothing heard for a quarter of an hour, but praising God and praying for the king."

In June, 1592, the Scottish Parliament passed an act which to this day continues to be regarded as

the legal charter of the Church of Scotland, inasmuch as it formally restored the Presbyterian form of church government by Sessions, Presbyteries, provincial Synods, and General Assemblies, thus giving the civil sanction to her ecclesiastical constitution. This important act met with considerable resistance, and the king gave the royal assent with some hesitation; but when passed, it was hailed by the people of Scotland generally as being the civil establishment of the Presbyterian Church of Scotland. Amid its outward prosperity, the Church was visibly declining in inward vitality. To remedy this unhappy state of matters, the General Assembly of 1593 appointed a commission for the general visitation of Presbyteries. A proposal was also made and cordially agreed to, that the National Covenant should be solemnly renewed. This transaction took place in the Little Church of Edinburgh, on Tuesday, the 30th of March, 1596; and as a great number of the ministers were absent, the Assembly appointed it to be repeated in the different synods and presbyteries, and afterwards extended to the congregations.

The ordinance was readily obeyed throughout the whole country, and the Scottish people bound themselves by a solemn oath to uphold the cause of God and of truth. James was at heart a bitter enemy of Presbytery, chiefly because, from its very nature, it asserted the spiritual independence of the Church. In such circumstances, it is not at all surprising that the monarch and the clergy were completely at variance, or that the pulpits should resound from Sabbath to Sabbath with the strongest denunciations of the royal proceedings. The object which the king steadily cherished, and which he at length accomplished, was the overthrow of the Presbyterian polity. His first attempt with this view was to deceive the clergy as to his plans. In the most plausible spirit, accordingly, he prevailed upon the General Assembly to appoint commissioners, with whom he might advise on church affairs. He next persuaded the Parliament to declare Prelacy to be the third estate of the realm, and to concede to bishops the right of voting in Parliament. The monarch, however, had some difficulty in obtaining the consent of the Church to this measure, which several of the more sagacious among the clergy viewed in no other light than as a covert attempt to introduce Episcopacy. At length, in 1598, an Assembly convened at Dundee, yielded the point, and agreed, by a majority of ten, to the clergy having a vote in Parliament. But though the crafty sovereign seemed to have gained his object, a considerable period elapsed before he could summon courage to constitute bishops; and at last, in 1600, he quietly appointed three ministers to the vacant bishoprics of Ross, Aberdeen, and Caithness, who, in the face of the general opinion of the clergy, sat and voted in the ensuing Parliament as the third estate of the realm.

James, having now succeeded in establishing

bishops in Scotland, directed his next efforts to procure their acknowledgment by the Church. This, however, was no easy matter, involving as it did the destruction of the freedom of the General Assemblies. According to the Act of Parliament, 1592, the time and place of meeting were to be arranged by the preceding Assembly with the consent of the king. In opposition to this Act, James had on several occasions changed the time of meeting at his pleasure; and at last, the Assembly which should have met at Aberdeen in July, 1605, was indefinitely prorogued. This decided infringement on the liberty of Assemblies excited the utmost alarm in the minds of the clergy; and a few of them having met at Aberdeen, constituted an Assembly. Notice of the intended movement having reached the King, he despatched a letter to his commissioner, authorizing him to dissolve the meeting, on the ground that it had not been called by his majesty. The meeting took place, and a moderator was chosen; but while engaged in reading the king's letter, a messenger-at-arms appeared, ordering them, in the king's name, to dissolve, on pain of rebellion. The brethren present were ready to obey the royal orders, and to dissolve, if the commissioner would appoint the time and place for the next meeting. On his refusing to do so, the moderator, at the request of the brethren, appointed the next Assembly to meet in Aberdeen, on the last Tuesday of September following. Thus broke up the famous Aberdeen Assembly, which led to the persecution of several of the faithful ministers, who were ready to maintain to the last the spiritual independence of the Church.

The king having thus driven into banishment some of the most devoted Presbyterian ministers, resolved gradually to carry out his favourite scheme—the introduction of Prelacy into Scotland. In pursuance of this object he proposed to confer upon the bishops the office of constant moderators, thus bestowing upon them the power to preside in all meetings of church courts. To this proposal the utmost resistance was offered in various parts of the country, and many disgraceful scenes were enacted in consequence of this interference of the monarch with the proper judicatories of the Church. At length, however, in 1610, the General Assembly, in a meeting held at Glasgow, was so far controlled by royal influence that it gave its formal consent to the recognition of the bishops as moderators of diocesan synods, conceding to them the power of ordaining and deposing ministers, and visiting all the churches within their respective dioceses. Presbyterian writers uniformly allege that this reception of diocesan bishops by the Glasgow Assembly was effected by the most notorious bribery and intimidation. Yet even those ministers who were thus won over to support the royal plans had no idea of admitting the divine right of Episcopacy, but, on the contrary they seem to have flattered themselves that Presbytery would still be maintained in all its former effi



ciency, with the single modification, which they regarded as unimportant, that the bishops would preside as moderators in the courts of the church.

It was felt, however, by the king and his party, that an important step had been gained, and no sooner, accordingly, had the Assembly at Glasgow closed its sittings than three of the bishops hastened to London and received Episcopal ordination from the English prelates, after which they returned to Scotland entitled, as they imagined, to exercise authority over their brethren in virtue of a divine right connected with their consecration. But their authority met with little respect either from ministers or people; and the king, finding that his bishops were unable to exercise spiritual authority, invested them with civil power. With this view he set up a new tribunal called the High Commission Court, which was authorized to receive appeals from any church court, to try clerical delinquents who might dare to oppose the established order of the church, and, on finding them guilty, to depose and excommunicate or to fine and imprison them. But these powers, partly civil, partly ecclesiastical, it was judged expedient to refrain from exercising; and though the meetings of the General Assembly were meanwhile suspended, the other courts of the church continued to conduct their business in their usual way without interruption for several years.

The quietness and order which now prevailed in Scotland was mistaken by James for implicit submission to his episcopal arrangements. He resolved therefore to advance another step towards destroying Presbytery, and rendering the ecclesiastical arrangements of his northern in all respects identical with those of his southern dominions. Having paid a visit to Scotland in 1617 he took up his residence for a time at Holyrood Palace. To prepare for his reception he had given orders to repair the chapel, to introduce an organ, and to set up gilded wooden statues of the Twelve Apostles. This was too much for the people, who began to express their discontent in ill-concealed murmurs. At the urgent entreaties of the bishops his majesty dispensed with the gilded statues, but, in obedience to the royal will, the English Liturgy and all the other Episcopal forms were, for the first time since the Reformation, observed within the venerable precincts of Holyrood.

Not contented with thus publicly showing his personal preference for the ceremonies of the Episcopal church, the king had no sooner arrived in Scotland than he prevailed upon the parliament to pass an article declaring that "whatsoever his majesty should determine in the external government of the church, with the advice of the bishops and a competent number of the ministry, should have the strength of a law." Such an enactment naturally excited the fears of the clergy, who accordingly, in considerable numbers, hastened to draw up an earnest supplication to the king and parliament on the subject. This document, though never formally presented, fell into the

hands of the king, who, enraged at the opposition unexpectedly offered to his plans, threw out volleys of indignation against the bishops for having deceived him with false representations as to the state of feeling on the part of the ministers.

In the face of all opposition, James was determined to make every attempt to gain his object. With this view he called a meeting of the clergy at St. Andrews, where he proposed five articles of conformity to Episcopal ceremonies, which were agreed upon the following year at Perth, and are on that account usually known by the name of the ARTICLES OF PERTH (which see). These articles, which led to much confusion and disorder both in the church and country, were as follows: (1.) Kneeling at the Lord's Supper; (2.) The observance of certain holidays, viz., Christmas, Good Friday, Easter, Ascension, and Pentecost; (3.) Episcopal confirmation; (4.) Private baptism; (5.) Private communicating. These innovations on the forms of public worship in the Presbyterian church were regarded as unsanctioned by the Word of God, and serious apprehensions were entertained that they might be imposed on the consciences of both ministers and people under civil penalties. Nor were the fears of the Presbyterian ministers on this head groundless. In a short time the obnoxious Articles of Perth received the sanction of the privy council, and in July 1621 they were ratified by parliament, and thus became the law of the land.

In the early part of the seventeenth century religion was at a low ebb in many parts of Scotland, and some of the most faithful ministers of Christ were banished for their resistance to the Episcopal ceremonies which the king had forced upon the country. Amid the spiritual desolation which thus prevailed in various districts of the land, a remarkable spirit of prayer was poured out upon the pious, followed by two great revivals of religion, which took place, the one at Stewarston in 1625, and the other at the Kirk of Shotts in 1630. Such seasons of refreshing from the Lord's presence were gladly welcomed by a large body of godly men who had been long mourning in secret over the persecutions to which the friends of Presbytery were exposed. Many were the prayers which ascended to heaven for the deliverance of the church and nation. But though times of awakening were graciously sent to sustain the drooping hearts of the Lord's people, their trials were destined to be still more severe than they had yet been. The death of James, and the succession of his son, Charles I., to the throne, instead of mitigating, only aggravated the troubles of the Scottish church and people. From the commencement of his reign the new king was even more arbitrary, faithless, and unprincipled than his father. Restrained neither by conscience nor a regard to constitutional principles, he was not long in showing a settled determination to trample on the liberties, both civil and ecclesiastical, of his subjects. Notwithstanding the persever-

ing hostility which had been manifested in Scotland during the reign of James to the forms and ceremonies of Episcopacy, Charles was no sooner crowned sovereign of that ancient kingdom than he openly avowed himself the decided enemy of Presbyterianism, and accordingly the joy with which he had been welcomed at his coronation was exchanged for sorrow and indignation.

Thirty years had now elapsed since Episcopacy had been established in Scotland, and yet the people were no more reconciled to it than at the first. Nay, so imprudently had the bishops and the clergy conducted themselves in their dealings with the flocks on which they had been obtruded, that the antipathy of all classes to the lordly prelates was evidently every day on the increase. In this irritated state of the public mind, however, Charles was infatuated enough to take steps for introducing, not the English liturgy or Book of Common Prayer, which the Scots would have been unwilling to receive, objecting as they did to all fixed forms of prayer, but an Anglo-Popish service-book, prepared by Laud himself for the special benefit of the people of Scotland. Determined to thrust this liturgy upon the Church of Scotland, the king issued an injunction to every minister to procure two copies of Laud's liturgy for the use of his congregation upon pain of deprivation. This expression of the royal will was followed by an order from the king and council that the new liturgy should be read in all the churches.

The 23d July, 1637, was the day appointed for commencing the use of the service-book. It was a Sabbath, and the High Church of St. Giles was crowded with a vast multitude of people prepared to denounce the reading of the obnoxious liturgy. The service was conducted on that occasion by the dean of Edinburgh, but no sooner had he begun to read than his voice was drowned amid the shouts of the indignant audience. The opposition, however, was not limited to words. An old woman named Janet Geddes, infuriated at the audacity of the dean, threw with violence at his head the stool on which she had been sitting. Her example was followed by others, and such was the confusion which prevailed, that the service was interrupted and the audience became a tumultuous mob. The example thus set by Edinburgh was rapidly followed throughout the country; and so general was the opposition both among the common people and the gentry, that it was found necessary to suspend the use of the liturgy. A numerous signed supplication was forwarded to the king for the suppression of the service-book. But his majesty was inexorable. Instead of yielding to the petition of his Scottish subjects, he issued a new proclamation enjoining the use of Laud's liturgy and condemning the whole proceedings of the supplicants. Matters had now become so critical that it was judged expedient by the zealous Presbyterians to renew the national covenant, with some additions applicable to the present

circumstances. This solemn act was accordingly performed in the Greyfriars' Church at Edinburgh, on the 1st of March, 1638; and, as Livingstone informs us, "through the whole land, excepting the professed Papists and some few who adhered to the prelates, people universally entered into the covenant of God." Men of all classes hastened to append their names to the sacred bond, and its strenuous supporters, now become a powerful body identical with the Reformed Presbyterian Church of Scotland, were known by the name of COVENANTERS, and accordingly their history has been already traced in the article bearing that title down to the Revolution in 1688.

During the reigns of James and the first Charles the ruling motive of action in dealing with the Church of Scotland appears to have been the establishment of Episcopacy instead of Presbytery, but in the gloomy period which elapsed between the Restoration and the Revolution, the ultimate design of the rulers was to reduce Scotland under the sway of Rome. Both Charles II. and James II. had a decided leaning to Popery, not so much from conscientious regard to it as a system of belief, but as being, in their opinion, more favourable than Protestantism to absolute power. The Revolution, however, effected a complete change in the whole aspect of affairs, and secured the civil and religious liberties of the country. With all its defects, the REVOLUTION SETTLEMENT (which see) brought inestimable blessings to the Scottish people. In the parliament of Scotland an act was passed "abolishing Prelacy and all superiority of any office in the church in this kingdom above presbyters." Those acts of parliament also which had been passed in the reign of Charles II. for the establishment of Prelacy were rescinded. The Presbyterian ministers, who to the number of four hundred had been ejected for their hostility to Prelacy, were now permitted to return to their flocks, but so busy had death been in the interval with this noble band of faithful men that only about sixty were found to have survived to witness the restoration of Presbytery.

At this period the Church of Scotland consisted of two opposite parties who could scarcely be expected to act in harmony—the prelatial clergy and the restored Presbyterians. William was no doubt personally favourable to Presbytery, but being desirous to effect a complete union between England and Scotland he was earnestly anxious to persuade the latter country to consent to a modified Episcopacy. "For that reason," to use the words of Dr. Hetherington in his 'History of the Church of Scotland,' "he abstained from a full recognition of Presbytery in Scotland at first, waiting to try the effect of returning peace to produce unanimity; and when he did consent to the establishment of the Presbyterian Church in Scotland, he refused to do so on the ground of its being of Divine institution, and consented simply because



it was 'most agreeable to the inclinations of the people.' The same course of policy led him to desire in Scotland itself a union of the prelatie clergy of the two preceding reigns and the restored Presbyterians; though, how he could expect any degree of cordiality to subsist between humbled and fangless persecutors, and their rescued yet wounded and still bleeding victims, it is not easy to imagine. By prosecuting this specious yet most baneful policy, dictated no doubt by that great deceiver of the world's sages and statesmen, expediency, William both alienated and so far paralyzed his Presbyterian friends, to whom chiefly he owed the British crown, left power in the hands of enemies and traitors, and excited those feelings of discontent in the minds of the one party and turbulent anticipations of change and counter-revolution in the other, by which his whole reign was rendered a scene of distraction and turmoil."

The prelatie clergy, unwilling to acknowledge the government of William and Mary, held secret correspondence with James in his exile, and were even discovered to be using their utmost endeavours to supply him both with men and money. A large number of the delinquents were tried by the privy council for this offence, and deprived of their benefices. The conduct of the prelatists in supporting the Jacobite party opened the eyes of William to the true state of matters, and he resolved accordingly to favour the sound Presbyterians. He commenced with procuring an act to be passed rescinding the Act of Supremacy, following it up by another restoring to their churches those of the Presbyterian ministers who had been ejected since the 1st of January 1661, and making way for them by the removal of the prelatie incumbents. But the most important of those acts which were passed in 1690 was an act "ratifying the Confession of Faith and settling Presbyterian Church government." Lay patronage also was abolished, and it was enacted, "that in the case of the vacancy of any parish, the heritors of the said parish being Protestants, the elders are to name and propose the person to the whole congregation, to be either approved or disapproved by them." It was required of the people, however, that they should state their reasons if they disapproved, which reasons were to be judged of by the Presbytery. See PATRONAGE IN SCOTLAND. To reconcile the patrons to the loss of their rights the sum of six hundred merks was assigned as an equivalent, on the receipt of which the patron was bound to renounce the patronage in favour of the parish.

Thus was the Presbyterian church once more re-established in Scotland, and on the 16th October, 1690, the General Assembly was convened for the first time after an interval of forty years. The clergy were divided into three parties, the largest of which consisted of those who had conformed to Prelacy, and whom William was disposed to favour. The admission of such men into the church of Scot-

land was one of the most fatal steps which could have been taken, paralyzing her energies and weakening her influence to a most lamentable extent. Both the king and the clergy indeed sought peace at the expense of principle, losing sight altogether of the Second Reformation and the National Covenants. The Covenanters alone were firm and unflinching, and stood aloof from the Church, censuring her strongly for her want of faithfulness and zeal.

From the commencement of his reign William had set his heart upon securing the admission of the prelatie clergy into the Scottish Church in constantly increasing numbers. His scheme for this purpose, which was based upon a compromise, proved utterly unsuccessful. He openly declared his royal pleasure that the Episcopalian clergy who were willing to sign the Confession of Faith should not only retain their churches and benefices, but also be admitted to sit and act in church judicatories. The Church, however, though quite ready to accord with the wishes of the king in the former point, refused to submit in the latter; and although the royal commissioner, finding that the wishes of the king were not granted to their full extent, summarily dissolved the assembly without naming a day for the meeting of another, the moderator declared the intrinsic power of the church to meet in the name of Christ, its only Head, and accordingly appointed a day for its next meeting. The rashness of the king on the one hand in thus venturing to interfere with the liberties of the Church, and the firmness of the ministers on the other in asserting their independence, gave rise to great excitement throughout the country. But William was not to be shaken in his purpose, and therefore he caused an act of parliament to be passed "for settling the peace and quiet of the Church," the object of which was not to compel the Assembly to admit the prelatie ministers, but to secure them in the possession of their churches, manse, and stipends. The injurious effects of this act were not immediately apparent, but in course of time it was found to give rise to the admission into the Church of a class of ministers who were not only indifferent to Presbyterian principles, but even strangers to vital godliness.

To avoid an immediate collision with the State the Church held no Assembly during the year 1693, and in the prospect of the meeting of that court in March of the year following, the ministers applied to the privy council to be exempted from taking the oaths of allegiance and assurance. This request, however, was refused, and a royal order was issued that no member should be allowed to take his seat until he had taken the oaths. Matters were now to all appearance in a critical condition, the ministers being fully determined not to take the oaths, and yet to hold an Assembly. The king was equally resolute that his orders in regard to the oaths should be obeyed. A collision was evidently at hand, but through the prompt and earnest interposition of Car-

stairs, the king's chaplain, the calamity was averted by the declaration on the part of his majesty of his willingness to dispense with putting the oaths to the ministers. Thus was the Church of Scotland saved even at the eleventh hour from one of those unhappy collisions with the civil authorities which have threatened to disturb her stability and peace at various periods of her eventful history.

In gratitude perhaps for the timely concession made by the king to the claims of the Church, an act was passed by the Assembly of 1694, giving all the facility that could be desired to the admission into ministerial communion of the ministers who had conformed to Prelacy. At the same time much attention began to be directed to the spiritual destitution which prevailed in various parts of the country, more especially in the Highland counties. Nor was William an indifferent spectator of the laudable exertions of the Church, but, on the contrary, he seconded their benevolent efforts by procuring an act of parliament establishing a school in every parish throughout the whole kingdom.

The Church of Scotland now directed her most strenuous exertions towards the promotion of vital religion among all classes of the community. The death of King William, however, and the accession of Queen Anne, gave rise to serious apprehensions lest the best interests both of the church and country might be endangered. In the first parliament which met after the new sovereign had ascended the throne an act was passed securing the Protestant religion and the Presbyterian Church government. The Church also confidently set itself to devise measures for promoting its own internal purity and efficiency.

Public attention was now turned both in England and Scotland to a point of the highest importance—a proposed treaty of union between the two countries. The General Assembly appointed a national fast for the purpose of supplicating the Divine direction in this momentous matter, and strict charges were given to the Commission to see that the Church's welfare was not compromised in the arrangements which might be made. The very first point, accordingly, which parliament took into consideration before proceeding to frame the articles of Union was the best mode of maintaining intact the Presbyterian Church of Scotland. With this view an Act of Security was passed, in which the acts recognizing the Confession of Faith and the Presbyterian form of church government were ratified and established "to continue without any alteration to the people of this land in all succeeding generations." It was further declared that this Act of Security, "with the establishment therein contained, shall be held and observed in all time coming as a fundamental and essential condition of any Treaty of Union to be concluded betwixt the two kingdoms, without any alteration thereof, or derogation thereto, in any sort, for ever." Such, and so firm, was the basis on which the Church of Scotland, with all her rights

and privileges, was made to rest in the Act of Security, which formed an essential part of the Treaty of Union between the two countries.

At this important period of the history of the Church the Form of Process was ratified by the Assembly, a document which has ever since continued in use as the chief guide of the various ecclesiastical judicatories in the matters which come before them. An act of parliament was passed at this time which, in its operation, has often been productive of much injury. The lords of the court of session were appointed commissioners of teinds, and authorized to decide as to the removal of a church from one part of a parish to another, it being provided that before any such removal can take place the consent of three-fourths of the heritors in point of valuation must be obtained.

From the Union between England and Scotland may be dated the commencement of an era of melancholy declension in the character and condition of the Church of Scotland, from which she cannot be said to have recovered throughout the whole of the eighteenth century. At an early period after the Union the internal harmony of the Church was seriously disturbed by the inveterate enmity which existed between the Presbyterian ministers and the prelate clergy; and the soundness of her doctrine was affected by the introduction into her pulpits of a modified Arminianism, such as prevailed at that time both in England and on the Continent.

The year 1712 may be regarded as probably the most disastrous in the annals of the Church of Scotland. In that eventful year a bill was passed through both houses of parliament, in the face of all remonstrance from the Presbyterians, granting legal toleration to the Episcopalian dissenters in Scotland who wished to use the liturgy of the Church of England. But this act was harmless compared with another act which passed during the same year, the object of which was the restoration of church patronage in Scotland. This fatal measure, which has been the source of endless troubles and anxieties down to the present hour, was hurried with indecent haste through both houses of parliament, although on all hands it was acknowledged to be a violation of the Act of Security, a great grievance to the church, and a heavy blow aimed at her Presbyterian constitution. The royal assent was given to the Patronage Act on the 22d April, and the General Assembly, which met on the 1st of May, gave strict injunctions to its commission to use all dutiful and proper means for obtaining redress of the grievance of patronage—instructions which were repeated to every succeeding commission down to the year 1782, when, Moderate ascendancy having reached its height, all reference to the subject of patronage in the instructions issued to the commission from that time were omitted. So obnoxious and unpopular indeed was the act of 1712, that a long series of years was permitted to elapse before it was attempted to be brought into operation. In



the very first instance which occurred under the act the presentation was repelled by the presbytery, and the case having come by appeal before the Assembly, the probationer who had accepted the presentation was deprived of his license.

The violent assault thus made upon the independence of the Scottish Church by the passing of the Patronage Act met with but feeble resistance from the Church itself. No doubt the most godly of her ministers mourned over the unhallowed invasion made upon her sacred liberties by the statesmen of the day, but the great mass of her clergy had sunk into a state of spiritual indifference and sloth. Erroneous doctrines were taught with impunity both from her pulpits and her professors' chairs. In vain was the General Assembly called upon, as in the case of Professor Simson, to visit with ecclesiastical censure the most flagrant departure from the principles of a sound theology. Open heresy was tolerated and strict orthodoxy frowned upon and discountenanced. To corruptness in doctrine was added the utmost laxity in discipline. In this lamentable state of things the friends of truth and righteousness strove, both by prayer and the most energetic efforts, to stem the torrent of irreligion and impiety which was fast threatening to inundate both the Church and the country. By the republication of some of the best writings of the old divines a more healthful tone was sought to be infused into Scottish theology. Hence arose the **MARROW CONTROVERSY** (which see), conducted with the utmost bitterness, and showing in the plainest and most significant manner the hatred which the majority of the clergy bore to the cardinal doctrines of the gospel.

The Church having now departed from the purity of her doctrinal standards and become corrupt in her administration, speedily yielded herself up to the degrading influence of a high-handed patronage, which trampled under foot the liberties of the Christian people, and in the course of a few years led to one of the most important events in the history of the Church of Scotland—the rise of the first Secession in 1733. The history of this momentous period has already been traced in the articles headed **ASSOCIATE PRESBYTERY** and **ASSOCIATE SYNOD**.

The shock which the Church had thus received by the determined steps taken by the four brethren in constituting themselves into a separate ecclesiastical body, led at first to the adoption of some measures by the General Assembly which seemed to betoken a wish to return to the principles of other and better days. Thus we find in 1735 a formal application made to the legislature for the repeal of the Patronage act, and a bill actually framed for that purpose, which, however, having met with feeble support, was speedily abandoned. But the church deemed it prudent to adopt a milder course in the case of disputed settlements, no longer appointing "riding committees," as they were termed, forcibly to intrude unacceptable presentees into reclaiming parishes. So far indeed

did the General Assembly go in this direction that they passed an act avowedly "against intrusion of ministers into vacant congregations." The spirit, however, which dictated these measures was, as the Seceders had predicted, only temporary. In the course of a few years the Moderate party regained their ascendancy, and the complaints of reclaiming congregations were again disregarded, and the practice of riding committees, which had been prohibited by the Assembly of 1735, was brought anew into active operation.

While the Moderate party were thus rendering the Church obnoxious to many of the best and most pious of her people by the tyrannical manner in which they thrust unacceptable ministers upon unwilling parishes, the evangelical ministers felt themselves called upon to labour with greater diligence and fidelity in their pastoral work. The consequence was, that in 1742 various districts of Scotland were visited with remarkable revivals of true religion, more especially the parishes of Cambuslang and Kilsyth. Nor did the effects of these manifestations of the Spirit's power pass away without leaving behind many evident traces that it had been a work of the Lord. The Church was entering on a lengthened period of spiritual darkness and declension; and it was well that a goodly number of her people should have been prepared by extraordinary communications of spiritual life and grace to testify boldly for Christ in a time of prevailing backsliding.

For a long series of years, as we have already mentioned, the Patronage Act of 1712 was permitted to remain in a state of abeyance. At length, however, it began to be put in full operation; and as a natural consequence, numerous cases of disputed settlements arose, which, when brought before either the civil or ecclesiastical courts, were almost invariably decided in favour of the patron and presentee, and against the reclaiming parishioners. All presentations, however unpopular, were carried into effect by the church courts, backed, if necessary, by the civil authorities. Cases, accordingly, of disputed settlements were of very frequent occurrence; and an unhappy case of this kind gave rise to the Second Secession, or the formation of the **RELIEF CHURCH**, (which see) founded by the Rev. Thomas Gillespie, minister of Carnock in Fife, who was deposed by the General Assembly in 1752.

During the last half of the eighteenth century, the Church of Scotland rapidly declined in doctrine from the purity of her standards. Heresies sprang up among her ministers, which, though openly avowed from her pulpits, called forth but feeble condemnation from her ecclesiastical courts. Arminian, Pelagian, and even Socinian sentiments were entertained by not a few of the clergy, while a spirit of indifference to all religion characterized the great mass of the people. In such a melancholy condition of things the congregations of the seceding ministers

received numerous accessions from the churches of the Establishment. Cases of violent settlements, also, which were occurring from time to time, drove multitudes from her pale. From year to year the painful spectacle presented itself of the national church abandoned by large masses of her people. Nor did the opinions and feelings of those who remained in her communion receive much respect or attention from the majority of the General Assembly. The leaders of that supreme court, indeed, regarded it as matter of conscience and principle to uphold the rights of patrons as maintained by the law of the land, however it might affect the spiritual interests of the parishioners. Accordingly the principles, as respected the law of patronage, which were held by Dr. Robertson, who for many years led the deliberations of the Assembly, are declared by Dugald Stewart in these words:—"That as patronage is the law of the land, the courts of a national church established and protected by law, and all the individual ministers of that church, are bound, in as far as it depends upon exertions arising from the duties of their place, to give it effect: that every opposition to the legal rights of patrons tends to diminish that reverence which all the subjects of a free government ought to entertain for the law; and that it is dangerous to accustom the people to think that they can elude the law or defeat its operation, because success in one instance leads to greater licentiousness. Upon these principles Dr. Robertson thought that the church courts betrayed their duty to the constitution, when the spirit of their decisions, or negligence in enforcing obedience to their orders, created unnecessary obstacles to the exercise of the right of patronage, and fostered in the minds of the people the false idea that they have a right to choose their own ministers, or even to put a negative upon the nomination of the patron. He was well aware that the subjects of Great Britain are entitled to apply in a constitutional manner for the repeal of every law which they consider as a grievance. But while he supported patronage as the existing law, he regarded it also as the most expedient method of settling vacant parishes. It did not appear to him that the people are competent judges of those qualities which a minister should possess in order to be a useful teacher either of the doctrines of pure religion, or of the precepts of sound morality. He suspected that if the probationers of the church were taught to consider their success in obtaining a settlement as depending upon a popular election, many of them would be tempted to adopt a manner of preaching more calculated to please the people than to promote their edification. He thought that there is little danger to be apprehended from the abuse of the law of patronage, because the presentee must be chosen from amongst those whom the church itself had approved of, and had licensed as qualified for the office of the ministry; because a presentee cannot be admitted to the benefice, if any relevant charge as to his life or doc-

trine be proved against him; and because, after ordination and admission, he is liable to be deposed for improper conduct. When every possible precaution is thus taken to prevent unqualified persons from being introduced into the church, or those who afterwards prove unworthy from remaining in it, the occasional evils and abuses from which no human institution is exempted, could not, in the opinion of Dr. Robertson, be fairly urged as reasons against the law of patronage."

Such were the principles which guided the Assembly during the thirty years of Principal Robertson's administration; and the same principles are still maintained by the moderate party in the church. With such views, moderatism and absolute patronage have uniformly gone hand in hand. And so marked has ever been the tendency of the uncontrolled exercise of patronage to recruit the ranks of the Secession, that those periods of the history of the Established Church which have been signalized by the exercise of a high-handed patronage, are the very periods in which Secession churches have flourished to the greatest extent.

When Dr. Robertson retired from the leadership of the Assembly in 1780, heresy and even irreligion had been gaining ground for many years previously, and had reached such a height that, as Sir Henry Moncrieff informs us in his *Life of Dr. Erskine*, a plan was actually concocted for abolishing subscription to the Confession of Faith and the other formularies of the Church. The knowledge of such a scheme being projected, and his unwillingness to lend it the slightest countenance, led, as is generally supposed, to the learned principal's retirement from the public business of church courts into private life. The motives which prompted so wild a proposal as the abolition of subscription to the standards soon became apparent. Socinianism, in its grossest form, was openly avowed by a party of ministers, particularly in the West of Scotland. One of them, Dr. McGill of Ayr, was bold enough to publish an essay on the Death of Christ, in which Socinian tenets were plainly taught. The appearance of this heretical production gave rise to no small excitement; and the author was under the necessity of withdrawing the work from general circulation. By this simple act, and without the slightest investigation as to the principles which he actually held, Dr. McGill was permitted to retain his position as one of the ministers of Ayr in connection with the Established Church.

The closing decade of the last century was a marked era both in the political and religious history of Europe. The French Revolution spread democratic principles among all nations, and awakened a universal desire for constitutional liberty. But the sudden change in the political aspect of the European countries, interesting though it undoubtedly was, dwindled into utter insignificance when compared with the spiritual awakening which rapidly



diffused itself throughout every section of the Church of Christ. The paramount obligation which lies upon Christians, as such, to propagate the gospel among heathen nations, came now to be recognized in all its intensity. Societies were formed having this great object in view, and all denominations of Christians were disposed harmoniously to combine in the glorious work of evangelizing the heathen. The Church of Scotland alone declined to take a share in the holy enterprise, which had been commenced and was actively carried on by many earnest Christians in every section of the Christian church. No wonder, in such circumstances as these, that dissent was rapidly on the increase, in those parts especially where Moderatism chiefly prevailed. In other districts of the country, again, where the people were favoured with the blessing of an evangelical ministry, the high importance they attached to the privileges which they themselves enjoyed, led them to desire the extension of the same advantages to others. Hence arose the idea of Chapels of Ease in populous parishes where additional church accommodation was required. The supply in this way, however, of increased means of religious instruction was strenuously resisted by the Moderate party, who at length, finding the measure likely to find favour with the church generally, procured an Act of Assembly to be passed into a law in 1798, embodying a clause to the effect that, when a petition for a chapel of ease is laid before any presbytery, they "shall not pronounce any final judgment on the petition, till they shall have received the special directions of the Assembly thereon." By this clause the Moderate party hoped to have it in their power, by securing a majority in the Assembly, to prevent the erection of a chapel of ease in any quarter where the existence of such a chapel might be injurious to the interests of their party, or likely to advance the cause of evangelism. At this time, indeed, Moderatism was completely in the ascendant, and to signalize the triumph of their party, they passed an Act through the Assembly of 1799, prohibiting ministers of the Established Church from employing to preach on any occasion, or to dispense any of the ordinances of the gospel, persons not qualified to accept a presentation, and also from holding ministerial communion in any other manner with such persons. In complete harmony with the spirit of such an act as this, whereby the Church of Scotland voluntarily shut herself out from church fellowship with all the other sections of Christ's visible church, the same Assembly issued a pastoral address, warning the people against giving countenance to religious societies, missionary associations, itinerant preachers, and Sabbath schools, alleging them to be conducted by "ignorant persons, altogether unfit for such an important charge," and "persons notoriously disaffected to the civil constitution of the country, and who kept up a correspondence with other societies in the neighbourhood."

Thus the last century closed with a series of Acts passed by the General Assembly, which manifestly showed that the Moderate party had reached the culminating point of their power and influence. The Church, however, had not wholly lost its vitality as a Christian body. It still numbered among its ministers a small but earnest band of faithful and devoted servants of Christ, who not only preached the gospel in purity in their own parishes, but protested in the church courts against those measures of the Moderate party, which were calculated to retard the progress of the gospel whether at home or abroad. A question arose about this time which occasioned a keen discussion between the Moderate and Evangelical parties in the General Assembly—that regarding a plurality of offices in the Church, held by the same individual. The Moderates, as usual, triumphed over their opponents in point of numbers, but the public mind declared itself, in no ambiguous manner, opposed to pluralities. The popular hostility began to extend from the system to its defenders, and thus an impression was excited to the serious disadvantage of Moderatism. And this unfavourable impression was not a little strengthened by the celebrated Leslie case, in which an attempt was made to secure the appointment of one of the city ministers to the chair of mathematics in the Edinburgh University, by charging the successful candidate, who was a man of the most distinguished talents and scientific attainments, with the public advocacy of principles of an atheistic tendency. The subject gave rise to a controversy of the most bitter and angry description. Pamphlets of great ability and power were published on both sides; and after a protracted debate in the General Assembly, the Moderate party was defeated by a majority of twelve. This was the first occasion for a very long period on which Moderatism had failed to carry a measure in the supreme Church court. To that memorable debate may be traced the alienation of a large portion of the more intelligent part of the community from the Moderate clergy, who began now to be regarded as seeking after their own aggrandisement at the expense of the best interests of the community.

In proportion as Moderatism fell, Evangelism rose in public estimation; and this result was not a little aided by occasional divisions which arose in the ranks of the Moderates themselves, and tended to disturb the unanimity which had hitherto marked the policy of the party. While this disorganization was gradually going forward, an event occurred—the translation of Dr. Andrew Thomson from Perth to Edinburgh—which commenced a new era in the history of the Church of Scotland. This eminent man was no sooner admitted as one of the ministers of the Scottish metropolis, than he attracted marked attention, not only by his popularity as a preacher, but by his skill and ability as a speaker in church courts. When the new parish of St. George's was

formed in the New Town of Edinburgh, Dr. Thomson was fixed upon as the most suitable person to occupy the highly important and responsible position of its first minister. By this arrangement evangelical truth was from Sabbath to Sabbath pressed home with ability and power upon the higher classes of society, and the hostility with which it had hitherto been regarded was gradually overcome. Not contented with availing himself of the pulpit to recommend orthodox religion to public attention, Dr. Thomson made use of the press also to propagate his views, both upon pure theology and questions connected with ecclesiastical administration. By means of a monthly magazine, the 'Christian Instructor,' he diffused throughout the community a lively interest in the affairs of the church, and thus brought a healthful influence to bear upon the discussions of her courts. The standards and past history of the Church of Scotland began to be more extensively studied, and her true constitutional principles to be more thoroughly understood. And by a happy coincidence, at this very time—1811—Dr. Thomas M'Crie gave to the world his 'Life of John Knox,' a work which threw a flood of light upon the early history of the Scottish Church, dissipating unfounded prejudices which had long been entertained, and commending to public favour principles which had too long been either forgotten, or, if remembered, treated with contempt.

From this period the influence of Moderatism in the General Assembly rapidly declined. This was quite apparent when in 1813 the relative strength of parties was tried in a plurality case which occurred, the union of a professorship with a ministerial charge being sanctioned by the very small majority of five; and in the following year, the subject having been again brought before the Assembly by an overture from the synod of Angus and Mearns, a declaratory Act was passed, declaring it to be inconsistent with the constitution and the fundamental laws of the Church of Scotland for any minister to hold another office which necessarily required his absence from his parish, and subjected him to an authority that the presbytery of which he was a member could not control. The Moderate party were indignant at the passing of this Act, and strenuous efforts were made in the Assembly of the following year to procure its repeal, on the ground that it had never been transmitted to presbyteries in the terms of the Barrier Act. An overture, accordingly, was framed similar to the recent declaratory Act, and sent down to presbyteries, by a majority of whom it was approved, and in 1817 became a permanent law on the subject of pluralities, prohibiting every such union of offices as was incompatible with residence in the parish. Thus one important step was gained in ecclesiastical reformation in consequence of the gradual increase in the number of evangelical ministers, and still more perhaps in consequence of the gradual improvement

which had taken place in the whole tone and spirit of public opinion.

The tide of popular feeling had now decidedly turned in favour of evangelical religion; and nothing contributed more powerfully to urge forward the movement than the translation, which took place in 1815, of Dr. Chalmers from Kilmany to the Tron Church, Glasgow. This distinguished man, who was destined to occupy so conspicuous a place in the ecclesiastical history of Scotland, had only recently been led to embrace Scriptural views of divine truth, and to consecrate his eminent talents, his brilliant imagination, and his earnest and impassioned eloquence, to the high and holy service in which he had embarked, that of labouring for the conversion and salvation of his fellow-men. Such a man was not likely to remain long in the contracted sphere of a small rural parish. His fame had spread far and wide; and a vacancy having occurred in Glasgow, he was invited to accept of a charge in that large and populous city. From this period he assumed a conspicuous position, not in Glasgow alone, but in the Church at large. The population of the western metropolis had far outgrown the means of grace, and vast masses of the labouring classes were living in habitual neglect of the outward ordinances of religion. The alarming extent to which this evil had reached when Dr. Chalmers commenced his labours in Glasgow, roused his energies, and led him to project plans for overtaking in some measure the growing spiritual destitution of the inhabitants of that great city. So early as 1817 he proposed the erection by public subscription of twenty additional churches. "His views on pauperism," as we have already remarked in a sketch of the life of this illustrious man contained in the 'Christian Cyclopaedia,' "had been published some years before, and now he longed for an opportunity of carrying out these views, and of thus exhibiting, by experiment, before the world, their practicability and soundness. This opportunity, in the providence of God, was at length afforded him. A new church, St. John's, was built in the eastern part of Glasgow, and a parish attached to it. To this new sphere of operation Dr. Chalmers was transferred in 1819, and here he found a ready and congenial field for carrying on his long-cherished plans of social regeneration. The population of the parish assigned him was upwards of 10,000, consisting chiefly of the humbler classes of society. To enable him to overtake this extensive charge, he summoned into operation a large and intelligent agency, dividing the parish into twenty-five sections, and placing a deacon over each of these sections, whose office it was to use all the means in his power for advancing the social comfort and the moral and spiritual well-being of the families under his charge. To meet the expenses of the economical management of the entire parish, the collections at the church door on Sabbath were in a short time found to be more than adequate, and the surplus was dedicated



to educational and other parochial means of improvement. Day-schools were erected, Sabbath-evening schools were opened, throughout the whole parish. The deacons made themselves minutely acquainted with the situation, in all respects, of each individual family; and, besides, the elders visited the whole district once a-month. And thus the parish of St. John's was brought under so complete and effective an agency, that it exhibited the best, if not the only, instance in Scotland of a well-arranged and admirably working parochial machinery."

The labours of Dr. Thomson in Edinburgh and of Dr. Chalmers in Glasgow were the means, undoubtedly, of working a gradual change in the feelings of the middling and upper classes towards evangelical religion; and although the Moderate party in the Assembly still adhered, as in the case of pluralities, to their former line of policy, they were not altogether unaffected by the alteration which had evidently taken place in the bearings and tendencies of public sentiment. Some of the most enlightened men belonging to the party openly taught evangelical doctrine in their Sabbath ministrations; and to Dr. Inglis, one of their ablest leaders, was the Church indebted for the origin of her Indian Mission, a scheme which has experienced to a large extent the Divine countenance and blessing.

Religious questions of public interest were discussed with great ability in the pages of the 'Christian Instructor,' under the efficient editorship of Dr. Thomson. Hence arose first the Apocrypha and then the Voluntary controversy, both of which excited the utmost sensation throughout the Christian community. These keen discussions outside the Church were soon followed by a controversy inside the Church, the most momentous in its bearings and results that has occurred within the whole range of its history. The Evangelical party had now become a large and influential body, both in the church courts and in the country. Their supporters were every year on the increase, and the questions on which they differed from the Moderates were attracting the attention of all classes of society. The points in particular connected with patronage and the election and calling of ministers began to be discussed in the inferior courts of the church with greater keenness than ever. At length, in 1832, several overtures regarding the appointment of ministers were brought up to the General Assembly, which, however, refused to entertain the question. Next year, however, a motion was carried, declaring the right of heads of families to object to the presentee, on the understanding that the presbytery were to judge of the validity of the objections.

The year 1834 is memorable in the history of the Church for the passing of the celebrated Veto Act by a majority of forty-six. This Act declared it to be a fundamental law of the Church, that no minister should be intruded on any congregation contrary to 'the will of the Christian people; and the better to

effect this, it enacted that if a majority of male heads of families being communicants should object to any presentee, the presbytery, on that ground alone, without enquiry into the reasons, should reject the presentee. The objectors, however, were required, if called upon, to declare solemnly before the presbytery that they were actuated by no malicious motives, but solely by a conscientious regard to their own spiritual interests, or those of the congregation. The legality of this measure was doubted by some, on the ground of its alleged interference with the civil rights of patrons, whilst others were no less decided in their opinion that it was legal.

In the course of a few months after the Veto Act had passed, events occurred which at length brought matters to a crisis, causing a collision between the civil and ecclesiastical jurisdictions. The details are thus accurately and concisely given in a work published under the title of 'The Churches of the United Kingdom:' "Mr. Robert Young received a presentation, from the Earl of Kinnoul, to the parish of Auchterarder, and, in dealing with this, the presbytery proceeded according to the Veto Act, neither patron nor presentee objecting. When the call was moderated in, it was signed by only three individuals, out of a population of upwards of three thousand, whilst, of three hundred and thirty heads of families, two hundred and eighty-seven expressly dissented. Without objecting to the veto law, the presentee carried the case to the Assembly, which confirmed the proceedings of the inferior court; and he was in consequence rejected. He then brought the case before the Court of Session, which was required to find and declare that the presbytery, as 'the only legal and competent court to that effect by law constituted,' was bound and astricted to make trial of his qualifications, and if these were found sufficient, to admit and receive him as minister of the church and parish of Auchterarder. The Court of Session decided that the passing of the veto law was *ultra vires* of the Assembly, and that the presbytery were bound to proceed as if it had no existence; and this sentence was confirmed by the House of Lords, to which the case was now carried by appeal. With this decision the church still refused to comply, alleging that it had power to pass the veto law, that it was independent in its own sphere, and that the General Assembly was the supreme court in all spiritual matters, from whose decision there was no appeal. The right of the Assembly to declare what was or was not spiritual, was also asserted, the question in this form being named the Independence of the Church on the State. Finally, this question was also legally decided against the church.

"Meanwhile other similar disputes had arisen. It is not necessary to give the particulars in the Lethendy case, in which the Court of Session also decided against the church courts, and inflicted a 'solemn censure' on certain clergymen for transgressing an interdict granted in it. The case of Marnoch, in the

Presbytery of Strathbogie, is more interesting. In June 1837, Mr. Edwards was presented to that parish, but on moderating in the call it was only signed by one parishioner, whilst two hundred and sixty-one out of three hundred heads of families, communicants, dissented. After some delay Mr. Edwards was rejected by the presbytery, and after a new presentation had been issued by the patron, he applied to the Court of Session on the same grounds as in the Auchterarder case. The decision was similar, it being found that the presbytery were bound to take him on trials, and a majority of that body being Moderates, they were disposed to comply. The commission of the Assembly, however, interfered, first prohibiting them from proceeding with the settlement, and when this was found insufficient, suspending the majority from all their offices, as ministers, till next meeting of Assembly. An interdict against this sentence was obtained from the civil court, and the seven suspended clergymen continued to exercise their functions. In the Assembly of 1840, a motion to continue the sentence of suspension was carried by two hundred and twenty-seven to one hundred and forty-three votes; the commission was ordered to prepare a libel against the seven; and ministers or preachers were sent to supply their places in their parishes. The majority of the presbytery, supported by the civil courts, and countenanced by a minority of the church and Assembly, who held all these ecclesiastical proceedings illegal, and consequently null and void, met on the 21st of January, 1841, and inducted Mr. Edwards into the church of Marnoch. For this contempt of its authority, they were deposed by the Assembly of that year, and Mr. Edwards' settlement declared void. This sentence had, however, no effect, the civil courts preventing its legal enforcement, and a large minority of the clergy continuing to hold communion with their deposed brethren, notwithstanding the censures imposed on them.

"Another doubtful question added to the troubles in which the church was now involved. The Assembly of 1834, which passed the veto law, also admitted the ministers of chapels of ease to a place in church courts, and to all the privileges of parish ministers. By this act, and the rapid increase of *quoad sacra* churches, nearly three hundred ministers, or more than a fourth part, were added to the constituency of the ecclesiastical courts; most of these, in consequence of their mode of election and support, belonging to the high or popular party. The legality of this measure was speedily called in question. The presbyteries, it was asserted, were not simply spiritual, but also civil courts, which had to decide on several matters of a purely temporal nature. These courts, it was said, were constituted and had their rights, privileges, and duties defined by the civil law, which also assigned a legal method of augmenting their numbers in case of necessity. By introducing new members on their own authority, the church courts had, it was alleged, vitiated their constitution,

and all their acts were therefore null and void. This question also came before the Court of Session, which again decided against the church courts, and these consequently could not carry out their sentences against several individuals accused of scandalous or immoral conduct.

"In 1842 all these affairs came to a crisis. The law, as declared by the state, was in open collision with the principles adopted as of divine appointment by the majority of the church. The latter could admit of no compromise, and all attempts at a remedy by various legislative measures were decisively rejected. The courts of law proceeded to enforce compliance with their decisions by pecuniary penalties, damages to a large amount being awarded to the persons deprived of their churches by the presbyteries refusing to induct them. The Assembly of that year, on the 23d May, declared, by a majority of two hundred and sixteen to one hundred and forty-seven, that patronage ought to be abolished; and next day, by a majority of two hundred and forty-one to one hundred and ten, issued a claim of rights against the encroachments of the civil courts. In this, after reciting the various statutes by which they conceived their privileges secured, and the way in which these had been encroached on by the Court of Session, the Assembly did, 'in name and on behalf of this church, and of the nation and people of Scotland claim, as a right, that she shall freely possess and enjoy her liberties, government, discipline, rights, and privileges, according to law, especially for the defence of the spiritual liberties of her people, and that she shall be protected herein from the fore-said unconstitutional and illegal encroachments of the said Court of Session, and her people secured in their Christian and constitutional rights and liberties.' A memorial to this effect was presented to the government; but without any favourable result; and on the 9th of August, the House of Lords gave judgment against the majority of the presbytery of Auchterarder, finding them liable in damages to Mr. Young and the Earl of Kinnoul."

All hope of a right adjustment of matters by any concession on the part of government seemed now evidently at an end; and accordingly the ministers favourable to the principles set forth in the Claim of Rights held a convocation at Edinburgh on the 17th November, at which resolutions were passed and signed, pledging those who subscribed to adhere to these principles at all hazards; and if a satisfactory measure were not granted by government, to dissolve their connection with the state. A few months passed, during which many anxiously hoped that the legislature might possibly devise some modified measure so as to obviate the impending crisis. But all hope of a pacific arrangement was doomed to disappointment; and the momentous event took place, which had been dreaded for a considerable period by some of the best friends of religion and their country. At the General Assembly, which met on the 18th



May 1843, Dr. Welsh, the moderator of the previous year, having constituted the meeting, read a protest, signed by one hundred and twenty-one ministers and seventy-three elders, against the constitution of the Assembly, on the ground that, in consequence of the interdicts from the Court of Session, several members were prevented from taking their seats, and that therefore it had ceased to be a free and legal court. Having laid this protest on the table, he withdrew, followed by those who adhered to the protest, and proceeding in a body to Tanfield Hall, Canonmills, they constituted themselves into the General Assembly of the Free Church of Scotland (see next article), choosing Dr. Chalmers as their first moderator.

The original Assembly, after the withdrawal of their brethren, chose a moderator, and proceeded to business in the usual form. At an early period of their sittings they proceeded to undo what former Assemblies had, as the courts of law declared, illegally done. Thus they resolved unanimously that the Veto Act of 1834, having infringed on civil and patrimonial rights, was *ultra vires* of the Assembly, and it was accordingly rescinded. They resolved also that the sentences of suspension and deposition passed against the seven Strathgogie ministers were null and void, and they declared the survivors to be still in possession of their ministerial status, rights, and privileges. The Acts admitting ministers of chapels of ease to the Church courts were in like manner repealed, as having been incompetently passed. On the protest and deed of demission being given in to the Assembly, it was found that the ministers signing it had by their own act ceased to be ministers of the Church of Scotland, and the Assembly therefore declared the churches of the demitted ministers vacant.

Thus in one day four hundred and seventy-four ordained ministers of the Scottish Establishment separated themselves from its communion, and formed themselves, along with the elders and people who adhered to them, into a new ecclesiastical denomination, which, from its numbers, energy, and success, is at this day justly considered as occupying a high position among the churches of Britain.

The friends of the Scottish Establishment, lamenting the untoward events which had driven so many of the worthiest of her ministers, as well as so large a body of her people, from her communion, now set themselves to devise a legislative measure which should secure in future the spiritual independence of the Church, and prevent the recurrence of such a catastrophe as that which had just taken place. Hence was framed what is usually named the Scotch Benefices Act, in which provision is made that the presbytery shall pay regard to the character and number of objectors, and have power to judge whether in all the circumstances of the case it be for edification that the settlement shall take place.

For some years after Lord Aberdeen had succeeded

in passing this Bill through both Houses of Parliament, it was regarded by many as well fitted to prevent the intrusion of a minister on a reclaiming parish. But various cases have since occurred which have gone far to shake public confidence in the efficacy of the measure, and an agitation has in consequence commenced within the church itself which may possibly lead to the more effectual modification in some form or another of the obnoxious law of patronage. An important measure affecting chapels of ease, or *quoad sacra* churches, was a few years ago introduced into Parliament by Sir James Graham, and effectually carried. This Act, which was designed to facilitate the endowment of these churches, provides that, instead of the concurrence of three-fourths of the heritors, which the law formerly required, the consent of a majority only, together with security for a competent endowment, is sufficient to raise those chapels to the dignity and territorial privileges of parish churches.

The government, discipline, and worship of the Established Church of Scotland are in all respects the same as those of other Presbyterian churches. In consequence of her connection with the State, however, there are certain peculiarities connected with the support of her ministers which it may be proper to notice. Dr. Jamieson, in his interesting sketch of the 'Church of Scotland,' contributed to the *Cyclopedia of Religious Denominations*, thus describes these peculiarities:—"The provision made for parish ministers by the law of Scotland, consists of a stipend, arising from a tax on land. It is raised on the principle of commuting tithes or *teinds* into a modified charge,—the fifth of the land produce, according to a method introduced in the reign of Charles I., ratified by William III., and unalterably established by the treaty of union. To make this intelligible, we may observe, that at the Reformation the *teinds* were appropriated by the crown, with the burden of providing for the minister. They were in after times often bestowed as gifts on private individuals totally unconnected with the parish, and who thus came so far in place of the crown. These persons received the name of titulars, from being entitled to collect from the heritors the unappropriated *teinds*; but they were also bound on demand to sell to any heritor the titularship to his own *teinds* at nine years' purchase. From the collective land-produce of a parish, the court of *teinds* determines how much is to be allotted for the support of the minister. This general decree having fixed the amount, a common agent, appointed by the court, proceeds to divide it proportionally among the landholders, and this division, when fully made, is sanctioned by the court. It is called a *decret of modification*, and forms the authority or rule, according to which alone the minister collects his stipend. According to this system, which has proved a very happy settlement of a *questio vexata*, the burden falls not on the farmer or tenant, as in other countries where tithing exac-

tions are made, but on the landholder or titular of the teinds, to whom a privilege of relief is opened by having them *faced*. He may value them, that is, to use the words of Principal Hill, "lead a proof of their present value before the Court of Session, and the valuation, once made by authority of that court, ascertains the quantity of victual or the sum of money in the name of teind, payable out of his lands in all time coming." The advantage of this system is, that it enables proprietors to know exactly the extent of the public burdens on their estate; and the teind appropriated to the maintenance of the minister, or to educational and other pious uses, being sacred and inviolable, is always taken into account, and deducted in the purchase or sale of lands. But that would not be so advantageous to the minister by fixing his income at one invariable standard, were it not that provision is made for an augmentation of stipend every twenty years in parishes where there are free teinds. This is done by the minister instituting a process before the judges of the Court of Session, who act as commissioners for the plantation of kirks and valuation of teinds; and in this process the act 1808 requires that he shall summon not only the heritors of the parish, but also the moderator and clerk of presbytery as parties. In the event of the minister being able to prove a great advance in the social and agricultural state of the parish, the judges grant his application, allocating some additional chalders; but where the arguments pleaded appear to them unsatisfactory, they give a small addition, or refuse altogether. In many parishes, however, from the teinds being exhausted, ministers had no prospect of augmentation in the ordinary way; but redress was afforded through the liberality of Mr. Percival's government in 1810, which used their influence in procuring an act of parliament to be passed, according to which all stipends in the Establishment should, out of the exchequer, be made up to £150. This, though but a poor and inadequate provision for men of a liberal profession, was felt and gratefully received at the time as a great boon. But such is the mutability of human society, that these stipends which in 1810 formed the minimum, are now greatly superior to many which at the same period were considered, for Scotland, rich benefices; but, which being wholly paid in grain, have, through the late agrarian law, fallen far below that standard. The incomes of city ministers are paid wholly in money. Besides the stipend every parish minister has a right to a manse or parsonage-house, garden, and offices,—the style as well as the extent of accommodation being generally proportioned to the value of the benefice and the character of the neighbourhood. According to law, the glebe consists of four acres of arable land, although, in point of fact, it generally exceeds that measure; and, besides, most ministers have a grass glebe, sufficient for the support of a horse and two cows. All these, by a late decision of the Court of

Session, are exempt from poor rates and similar public burdens. Ministers in royal burghs are entitled to manse, but those in other cities and towns have none."

The statistics of the Established Church of Scotland vary very slightly from year to year. The number of parish churches is 963. In addition to these there are 42 Parliamentary churches, and a considerable number of chapels of ease and *quoad sacra* churches, which, under a scheme efficiently managed by the Rev. Prof. Robertson, are in course of being endowed and erected into new parishes in terms of Sir James Graham's Act. Missions to the Jews and to the heathen are carried on with vigour and activity by this church, and a large staff of ministers in connexion with her communion are labouring in the colonies. She has also a well-organized educational scheme for establishing schools in destitute districts, particularly in the Highlands and Islands.

SCOTLAND (FREE CHURCH OF). This large and useful body of Christians was organized into a separate religious denomination in May 1843. The circumstances which led to its formation as a Church distinct from the Establishment have been already detailed in the previous article. The conflict, which at length terminated in the Disruption, had its origin in the two reforming acts passed by the General Assembly of 1834, the one of which, the Act on Calls, asserted the principle of non-intrusion, and the other, usually called the Chapel Act, asserted the right of the Church to determine who should administer the government of Christ's house. Both of these acts gave rise to lawsuits before the civil tribunals, thus bringing into discussion the whole question as to the terms of the connection between the Church and the State. As the various processes went forward in the courts of law, it became quite plain to many, both of the Scottish clergy and laity, that attempts were made by the civil courts to coerce the courts of the church in matters spiritual. Every encroachment of this kind they were determined to resist as being contrary to the laws and constitution of the Church of Scotland, as well as an infringement on the privileges secured to her by the Act of Security and Treaty of Union.

Matters were evidently fast hastening onward to a crisis, and in the Assembly of 1842, a Claim of Rights was agreed upon to be laid before the Legislature, setting forth the grievances of which the Church complained in consequence of the usurpations of the courts of law, and declaring the terms on which alone she would remain in connection with the State. This important document was adopted by a majority of 131. The claim, however, which it contained was pronounced by government to be "unreasonable," and intimation was distinctly made that the government "could not advise her majesty to acquiesce in these demands." This reply on the part of the supreme branch of the legislature was decisive,



and put an end to all hope of averting the impending catastrophe. At the next meeting of Assembly, accordingly, the Moderator, instead of constituting the court in the usual form, read a solemn protest, which he laid upon the table, and withdrew, followed by all the clerical and lay members of Assembly by whom it was subscribed. This document protests against the recent decisions of the courts of law on the following grounds:

*"First,* That the Courts of the Church by law established, and members thereof, are liable to be coerced by the Civil Courts in the exercise of their spiritual functions; and in particular in the admission to the office of the holy ministry, and the constitution of the pastoral relation, and that they are subject to be compelled to intrude ministers on reclaiming congregations in opposition to the fundamental principles of the Church, and their views of the Word of God, and to the liberties of Christ's people.

*"Second,* That the said Civil Courts have power to interfere with and interdict the preaching of the Gospel and administration of ordinances as authorized and enjoined by the Church Courts of the Establishment.

*"Third,* That the said Civil Courts have power to suspend spiritual censures pronounced by the Church Courts of the Establishment against ministers and probationers of the Church, and to interdict their execution as to spiritual effects, functions, and privileges.

*"Fourth,* That the said Civil Courts have power to reduce and set aside the sentences of the Church Courts of the Establishment deposing ministers from the office of the holy ministry, and depriving probationers of their license to preach the Gospel, with reference to the spiritual status, functions, and privileges of such ministers and probationers—restoring them to the spiritual office and status of which the Church Courts had deprived them.

*"Fifth,* That the said Civil Courts have power to determine on the right to sit as members of the supreme and other judicatories of the Church by law established, and to issue interdicts against sitting and voting therein, irrespective of the judgment and determination of the said judicatories.

*"Sixth,* That the said Civil Courts have power to supersede the majority of a Church Court of the Establishment, in regard to the exercise of its spiritual functions as a Church Court, and to authorize the minority to exercise the said functions, in opposition to the Court itself, and to the superior judicatories of the Establishment.

*"Seventh,* That the said Civil Courts have power to stay processes of discipline pending before Courts of the Church by law established, and to interdict such Courts from proceeding therein.

*"Eighth,* That no pastor of a congregation can be admitted into the Church Courts of the Establishment, and allowed to rule, as well as to teach, agreeably to the institution of the office by the Head of

the Church, nor to sit in any of the judicatories of the Church, inferior or supreme—and that no additional provision can be made for the exercise of spiritual discipline among the members of the Church, though not affecting any patrimonial interests, and no alteration introduced in the state of pastoral superintendence and spiritual discipline in any parish, without the sanction of a Civil Court.

"All which jurisdiction and power on the part of the said Civil Courts severally above specified, whatever proceeding may have given occasion to its exercise, is, in our opinion, in itself inconsistent with Christian liberty, and with the authority which the Head of the Church hath conferred on the Church alone."

The document goes on to protest that in the circumstances in which the Church was now placed "a free Assembly of the Church of Scotland, by law established, cannot at this time be holden, and that an Assembly, in accordance with the fundamental principles of the Church, cannot be constituted in connection with the State without violating the conditions which must now, since the rejection by the Legislature of the Church's Claim of Right, be held to be the conditions of the Establishment."

In the close of this solemn protest, the subscribers claim to themselves the liberty of abandoning their connection with the State, while retaining all the privileges and exercising all the functions of a section of Christ's visible Church. "And finally," they declare, "while firmly asserting the right and duty of the civil magistrate to maintain and support an establishment of religion in accordance with God's Word, and reserving to ourselves and our successors to strive by all lawful means, as opportunity shall in God's good providence be offered, to secure the performance of this duty agreeably to the Scriptures, and in implement of the Statutes of the kingdom of Scotland, and the obligations of the Treaty of Union as understood by us and our ancestors, but acknowledging that we do not hold ourselves at liberty to retain the benefits of the Establishment while we cannot comply with the conditions now to be deemed thereto attached—WE PROTEST, that in the circumstances in which we are placed, it is, and shall be lawful for us, and such other commissioners chosen to the Assembly appointed to have been this day holden as may concur with us, to withdraw to a separate place of meeting, for the purpose of taking steps for ourselves and all who adhere to us—maintaining with us the Confession of Faith, and Standards of the Church of Scotland as heretofore understood—for separating in an orderly way from the Establishment; and thereupon adopting such measures as may be competent to us, in humble dependence on God's grace and the aid of the Holy Spirit, for the advancement of His glory, the extension of the Gospel of our Lord and Saviour, and the administration of the affairs of Christ's house, according to his holy Word; and we do now, for the purpose

foresaid, withdraw accordingly, humbly and solemnly acknowledging the hand of the Lord in the things which have come upon us, because of our manifold sins, and the sins of this Church and nation; but, at the same time, with an assured conviction that we are not responsible for any consequences that may follow from this our enforced separation from an Establishment which we loved and prized—through interference with conscience, the dishonour done to Christ's crown, and the rejection of his sole and supreme authority as King in his Church." This document, embodying the protest against the wrongs inflicted on the Church of Scotland by the civil power, was signed by no fewer than 203 members of Assembly.

When the Moderator had finished the reading of the protest, he withdrew, followed by a large majority of the clerical and lay members of the court; and the procession, joined by a large body of ministers, elders, and others who adhered to their principles, moved in solemn silence to Tanfield Hall, a large building situated at the northern extremity of the city, in the valley formed by the Water of Leith. Here was constituted the Free Church of Scotland, which, while renouncing the benefits of an Establishment, continues to adhere to the standards and to maintain the doctrine, discipline, worship, and government of the Church of Scotland. Dr. Chalmers was chosen as their first Moderator, and the ordinary business was proceeded with according to the usual forms. On Tuesday, the 23d of May, the ministers and professors, to the number of 474, solemnly subscribed the Deed of Demission, formally renouncing all claim to the benefices which they had held in connection with the Establishment, declaring them to be vacant, and consenting to their being dealt with as such. Thus, by a regular legal instrument, the ministers completed their separation from the Establishment; and the Free Church of Scotland assumed the position of a distinct ecclesiastical denomination, holding the same doctrines, maintaining the same ecclesiastical framework, and observing the same forms of worship as had been received and observed in the National Church. In fact, they had abandoned nothing but the endowments of the State, and even these they had abandoned, not from any change in their views as to the lawfulness of a Church Establishment, but solely because in their view the State had altered the terms on which the compact between the Church and the State had been originally formed.

The Free Church, strong in the conviction that her distinctive principles were sound and scriptural, entered upon her arduous work with an humble but confiding trust in her great and glorious Head. In preparation for the new position in which the church would be placed when deprived of state support, Dr. Chalmers had made arrangements some months previous to the Assembly of 1843 for establishing associations throughout the country with the view of

collecting funds for the support of the ministry. And with such energy and activity had these preparations been carried forward, that before the day of the Disruption came, 687 separate associations had been formed in all parts of the country. So extensive and ardent was the sympathy felt with the movement, not in Scotland only, but throughout the kingdom, and even throughout the world, that funds were liberally contributed from all quarters in support of the cause, and at the close of the first year of the history of the Free Church, her income amounted to the munificent sum of £366,719 14s. 3d. Nor has the source of her supply afforded the slightest symptoms of being exhausted even after the lapse of sixteen years. On the contrary, the Sustentation Fund for the support of the ministry has reached this year (1859) the gratifying sum of £110,435 7s. 6d., yielding an annual salary to nearly eight hundred ministers of £138. The Building Fund for the erection of churches and manse amounts this year to £41,179 2s. 0½d. The Congregational Fund, composed of ordinary collections at the church-doors on Sabbaths, and a great part of which goes to supplement the ministers' stipends, is £94,481 19s. 6d. The Fund for Missions and Education is £55,896 11s. There are various other objects connected with the Free Church which it is unnecessary to detail, but the sum total of the contributions for the last year is £343,377 12s. 10½d. an amount which plainly indicates that its friends and supporters are still animated with an intense and undiminished attachment to the principles on which this peculiar section of the Christian church is based. Upwards of eight hundred churches have been reared by the liberality of her people, who are calculated to amount to somewhere about 800,000. To the large majority of the churches manse or parsonage-houses have also been added. Colleges for training candidates for the holy ministry have been erected in Edinburgh, Glasgow, and Aberdeen, each of them provided with an able staff of theological professors. The entire number of students in attendance on these colleges amounts to about 250, and seems to be on the increase.

In connection with the Free Church a fund was instituted in 1848 for Aged and Infirm Ministers, which already exceeds £39,000. In addition to the home ministry there are nearly 300 settled ministers belonging to this church in the different departments of the Colonial field. The Home Mission and Church Extension Scheme is most efficiently wrought, the agents in the employ of the committee being no fewer than 106, including 18 ordained ministers, 66 probationers, 12 catechists, and 10 students. Of the territorial missions in large towns there are nine in Glasgow three in Edinburgh, one in Perth, one in Dundee, one in Montrose, and one in Aberdeen. In the Foreign Mission field the Free Church labours with great energy and marked success. The two principal scenes of her labours are Kaffraria and India; the former comprising four stations and fifteen



out-stations; the latter comprising five principal stations, Bombay, Puna, Calcutta, Madras, and Nagpore, at all of which native congregations have been formed and schools established. The Scheme for the Conversion of the Jews employs efficient missionaries at Amsterdam, Breslau, Pesth, Galatz, and Constantinople. In all its operations indeed, whether at home or abroad, the Free Church exhibits a vitality and energetic power which have gained for it a high place among Christian churches.

**SCOTTISH EPISCOPAL CHURCH.** At an early period after the introduction of the Reformed religion into Scotland, attempts began to be made, which were renewed on various subsequent occasions, to establish an episcopal form of church government in the country. Such attempts were sternly resisted by the great body both of the ministers and people. In 1572, through the influence of the Regent Morion, the titles of archbishop, bishop, &c., were conferred upon certain ministers. These not having received episcopal ordination, and not exercising any share in the government of the church, were termed by way of derision *Tulchan* bishops. But however contemptible these nominal dignitaries in themselves, the last hours of John Knox were embittered by the thought that an attempt should be made to introduce into Scotland the estate of bishops. At length, without interfering with the civil privileges of these prelates, the General Assembly, in 1575, declared that "the name of bishop is injurie to all them that has a particular flock over the which he has ane peculiar charge;" and again in 1580, that "the office of ane bishop as it is now used and commonly taken within this realm, has no sure warrant, authority, or good ground out of the Scripture of God, but is brought in by folly and corruption to the great overthrow of the Kirk of God."

But obnoxious though Episcopacy has always been to the Scottish people, James VI. was unwearied in his endeavours during his whole reign, but more especially after he had ascended the throne of England, to thrust bishops upon his northern subjects. To Charles II., however, must be traced the origin of that Episcopacy, a representative of which still exists in Scotland in the *Scottish Episcopal Church*. No sooner had the perfidious king been seated on the throne than he proceeded to take steps for supplanting Presbytery by Episcopacy. With this view he despatched a letter to the Scottish Council in August 1661, declaring his firm resolution "to interpose our royal authority for restoring the Church of Scotland to its right government by bishops, as it was before the late troubles." This was followed by the summoning of a Parliament, which formally proclaimed the re-establishment of Episcopacy, with little resistance on the part of the Presbyterians of the time, chiefly owing to the unfortunate dissensions which then prevailed between the *Resolutioners* and *Protesters*. The great mass of the people, however, were decidedly attached to

Presbytery, and not one of the courts of the church petitioned in favour of Episcopacy except the synod of Aberdeen.

The first ministers selected by Charles to fill the office of bishops were Sharp, Fairfoul, Hamilton, and Leighton, who were summoned to London, and consecrated to the episcopate in Westminster Abbey. On their return to Scotland the newly-made bishops were restored by Act of Parliament to all their ancient prerogatives, spiritual and temporal. But no enactment could avail to obtain for them the respect or obedience of the clergy. A proclamation, accordingly, was issued, banishing all those ministers from their manse, parishes, and dioceses, who had been admitted since 1649, when patronage was abolished, unless they obtained a presentation from the lawful patron, and collation from the bishop of the diocese, before the 1st of November. In consequence of this act and proclamation nearly 400 ministers were ejected from their charges—an event which, as the younger McCrie well remarks, "did more to alienate the minds of the populace from the bishops than any other plan that could have been devised."

Driven from their congregations, the ejected ministers held field meetings or conventicles, to which the people flocked in great numbers, thus giving grievous offence to the prelates, who, seeing their curates deserted, procured an Act ordaining that all ministers who ventured to preach without the sanction of the bishops should be punished as seditious persons, and that all absentees from their own parish churches should be subject to certain pains and penalties. This Act, which received the name of the bishop's drag-net, was rigorously put in force to the annoyance and oppression of multitudes. In the beginning of 1664, finding other measures ineffectual, the prelates instituted a new court, composed of bishops and laymen, designed to punish all who opposed the government of the church by bishops. Though only in operation for two years, this extraordinary tribunal carried actively into effect the ecclesiastical laws, banishing or imprisoning Presbyterian ministers in considerable numbers, and perpetrating so many palpable acts of injustice, that it was doomed to a speedy abolition.

The history of the COVENANTERS (which see,) exhibits the severities and cruel persecutions by which Episcopacy was maintained until the Revolution of 1688, when Presbyterianism was finally established as the national religion of Scotland. The state of the Episcopal Church at this time is thus described by Mr. Marsden in his 'History of Christian Churches and Sects':—"There were two archiepiscopal provinces, St. Andrews and Glasgow; the former contained the bishoprics of Aberdeen, Brechin, Caithness, Dunkeld, Dunblane, Edinburgh, Moray, Orkney, and Ross; the latter, those of Argyle, Galloway, and the Islands. The clergymen were about nine hundred. The livings were very poor; neither of the three bishoprics of Edinburgh, Brechin, or Dunblane,

about this period, were worth a hundred pounds a-year. Some of the Episcopalian clergy followed the course of the revolution, and transferred their allegiance to William and Mary; but the greater part declined the oath of allegiance, refused to pray in public for the new sovereigns, and were dispossessed of their livings. These formed an union with the English non-jurors, and the history of the two bodies is closely entwined for ninety years, until the non-jurors disappeared. The Scotch bishops placed themselves at the head of this party, and the Episcopalians were regarded in consequence as disaffected to the state. The bishops were ejected from their sees; but they suffered no further interruption, and some of them continued to officiate privately in their episcopal capacity; and the clergy who consented to accept the new state of things were allowed to retain their benefices; but as they had no share in the government of the Church of Scotland, it was understood that they should not be subject to its judicatories."

The accession of Queen Anne revived the hopes of the Scottish Episcopalians; and in consequence of a strong appeal made to her for relief, she wrote to the Privy Council, expressing her royal will and pleasure that the Episcopal clergy should be permitted the free exercise of their worship without let or hindrance. This act of toleration gave great offence to the Presbyterians, but it was all the more generous on the part of the Queen that they declined the oath of allegiance to the reigning family, and still maintained their adherence to the exiled house of Stuart.

The union between England and Scotland, which took place in 1707, was productive of no benefit to the Scottish Episcopalians. An attempt was made soon after to introduce the English liturgy into the service of an Episcopal chapel which had been opened in Edinburgh. The General Assembly took alarm, and passed an act alleging this innovation to be an infringement on the terms of union, besides being dangerous to the Church and contrary to the Confession. The offending minister, Greenshields, though disowning the authority of the Presbyterian church courts, was formally deposed by them from the office of the ministry, and even apprehended by the magistrates, and imprisoned, until released by an order from the House of Lords. A similar attempt to introduce the English Prayer-book into an Episcopal chapel in Glasgow led to a riot which, but for the interference of the public authorities, might have been followed by serious consequences. Such unseemly commotions attracted the attention of the English government, and gave rise to the Act of Toleration.

The rebellion of 1715, in behalf of the Pretender, was far from being favourable to the cause of the Scottish Episcopalians, who, from their well-known leanings towards the Stuart family, were regarded with no little suspicion and distrust. Numbers of their congregations were dispersed, their chapels

closed, and their clergy treated with severity, and in some instances committed to prison. Nor were the non-jurors unjustly suspected of siding with the rebels. The Episcopal clergy of Aberdeen openly presented a complimentary address to the Pretender, styling themselves his majesty's most loyal and dutiful subjects. And among the rebels taken prisoners by the royalist soldiers were found two sons of Scottish bishops. Yet, notwithstanding the part which they thus took in opposition to the reigning house, an Act was passed in 1719, which permitted the Episcopal clergy, on swearing the oath of allegiance, to resume their official duties, and to use the English liturgy. Some were even allowed to conduct public worship without being compelled to take the oath of allegiance. This tolerant spirit continued to be manifested towards them till the rebellion of 1745, when their marked partiality to the cause of the Pretender exposed them to merited obloquy and severe handling. Their numbers had before this time been much reduced from various causes, but most of all from the bitter dissensions which had sprung up among the Episcopalians themselves. From the time of Charles I. the body had made use of a communion office which differed from the communion office of the Prayer-book of the Church of England chiefly by maintaining the doctrine of the commemorative sacrifice of the eucharist, and asserting that Christ is verily and indeed present in the Lord's Supper, and taken and received by the faithful. The use of this communion office, containing as it does such objectionable statements, has been a ground of quarrel among the clergy and members of the Scottish Episcopal Church throughout its whole history. At one period the disputed points were actually referred to the Pretender by both of the contending parties as, in their view, the supreme head of the church. Such at length was the combined influence of their internal quarrels, and the opposition of the government on the one hand and the Presbyterians on the other, that when the second rebellion of 1745 broke out the Scottish Episcopalians were reduced to a mere handful. But though few in number, their hostility to the house of Hanover was open and undisguised. The royalists, accordingly, destroyed their meeting-houses, and compelled their clergy to seek refuge in flight. An act was passed prohibiting the non-juring ministers from officiating without having taken the oaths, under penalty of imprisonment for the first offence, and transportation for the second. To prevent their congregations from meeting for public worship, an assembly of five persons was declared illegal, and by a subsequent act in 1746 every person frequenting such illegal meetings was required to give information under a penalty of fine and imprisonment. The act was revived in 1748, and the Episcopal ministers were permitted to officiate only in their own houses. This state of matters continued until the accession of George III. in 1760.



The Scottish Communion Office was revised by the bishops in 1765, and assumed the form in which it continues down to the present day, and from that year the Scottish Episcopal Church has been in the habit of using the English liturgy in Divine service, with the exception of the communion office. A peculiar honour was reserved for this church in having consecrated, in 1784, the first bishop for America, Dr. Samuel Seabury, bishop of Connecticut. (See EPISCOPAL (PROTESTANT) CHURCH OF AMERICA.) The Scottish Episcopalians having thus set the example, the Church of England sought and obtained an act of Parliament in 1787, empowering the Archbishop of Canterbury and the Bishop of London to consecrate three bishops for the dioceses of Pennsylvania, New York, and Virginia.

The death of Charles Edward, the last of the Stuarts, placed the non-jurors in Scotland on an entirely new footing, all difficulties in the way of acknowledging the Hanoverian family being thereby removed. The Scottish bishops, accordingly, held a meeting at Aberdeen, when they formally resolved to offer their allegiance to the then reigning sovereign, George III. Having now abandoned their position as a non-juring church, an act was passed in 1792 repealing the penal laws which had been in force against the Jacobites in the reigns of Queen Anne, George I., and George II., but at the same time requiring the Episcopal clergy of Scotland to take the usual oaths, subscribe the Thirty-Nine Articles, and pray by name for the king and royal family. The same act contained a clause prohibiting the Scottish Episcopal clergy from officiating in England, except in the case of those who had been ordained by some bishop of the Church of England or of Ireland. This prohibition continued in force until 1840, when an act was passed permitting the clergy of the Protestant Episcopal Church in Scotland to officiate in England, "only with the special permission of the bishop in writing, such permission extending only to two Sundays at a time."

At a meeting in 1817 of the Scottish Episcopal bishops and clergy, a body of canons was drawn up for their guidance in the exercise of government and discipline. These canons recognize the Thirty-nine Articles of the Church of England as the standard of their faith, and while the English communion office is permitted to be used, the twenty-first canon enacts that "from respect for the authority which originally sanctioned the Scotch liturgy, and for other sufficient reasons, it is hereby enacted that the Scotch communion office continue to be held of primary authority in this Church, and that it shall be used not only in all consecrations of bishops, but also at the opening of all general synods." In consequence of the tenacity with which the Scottish Episcopal Church adhere to their separate communion office, several congregations have separated from the body, and take the name of English Episcopalians, declining to acknowledge the authority

of the Scotch bishops, and to hold communion with a church which maintains unsound views on the subject of the Eucharist. Of these there are at present fifteen congregations in different parts of Scotland.

Throughout the last century, while Scottish Episcopacy was non-juring in its character, the bishops laid aside their titles; but from an early period of the present century they have resumed them, although the courts of law refuse to recognize episcopal titles in Scotland. There are at present seven Scotch bishops, but no archbishop. The bishops meet in synod regularly every year. Provincial synods are also held in the several dioceses. A general synod is occasionally convoked, consisting of the bishops, the deans, and one clerical delegate from each diocesan synod. This synod has power to alter and abrogate the canons or enact new ones.

"Although the Scottish Church," to use the language of one of her own ministers, "is numerically a small body, compared with the flocking sects surrounding her, she is still composed of the wealthiest landed proprietors, whose united incomes exceed THREE MILLIONS sterling annually! Yet the Scottish clergy are the poorest in the Christian world, and in very many instances have great difficulty in struggling through the year. Their minimum income, as fixed by the Episcopal Society, is £100 per annum; and, as few of them have private incomes, in many cases that must be the maximum also. Some one or two, doubtless, have £300, or £400, or £500 even; but the Country and Highland Charges are almost all upon the Society's resources. Some twenty years ago, the clergy officiated in many places gratuitously to two or three stations, and even built and sustained the chapels out of their own hard-earned finances. The strength of dissenting bodies lies in numerical force; and although they have few of the high and rich classes among them, they include vast numbers of that middle rank, whose contributions are always more ready, and even proportionally infinitely more liberal than those of the aristocratic race. On the other hand, the Scottish Church has few of the middling class, consisting chiefly of the two extreme sections of society, whereof the one cannot, the other *cares not* to support her measures."

The bishops are elected by the clergy of the diocese, and uniformly continue even after their election to be pastors of churches. In the exercise of their episcopal office they claim no more than the spiritual authority derived to them from Jesus Christ, the great Head of the Church—an authority which is paternal rather than magisterial. One of the bishops is elected primus or chief bishop during pleasure, there having been no archbishops in Scotland since the Revolution. The seven bishoprics are these:—the diocese of Aberdeen; the united diocese of St. Andrews, Dunkeld, and Dunblane; the united diocese of Moray and Ross; the diocese of Edinburgh

the diocese of Argyle and the Isles; the diocese of Brechin; the diocese of Glasgow. The number of officiating clergymen throughout Scotland belonging to the different dioceses amounts to 160. In 1806 a fund was established, which is still in operation, for the purpose of securing a small provision for the bishops and some of the more necessitous of the clergy of this Church. The only income which the bishops derive is from this source, and the provisions are exceedingly small. Another Society, entitled the Scottish Episcopal Church Society, was formed in 1838, to supply the wants of the poorer clergy, as well as to assist in forming new congregations. An educational institution in connection with this church was formed in 1841 at Glenalmond in Perthshire, under the name of Trinity College, its object being not only to prepare students for the holy ministry, but also to supply a liberal education for the sons of the wealthier members of the Church. Another magnificent college has been erected at Cumbernauld.

For a long period the Scottish Episcopal Church has been regarded as holding principles akin to those of the High Church party in the Church of England; and that this idea is not without foundation was clearly seen by the sympathy manifested with the Tractarian party in the Gorham case. Of late the bishops met in synod have done much to vindicate their Church from the charge of semi-popish leanings by their ecclesiastical censure pronounced upon a minister belonging to their body who had published sentiments in regard to the presence of Christ in the holy sacrament, which they considered as inconsistent with sound doctrine, and approaching to, if not identical with, the erroneous dogmas of the Church of Rome.

SCRIBES, a class of men of great repute among the ancient Jews as being teachers of the law of Moses. They are called in the New Testament "doctors of the law," and sometimes "lawyers." The office of a Scribe is said to have been first instituted about B. C. 500, immediately after the Babylonian captivity. Ezra is alleged to have been the first who exercised the office. The Scribes were the most learned body of men in the Jewish nation. Most of them were sprung from the tribe of Levi; some, however, who were of the tribe of Simeon, received the name of scribes of the people. The chief business of the latter class was to copy the sacred writings; and they were also employed in writing out passages for the phylacteries, short sentences to be fixed upon the door-posts, bills of contract or divorce, and other matters of civil or religious interest. They exercised, besides, the office of public notaries in the Sanhedrims and courts of justice. To qualify them for their duties they were trained up in one or other of the forty-eight academies belonging to the Levitical tribe. The higher scribes devoted themselves to the exposition of the Law in public, and hence they are described as sitting "in Moses' seat." They presided in the courts of justice, and sometimes

were styled Fathers of the Sanhedrim. The Scribes in the time of our Lord were generally classed with the Pharisees, not only as chiefly belonging to that sect, but as coinciding with them in the glosses and interpretations which they put upon the sacred writings.

SCRIPTURALISTS, a term sometimes applied to *Protestants* on account of their fundamental doctrine that the Scriptures are the only sufficient rule of faith and obedience. The Jews also occasionally use the same word to denote those who reject the *Mishna* and adhere solely to the Old Testament scriptures.

SCRIPTURES. See BIBLE.

SCROBICULI, a name given among the ancient Romans to altars dedicated to the worship of the infernal deities. They consisted of cavities dug in the earth, into which libations were poured.

SCRUTINY, one of the three canonical modes of electing a Pope in the Romish church. This, which is almost invariably the mode followed, is thus managed. Blank schedules are supplied to each of the cardinals, who fills them up with his own name and that of the individual for whom he votes. If there are found to be two-thirds of the votes in favour of one person, he is considered as duly elected; but if there are not two-thirds in favour of any one, the cardinals proceed to a second vote by ACCESSUS (which see).

SE-BAPTISTS, a small and obscure sect, which was formed in England about the beginning of the seventeenth century, by one John Smith of Amsterdam, who maintained that it was lawful for every one to baptize himself. There is a small sect in Russia who hold that every one ought to baptize himself, because, as they maintain, there is no one on earth sufficiently holy to administer this ordinance aright. This sect of self-baptizers is called SAMOKRESTSCHENTSI (which see). The charge was made against Simon Menno, the founder of the MENNONITES (which see), of having baptized himself; but it is denied by his followers.

SEBUANS, a sect of the Samaritans originated by Sebua or Sebuiah, who, partly to suit their own convenience, and partly through hostility to the Jews, kept the sacred festivals at different periods from the Jews; namely, the Passover and Pentecost in autumn, and the feast of Tabernacles in the time usually allotted for the Passover. This sect was not permitted to worship along with the other Samaritans in the temple on Mount Gerizim.

SECEDERS, a name applied in Scotland to those bodies of Christians who have separated from the National Church on grounds not implying a disagreement with its constitution and standards, in which latter case they are termed DISSENTERS (which see). The Reformed Presbyterians, for example, are rightly called Dissenters, because they dissented from the Established Church on the ground that its constitution was vitally affected by the Revolution.



Settlement. The four brethren, on the other hand, who left the Established Church in 1732, were with equal propriety termed *Seceders*, because, still adhering to the constitution and standards of the church, they quitted its communion on the ground that the law of patronage was arbitrarily enforced by the majority of the General Assembly, and ministers were settled in parishes contrary to the wishes of the Christian people. As soon, however, as the Seceders assumed the position of hostility to the Church as an Establishment, or as a Church in alliance with the State, they became in the true sense of the word Dissenters.

SECESSION CHURCH (UNITED), a denomination of Christians in Scotland formed by the reunion of the two sections of the Secession Church,—the *Associate General (Antiburgher) Synod* and the *Associate (Burgher) Synod*. After several preliminary negotiations, which were conducted with the most remarkable cordiality on both sides, the union was effected at Edinburgh on the 8th September, 1820. The basis of Union, as finally adopted, was as follows:—

“Without interfering with the right of private judgment respecting the grounds of separation, both parties shall carefully abstain from agitating, in future, the questions which occasioned it; and, with regard to the burgess-oath, both synods agree to use what may appear to them the most proper means for obtaining the abolition of that religious clause, which occasioned the religious strife, in those towns where it may still exist.

“Art. I. We hold the Word of God, contained in the Scriptures of the Old and New Testaments, as the only rule of faith and manners.

“Art. II. We retain the Westminster Confession of Faith, with the Larger and Shorter Catechisms, as the confession of our faith, expressive of the sense in which we understand the Holy Scriptures,—it being always understood, however, that we do not approve or require an approbation of any thing in those books, or in any other, which teaches, or may be thought to teach, compulsory or persecuting and intolerant principles of religion.

“Art. III. The Presbyterian form of church government, without any superiority of office to that of a teaching presbyter, and in a due subordination of church judicatories, being the only form of government which we acknowledge, as founded upon, and agreeable to, the Word of God, shall be the government of the United Church; and the Directory, as heretofore, shall be retained as a compilation of excellent rules.

“Art. IV. We consider as valid those reasons of Secession from the prevailing party in the judicatories of the Established Church, which are stated in the Testimony that was approved of, and published by, the Associate Presbytery; particularly the suffering of error without adequate censure; the settling of ministers by patronage, even in reclaiming

congregations; the neglect or relaxation of discipline; the restraint of ministerial freedom in testifying against maladministration; the refusal of that party to be reclaimed. And we find the grounds of Secession from the judicatories of the Established Church in some respects increased, instead of being diminished.

“Art. V. We cherish an unfeigned veneration for our reforming ancestors, and a deep sense of the inestimable value of the benefits which accrue to us, from their noble and successful efforts in the cause of civil and religious liberty. We approve of the method adopted by them for mutual excitement and encouragement, by solemn confederation and vows to God. We acknowledge that we are under high obligations to maintain and prosecute the work of reformation begun, and to a great extent carried on, by them; and we assert, that public religious vowing or covenanting, is a moral duty, to be practised when the circumstances of Providence require it; but as the duty, from its nature, is occasional, not stated, and as there is, and may be, a diversity of sentiment respecting the seasonableness of it, we agree that, while no obstruction shall be thrown in the way, but every scriptural facility shall be afforded to those who have clearness to proceed in it, yet its observance shall not be required of any, in order to church communion.

“Art. VI. A Formula shall be made up from the Formulas already existing, suited to the United Secession Church.”

Thus was healed a breach in the Secession Church in Scotland which had existed for seventy-three years. The two bodies at their reunion were nearly equal in numerical strength, the Associate Synod consisting of 139 ministers, while the General Associate Synod consisted of 123; making a total of 262. The first step which was taken by the United Synod was to publish a Summary of their Principles, with the view of forming a directory for the admission of members. A new formula of questions was also prepared to be employed in licensing preachers and in ordaining ministers and elders. A small body of ministers and laymen protested against the union on the ground that it did not afford sufficient security for the maintenance of the public cause of the Secession. These accordingly formed themselves into a separate denomination under the name of the *Associate (Antiburgher) Synod*, commonly called *Protestors*; a body which, in 1827, united with the *Constitutional Associate Presbytery*, thus constituting the *Associate Synod of Original Seceders*. (See ORIGINAL SECEDERS, ASSOCIATE SYNOD OF.)

One of the earliest developed and most pleasing features of the United Secession Church was an increase in the number of their missionaries. “No longer satisfied,” says Dr. Thomson, “with sending out an occasional missionary, or forwarding an occasional contribution to destitute regions, or allowing the liberality of its people to find its way, as it might,

into the treasury of some general society, it was determined to adopt a mission of its own, which should gather round it the interest and enlist the prayers of the people, and continue extending in proportion as the liberality of the people enlarged. And the grain of mustard-seed has become a tree. Canada was first selected as an appropriate sphere of operation, then Jamaica and Trinidad, and then, as the first step into the interior of Africa, the shores of Old Calabar. Timid men trembled and doubted as each new scene was measured out, but the growing and steady munificence of the people each time rebuked and dispelled their fears. The missionary spirit was seen rising every year to a higher figure; sometimes in one year the funds increased by thousands. Individual congregations in several instances undertook the entire support of individual missionaries. More recently mission-premises were erected, and office-bearers chosen, who should give themselves wholly to the oversight and control of missionary operations, and in 1847 the Secession church was found to be supporting a staff of more than sixty missionaries. So quick and steady a development of the missionary spirit in the Secession church is one of the noblest features in its later history."

In 1827 a new Testimony was issued, not as one of the authoritative standards of the church, but "as a defence and illustration of the principles and design of the Secession." The body now made rapid progress, evincing in all its operations an activity and a zeal deeply gratifying to every Christian mind. In a few years, a controversy arose on the lawfulness and expediency of civil establishments of religion, in which both ministers and members of the Secession Church took an important part. Various pamphlets of great ability and polemic power were published, attacking the principles of state-endowed churches as unscriptural, unjust, and injurious. Several measures also which were adopted by the Established Church at this time, were regarded by the Dissenters as fitted, if not designed, to weaken the influence and thin the ranks of dissent. Among these the Church-extension scheme may be regarded as holding a prominent place, its object being to rear and ultimately endow chapels for the entire population of Scotland, irrespective of the means of instruction already supplied by the Secession and other nonconforming churches. Various other measures, such as the Veto act and the Chapel act, were passed by the General Assembly, having an undoubted tendency to raise the popularity of the Established Church, and thus to a certain extent to throw dissenters of every kind into the shade. The result was that a bitter spirit began to manifest itself towards the National Church on the part of the various bodies of Dissenters in Scotland.

The common danger, as may well be supposed, gave rise to a common interest and a mutual sympathy even among those dissenting bodies which had once been most widely at variance. This was espe-

cially the case with the *United Secession and Relief Churches*. Proposals for union began to be made, and overtures pointing to the same object were laid upon the tables of both synods, and committees of conference were appointed. At length, on the 13th of May, 1847, the union of these two bodies was harmoniously effected, and the large and efficient Christian denomination thus formed assumed to itself the designation of the UNITED PRESBYTERIAN CHURCH (which see).

SECEDERS (ASSOCIATE SYNOD OF ORIGINAL) See ORIGINAL SECEDERS (ASSOCIATE SYNOD OF).

SECEDERS (SYNOD OF UNITED ORIGINAL) See ORIGINAL SECEDERS (SYNOD OF UNITED.)

SECRET DISCIPLINE. See ARCANI DISCIPLINA.

SECRETARIA, a name given to the sessions of councils in the early Christian church because they were held in the SECRETARIUM (which see).

SECRETARIUM, a part of early Christian churches, which was also called DIACONICUM (which see). Paulinus says that there was another Secretarium on the right hand of the altar, which was also named PROTHESIS (which see).

SECT, a body of men holding the same opinions and following the same leader, whether in religion or philosophy.

SECTARIES, a term used to denote those who adhere to the same sect and maintain the same doctrines.

SECULAR CLERGY. See CLERGY (SECULAR).

SECULARISTS, a name assumed by a class of infidels in the present day from the fundamental principle of their religious creed, "that precedence should be given to the duties of this life over those which pertain to another world," the assumption being that "this life being the first in certainty, it ought to have the first place in importance." They are professed ATHEISTS (which see), or rather non-Theists, that is, they are not prepared dogmatically to assert that there is no God, but the utmost length to which they go is that they are not satisfied with the arguments adduced by Theists for the existence of a God. They allege that they have no sufficient proof of the existence of a Supreme Being distinct from nature. Mr. C. J. Holyoake, the leader of the body, lays down the position that "the nature which we know must be the God which we seek"—a position which unfortunately attaches certainty to what is nothing more than a bare and groundless assumption.

Another principle which the *Secularists* maintain as an essential article of their creed is, that "science is the providence of men, and that absolute spiritual dependence may involve material destruction." By science is meant "those methodized agencies which are at our command—that systematized knowledge which enables us to use the powers of nature for human benefit." The doctrine, then, which the Secularist teaches, is, that if man uses aright the



powers of nature which are within his reach, he has no need to resort to prayer with the view of seeking assistance from heaven. If bad men use these powers effectually for the accomplishment of their ends, why may not good men use them quite as effectually for their purposes, without either asking for or requiring aid from above? But in reply to this we remark that it must not be for a moment supposed that science and Christianity are necessarily opposed to each other. The highest knowledge of the one is consistent with the most humble reliance on the other; nay, those very persons who have been the most deeply versed in scientific appliances have been the most ready to admit their entire dependence on a Divine Providence, even while using these appliances.

On the subject of morality the Secularists maintain "that there exist, independently of Scriptural authority, guarantees of morals in human nature, intelligence and utility." Such an assertion is at once self-contradictory and absurd. It alleges that in human nature there are independent guarantees of morality; and if these in themselves have power to render man morally pure and holy, why have they not done so long ago? Is it not a melancholy fact, attested in a thousand forms by the history of nations, as well as individuals, that human nature, when free from the influence of Christianity, instead of affording any proper guarantee of morality, has led the way to immorality and sin? Morality cannot, indeed, be dissevered from religion. As man is constituted, the two are inseparable; and even although the Secularist may labour to limit man's views and prospects to the present scene, the attempt will prove useless and vain.

SECUNDIANS, a party of the Gnostic sect of VALENTINIANS (which see), in the second century, established by Secundus, who seems to have kept more closely to the Oriental philosophy than his master Valentinus, and to have maintained two first causes of all things, light and darkness, or a prince of good and a prince of evil.

SEDES, a term used by the Latin ecclesiastical writers to denote a bishop's throne, which, with the thrones of his presbyters on each side of it, were arranged in a semicircle above the altar.

SEDILIA, seats for the priests and deacons in Episcopal churches during the eucharistic service. They vary in number from one to five, three being the most usual number. They are generally found on the south side of the chancel.

SEE, the seat of the bishop's throne, and sometimes used to denote the whole extent of his episcopal jurisdiction.

SEE (APOSTOLICAL). See APOSTOLICAL SEE.

SEEKERS, a small sect which arose in England in the year 1645. They derived their name from the employment in which they represented themselves as being constantly engaged, that of *seeking* for the true church, ministry, scripture, and ordi-

nances, all of which they alleged to have been lost. They taught that the Scriptures were obscure and doubtful in their meaning; that present miracles were necessary to warrant faith; that the ministry of modern times is without authority, and their worship utterly vain.

SEER, a name given to a prophet in ancient times, as in 1 Sam. ix. 9, "Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer." The word prophet had been applied to Abraham in Gen. xx. 7; but in the time of Samuel the term seer was more frequently used, in common conversation, as implying that the prophet had a miraculous vision of divine things, and saw the future as if it were present.

SEGETIA, a deity among the ancient Romans, whom they were accustomed to invoke at seed-time.

SEIRIM, a name which is applied in the original Hebrew to Jeroboam's idols in 2 Chron. xi. 15. The same word is used in Isa. xiii. 21, and xxxiv. 14, in both which passages it is translated in our authorized version "satyrs," although it has been frequently maintained that goats are intended. An old English version translates the word *Seirim* by "apes," which, as we have already seen in article APE-WORSHIP, were often regarded with veneration as demi-gods.

SELENE, a goddess worshipped by the ancient Greeks, being a personification of the moon. She is described as having been a daughter of Hyperion and Theia, and therefore a sister of Helios and Eos. She is said to have been very beautiful, with long wings and a golden diadem. In later times she was identified with *Artemis*. See LUNA, MOON-WORSHIP.

SELEUCIANS, an ancient heretical sect mentioned by Augustine as having rejected water-baptism. Their opinions appear to have been identical with those of the HERMIANS (which see).

SELEZNEVTSCHINI, a sect of dissenters from the *Russo-Greek Church*, resembling the ancient STRIGOLNIKS (which see).

SELF-BAPTIZERS. See SE-BAPTISTS.

SELLI, the priests among the ancient Greeks who delivered the oracles of *Zeus* at Dodona. They are mentioned by Homer as having observed a very rigid discipline.

SEMANTRA, wooden boards or iron plates full of holes, which the modern Greeks use instead of bells to summon the people to church. These instruments they hold in their hands and knock them with a hammer or mallet, thus making a loud noise.

SEMAXII, a name mentioned by Tertullian as sometimes applied to Christian martyrs by their persecutors, from the circumstance that those who were burnt alive were usually tied to a board or stake of about six feet in length, which the Romans called *Semaxis*.

SEMBIANI, a Christian sect who derived their

name from Sembianus, their leader, who is said to have condemned the use of wine as a production originating not from God but from Satan.

SEMENTIVÆ FERIÆ. See FERIÆ SEMENTIVÆ.

SEMI-ARIANS, a sect which arose in the fourth century, holding a modified form of Arianism. It was founded by Eusebius of Cæsarea and the sophist Asterius. Its symbol was the *Homoiousion*, which it substituted for the orthodox *Homoousion*; that is, the Son was regarded not as of the same substance with the Father, but of a substance like in all things except in not being the Father's substance. The Semi-Arians maintained at the same time that though the Son and Spirit were separated in substance from the Father, still they were so included in his glory that there was but one God. Unlike the Arians, they declared that our blessed Lord was not a creature, but truly the Son born of the substance of the Father; yet they would not allow him, with the orthodox, simply to be God as the Father was, but asserted that the Son, though distinct in substance from God, was at the same time essentially distinct from every created nature.

The Semi-Arian party was headed by George of Laodicea and Basil of Ancyra. They were generally men of excellent character and of great earnestness. Athanasius goes even so far in their praise, that he hesitates not to call them brothers. Yet it is somewhat remarkable that the Semi-Arians, on the contrary, in their synod at Ancyra, A.D. 358, anathematized those who held the *Homoousion* as concealed Sabellians. The Emperor Constantius, who, in consequence of the death of his brothers, succeeded to the whole empire, was favourable to the Semi-Arians, who received a considerable accession to their strength by the union with them of the *Eusebians*, headed by Acacius. "The artifice of the Homoion," says Dr. Newman, "of which Acacius had undertaken the management, was adapted to promote the success of his party, among the orthodox of the West, as well as to delude or embarrass the Semi-Arians, for whom it was particularly provided. The Latin Churches, who had not been exposed to those trials of heretical subtlety of which the *Homoousion* was reluctantly made the remedy, had adhered with a noble simplicity to the decision of Nicea; being satisfied (as it would seem,) that, whether or not they had need of the test of orthodoxy at present, yet that in it lay the security of the great doctrine in debate, whenever the need should come. At the same time, they were naturally jealous of the introduction of such terms into their theology, as chiefly served to inform them of the dissensions of foreigners; and, as influenced by this feeling, even after their leaders had declared against the Eusebians at Sardica, were exposed to the temptation presented to them in the formula of the Homoion. To shut up the subject in Scripture terms, and to say that our Lord was *like* His Father, no explanation being added, seemed to

be a peaceful doctrine, and certainly was in itself unexceptionable; and, of course, would wear a still more favourable aspect, when contrasted with the threat of exile and poverty, by which its acceptance was enforced. On the other hand, the proposed measure veiled the grossness of that threat itself, and fixed the attention of the solicited Churches rather upon the argument, than upon the Imperial command. Minds that are proof against the mere menaces of power, are overcome by the artifices of an importunate casuistry. Those, who would rather have suffered death than have sanctioned the impieties of Arius, hardly saw how to defend themselves in refusing creeds, which were abstractly true, though incomplete, and intolerable only because the badges of a prevaricating party. Thus Arianism gained its first footing in the West. And, when one concession was made, another was demanded; or, at other times, the first concession was converted, not without speciousness, into a principle of general theological change, as if to depart from the *Homoousion* were in fact to acquiesce in the open impieties of Arius and the Anomœans."

Semi-Arian creeds were drawn up at the council of the Dedication, A.D. 341, of Philippopolis, A.D. 347, and of Sirmium A.D. 351. Constantius the emperor at length agreed to call an Œcumenical council, in which the faith of the Christian church should be definitively declared. Through the influence of the Eusebians, a double council was held, the Orientals having met at Seleucia in Isauria, while the Occidentals assembled at Ariminum in Italy. The two councils were convened in the autumn of A.D. 359, under the nominal superintendence of the Semi-Arians; but both parties being quite divided in opinion, they despatched deputies to Constantius, who held a conference at Nice or Nicæa, in the neighbourhood of Hadrianople, at which an amended creed was adopted, in which the Semi-Arian peculiarities were omitted. In a short time, indeed, the party lost ground so completely with the Emperor, that their leader Basil and several of his brethren were deposed in the Constantinopolitan council, A.D. 360. In the end of the following year Constantius died, his views having become almost completely Arian in his latter days.

Seven years after the council of Seleucia, the Semi-Arians held a council at Lampsacus, in which they condemned the Homœan formulæ of Ariminum, and confirmed the creed of the Dedication. At this time they hoped to gain over the emperor Valens to their party, but finding this impracticable, they resolved to put themselves under the protection of Valentinian, the orthodox emperor of the West. In order the better to accomplish this purpose, no fewer than fifty-nine of their bishops subscribed an orthodox formula, A. D. 366, and were received as members of the Catholic church. It was proposed to hold a final council at Tarsus to complete the reconciliation between the two parties. Suddenly



however, the project was defeated by the declared opposition of thirty-four Semi-Arian bishops to the doctrine of the Homousion which their brethren had adopted. The intended council was forbidden by the emperor, and from this time the Semi-Arians disappear from ecclesiastical history, that portion of the party which refused to conform being merged in the MACEDONIANS (which see).

SEMI-JEJUNIA (Lat. Half-Fasts), a name given to the weekly fasts in the ancient Christian church, because the services of the church continued on these days no longer than till three o'clock in the afternoon, whereas a perfect and complete fast was never reckoned to end before evening. These half-fasts were also called *Stations*.

SEMI-JUDAIZERS, a *Socinian* sect originated in the sixteenth century by Francis David, a Hungarian, who was superintendent of the Socinian churches in Transylvania. The principal doctrine which David and his followers maintained was, that neither prayer nor any other act of religious worship should be offered to Jesus Christ. Faustus Socinus argued strongly against this tenet; and, when all efforts to reclaim the Hungarian heretic were found to be fruitless, the public authorities threw him into prison, where he died at an advanced age, A. D. 1579. The sect, however, survived its founder, and for a long time gave no little trouble to Socinus and his followers in Poland and Lithuania. Faustus Socinus wrote a book expressly against the *Semi-Judaizers*, while, at the same time, he strangely admitted that the point in debate between himself and them was of no great consequence, since, in his own view, it was not necessary to salvation that a person should pray to Christ.

The name *Semi-Judaizers* was also given to a sect founded near the close of the sixteenth century by Martin Seidelius, a Silesian, who promulgated various strange doctrines in Poland and the neighbouring countries. The chief points of this system were, that God had indeed promised a Saviour or a Messiah to the Jewish nation, but that this Messiah had never appeared, nor ever would appear, because the Jews by their sins had rendered themselves unworthy of so great a deliverer; that of course Jesus Christ was erroneously regarded as the Messiah; that it was his only business and office to explain the law of nature, which had been greatly obscured; and, therefore, that whoever shall obey this law as expounded by Jesus Christ, will fulfil all the religious duties which God requires of him. While diffusing these erroneous opinions, Seidelius rejected all the books of the New Testament as spurious.

In Russia, also, a small sect of *Semi-Judaizers* exists, who mix up to a considerable extent Jewish and Christian rites.

SEMI-PELAGIANS, a branch of the PELAGIANS (which see), originated in the fifth century by a Scythian monk named John Cassian. He had been a *deacon* under the great Chrysostom, and boasted of

being his disciple. To this source is probably to be traced the high importance which he attached to the moral over the intellectual in matters of religion. He regarded all spiritual ignorance and error as having their root in sin, and hence he urged upon the monks as the best preparative for understanding the Scriptures to cultivate purity of heart and holiness of life. Cassian differed from the Pelagians in admitting the universal corruption of human nature, which they denied. But in order to reconcile the Augustinian and Pelagian doctrines, he taught (1.) That God does not dispense his grace to one more than to another in consequence of the decree of predestination, but is willing to save all men provided they comply with the terms of the gospel; (2.) That Christ died for all men; (3.) That the grace purchased by Christ and necessary to salvation is offered to all men; (4.) That man before he received grace was capable of faith and holy desires; (5.) That man born free was consequently capable of resisting the influences of grace or of complying with its suggestions. On the doctrine of grace the Pelagians and the Semi-Pelagians differ in this respect. The former maintain that there is no necessity for inward grace; the latter assert that inward grace is necessary, but they subject it to the operation of free-will. On this subject Neander thus describes the opinions of Cassian: "In faith, he recognizes the communication of divine grace. He constantly affirms the insufficiency of free-will for that which is good without grace; that, without this, all human efforts avail nothing, all willing and running of man is to no purpose; that it is vain to speak of any proper merit or desert on the part of man, although the operation of grace is ever conditioned on the free self-determination of the human will; that, in many cases, there is, moreover, such a thing as prevenient grace. He especially laboured, in his monastic colloquies, the famous thirteen among his Collations, to unfold and explain what lay scattered in the above-cited passages. Here also he speaks in the same decided and emphatic manner against the two extremes, as well the Augustinian denial of free-will as the Pelagian infringement of grace. In both these opposite tendencies he sees human presumption, which would explore and define what is unsearchable to human reason. He says here, free-will and grace are so blended and fused with each other, that for this very reason the question has been much discussed by many, whether free-will depends on grace, or grace on free-will; and in answering this question in a presumptuous manner, men have fallen into opposite errors. He affirms that this question does not admit of a general answer suitable for all cases. He controverts as well those who wholly denied a prevenient grace, and made grace always dependent on man's desert, as those who denied to the human will any ability to create the germ of goodness by its own efforts, and who supposed grace to be always prevenient. This question.

he thought, could not be settled by general conceptions, formed a priori, respecting the *modus operandi* of grace; but could be answered only according to the various facts of experience, as they are brought to view in the holy scriptures; though here, from want of more profound reflection, he neglected to consider that this inquiry transcends the limits of experience and of the phenomenal world, the question relating to invisible motives and laws."

The opposition which Cassian offered to the doctrines of Augustin gave great satisfaction to the monks and even the bishops of the south of France. In answer, accordingly, to the objections of the Gallic Semi-Pelagians, Augustin wrote his two tracts on the Predestination of the Saints and on the Gift of Perseverance, but these writings failed to convince the followers of Cassian. Nor did the controversy terminate with the death of Augustin. It continued for a time to rage in Gaul with as much keenness as ever. The opponents of the Semi-Pelagians appealed to the Roman bishop Coelestin, expecting that he would declare in favour of the system of Augustin; but in this they were disappointed, his decision being vague and indefinite. The Semi-Pelagians, indeed, interpreted Coelestin's verdict as favourable to their opinions, and condemnatory of those of the Augustinian party. It was at this stage of the controversy that Vincentius Lerinensis published his *Commonitorium*, in which he brought forward his three famous tests of the truth of a doctrine, namely, antiquity, universality, and general consent.

The appeal to Coelestin, which had been so unsuccessful, gave the utmost disappointment to Prosper, by whom it had been forwarded. Finding that the Semi-Pelagians were not to be extinguished by authority, he published several writings in refutation of their doctrines; and, on the death of Coelestin, he endeavoured to prevail upon Sixtus, his successor, to suppress the Semi-Pelagians. In this application, however, he was equally unsuccessful as he had formerly been. In his polemic tracts Prosper directed his efforts chiefly to the removal of some of the leading objections which had been urged against the Augustinian scheme. The same mode of conducting the controversy was followed in an anonymous work which appeared about the same time under the title of 'The Call of all the Nations.' This able production, the author of which is unknown, was evidently designed to bring about a reconciliation between the contending parties.

One of the most distinguished of the Semi-Pelagians in the second half of the fifth century was Faustus, who had been educated as a monk in the cloister of Lerins, and who, in the year 454, became bishop of Rhegium in Provence. By the advice of a council held at Arles in 475, he published a work on the disputed points, under the title, 'On the Grace of God and the Free-will of Man.' This able production reached Constantinople, where it excited a lively sensation. In the reign of the Emperor

Justin, in 520, some Scythian monks assailed the work of Faustus. They appealed to the Roman bishop Hormisdas, who, while he spoke strongly in favour of the doctrines of Augustin, gave no verdict condemnatory of the Semi-Pelagian author. In the south of France, the disputed points were agitated anew, and a synod was held at Orange in 520, which confirmed a scheme of doctrine drawn up by Caesarius, bishop of Arles, in opposition to Semi-Pelagianism as well as to Pelagianism. According to this scheme, prevenient grace was declared to be the cause of even the first motions of all goodness in the strict sense of Augustin. The decrees of the council of Orange were confirmed by another council which followed, and were approved by Boniface II., bishop of Rome. Thus the Augustinian doctrine obtained the complete victory over the Semi-Pelagian, which gradually declined in influence until it finally disappeared.

SEMI-UNIVERSALISTS, an appellation given by Mosheim to those Dutch divines of the Reformed Church, in the seventeenth century, who maintained that God indeed wishes to make all men happy, but only on the condition of their believing; and that this faith originates from the sovereign and irresistible operation of God, or from the free, unconditional sovereign election of God. These are sometimes called Hypothetical (conditional) Universalists, and scarcely differ, except in words, from the INFRALAPSARIANS (which see).

SEMNEIA, a name applied by Eusebius to the churches of the THERAPEUTÆ (which see) in Egypt, whom he reckons the first Christians converted by St. Mark. Afterwards the word came to be used for monasteries.

SENA PANTHIS, a Hindu sect which was established by Sená, the third of the disciples of Rámánand, but is now almost, if not altogether, extinct. For some time, however, Sená and his descendants were the family *Gurus* of the Rajahs of *Bandhogerh*, and from that circumstance enjoyed considerable authority and reputation.

SENATORIUM, a place in ancient Christian churches which has been explained by some as the seats for the bishop and presbyters who formed the senate of the church; but Du Fresne thinks it was rather the seat of the magistrates called senators.

SENES (Lat. old men), a name given to the Christian primates in Africa, because the oldest bishop was always metropolitan or primate.

SENTENTIARII, the followers of Peter Lombard, in the twelfth century, who was archbishop of Paris, and whose four books of Sentences, on their appearance in 1162, at once acquired such authority, that all the doctors began to expound them. This class of theologians brought all the doctrines of faith as well as the principles and precepts of practical religion under the dominion of philosophy. These philosophical theologians were held in the highest admiration, and attracted great numbers of eager



listeners—a state of things which prevailed generally in the schools of Europe down to the time of the Reformation.

SEPARATES, an appellation given to a sect in the United States of North America, which arose about 1740, chiefly in consequence of the zealous labours of the Rev. George Whitefield. At first they were called "New Lights," and afterwards "Separates." Soon after being organized into distinct societies, they were joined by Shubal Stearns, a native of Boston, who, becoming a preacher, laboured among them until 1751, when he embraced the opinions of the *Baptists*, as did also many other of the *Separates* at that time. Stearns was ordained the same year he was baptized, in Tolland, Connecticut; but afterwards removed from New England and settled in North Carolina. The distinctive doctrine of the sect was that believers are guided by the immediate teaching of the Holy Spirit; such supernatural indications of the Divine will being regarded by them as partaking of the nature of inspiration, and above, though not contrary to, reason.

SEPARATISTS, a term which may be considered as meaning dissenters in general, but it has been applied at different periods to certain sects as the special name by which they choose to be known. In the reign of the bloody Mary, the name was given to two congregations of Protestants who refused to conform to the service of the Mass. Mr. Rose was minister of the one which met in Bow-Church Yard, London, where thirty of them were apprehended in the act of receiving the Lord's Supper, and narrowly escaped being committed to the flames. The other congregation was far more numerous, and used to meet privately or under cloud of night, until at last they were discovered at Islington, when Mr. Rough, their minister, and several others falling into the hands of Bishop Bonner, were actually burned in Smithfield.

The term *Separatists* was also applied to certain persons who separated themselves from the worship of the Lutheran church in Germany about the middle of the last century. A sect bearing this name sprung out of the *Pietists* in Wurtemberg. They continued to maintain and to propagate their peculiar sentiments amid much opposition, and even persecution, until at length, in 1803, they resolved to seek an asylum in the United States. Thither, accordingly, George Rapp, followed by a considerable body, went; and having purchased lands, set on foot the HARMONY SOCIETY (which see), the members professing to hold their property in common. Those members of the Separatist body who still remained in Germany, continued in the face of violent opposition to avow their principles. The civil authorities resorted to violence in order to crush the sect, but in vain. At length, in 1818, a congregation was permitted to be formed at Kornthal, with a peculiar ecclesiastical and civil constitution, conformed as near as possible to the type of

the apostolic church, but under the inspection of the civil authorities. Those who refused to conform to the German Evangelical Union formed by Frederick William III., king of Prussia, were also called *Separatists*.

In Ireland there are three distinct bodies of *Separatists*. The first of these was founded by the late Mr. John Walker, formerly a popular minister in the Established Church of Ireland. Having been led to embrace the tenets of the SANDEMANIANS (which see), he seceded from the Established Church, and formed a small church in Dublin on the principle of holding no communion with any other sect; hence their distinctive name of *Separatists*. They have also been termed *Walkerites* from their founder. They profess to found their principles entirely upon the New Testament, and to be governed wholly by its laws. On doctrinal points they agree with the *Sandemanians*, holding faith to be simply an intellectual belief of the divine record concerning Christ. As we learn from a Treatise published by Mr. Walker himself:—"They hold, that it is *by his revealed word* the Spirit of God works in them, both to will and to do. They acknowledge God as the sole author and agent of every thing that is *good*; and maintain, that every thing which comes from the sinner *himself*, either before his conversion to God, or *after* it, is essentially *evil*. They consider the idea of any *successors* to the apostles, or of any *change* in the laws of Christ's kingdom, as utterly antichristian. They have, therefore, no such thing among them as any men of the *clerical* order; and abhor the pretensions of the clergy of all denominations, conceiving them to be official ringleaders in maintaining the antichristian corruptions, with which Europe has been overspread, under the name of Christianity."

There are several Separatist congregations in different parts of Ireland, and a few in Scotland. One was commenced in London in 1820. There is one consisting of a very few members in Edinburgh. At their stated meetings on the Sabbath they pray with and exhort one another, and they also partake together of the Lord's Supper. They hold all their property liable to the calls of distressed brethren; they give to each other the holy kiss; they refuse to take an oath in any circumstances whatever, and they exclude from their fellowship all unworthy members.

Another body of Irish *Separatists* was originated by the Rev. Mr. Kelly, a minister who seceded from the Established Church, and was soon after joined by the Rev. George Carr of New Ross. The few churches belonging to this sect hold the same order and discipline as the *Sandemanians*, though in doctrine they approach more nearly to the evangelical dissenters.

A third class of *Separatists* in Ireland are known by the name of Darbyites, from their leader the Rev. Mr. Darby. Several zealous and pious ministers of the Established Church have joined this

body, which combines evangelical doctrines with the peculiar opinions of the MILLENARIANS (which see). This sect has obtained a number of adherents not only in Ireland, but in England also, and on the Continent.

SEPTIMONTIUM, a festival among the ancient Romans, which was held in the month of December, and lasted only for a single day. The inhabitants of the seven hills on which Rome stood offered on this day sacrifices to the gods, in commemoration, as it was believed, of the enclosure of the seven hills of the city within the walls of Rome.

SEPTUAGESIMA (Lat. seventieth), the Sunday which, in round numbers, is seventy days before Easter.

SEPTUAGINT, an ancient Greek version of the Old Testament, from which there are numerous quotations in the New, as well as in the writings of the Greek Fathers. This translation was made about B. C. 277, as is universally admitted. According to Josephus and Philo it was made at Alexandria under the reign of the second Ptolemy, commonly called Ptolemy Philadelphus. Some writers, however, refer it to the reign of Ptolemy Soter. It is quite possible, indeed, that the translation may have been effected when both, being father and son, reigned conjunctly. At this time the Jews resided in great numbers in various parts of Egypt, particularly in Alexandria, and had become so accustomed to speak in the Greek language that they understood it better than their own Hebrew. Hence the necessity arose of a Greek translation of the Sacred Scriptures, both for the public service of the synagogue, and the private instruction of the Jewish families. Various accounts have been given by different ancient writers respecting the origin of this ancient version. The most complete, however, is that of Josephus, which is in substance:—"That Demetrius Phalereus, who was library-keeper to the king, proposed to him, that a translation into Greek should be made of the books of the Jewish law—that the king gave his consent, and sent messengers to the high-priest at Jerusalem, bearing a letter to him, with valuable and magnificent presents—that the high-priest selected six eminent persons, out of every tribe, whom he sent to the king, with a present of a beautiful copy of the law—that these seventy men devoted themselves, in Alexandria, to the translation of the books of Moses into Greek, according to the wishes of the king—that, after the translation was finished, Demetrius gathered all the Jews together, to the place where the laws were translated, and where the interpreters were, and read over their translation—that the multitude expressed their delight and gratitude at such an important work, and desired that he would permit their rulers also to read the law—and, in order that it might be still further perfected, and made a standard for their general use, it was enjoined, that, if any one observed either any thing omitted, or any thing superfluous, he would take a view of it

again, and have it laid before them and corrected—that the king rejoiced at the completion of so great a work, made the laws be read to him, and greatly admired them—and, finally, that he gave orders, that the books which he then received should be taken great care of, and preserved uncorrupted."

There are three editions of the Septuagint distinguished by St. Jerome. The first was that of Eusebius and Pamphilus, taken out of the Hexapla of Origen. The second was that of Alexandria, of which Hesychius was the author. The third was that of Lucian, a presbyter of Antioch. The most celebrated manuscripts of the Septuagint are the "Codex Vaticanus" and the "Codex Alexandrinus." From these the late editions have been printed. This ancient Greek version serves in some measure as a commentary on the Old Testament, inasmuch as it shows us what the Jews in Egypt, before the time of our Lord, understood to be the meaning of some difficult and doubtful passages. It also throws light in some cases on the Hebrew text.

SEPULCHRES. See CATACOMBS, CEMETERY, TOMBS.

SEQUESTRATION, a term used in ecclesiastical law to denote the separation of a thing which is disputed from the possession of both the contending parties. Thus, in the Church of England, when an incumbent dies, the bishop sequesters the living until the new incumbent is appointed.

SERAPHIM (Heb. burning ones), an order of Angels mentioned as surrounding the throne of God. They are thus described in Is. vi. 2,—“Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.” See ANGEL.

SERAPIS, a divinity of ancient Egypt, whose worship was introduced into Greece in the time of the Ptolemies. According to Apollodorus, *Serapis* was the name given to *Apis* after his death and deification. Jablonski considers Serapis as having been a representation of the sun in autumn. The Egyptians imagined that men after death were in some way or other united to *Osiris*, and hence the dead *Apis* may have been termed *Osiris-Apis*, or Serapis, and as such was worshipped with supreme devotion in the interval which elapsed before the birth or manifestation of a new calf—the vehicle to which the soul of the departed *Apis* was believed to be immediately transferred.

SERMON. See PREACHING.

SERPENT (BRAZEN). See BRAZEN SERPENT.

SERPENT-WORSHIP. It is remarkable to what an extent this species of idolatry has prevailed in the heathen world from the earliest times. The serpent was the animal employed in the temptation of our first parents. Hence the devil is called in Scripture the old serpent in allusion to this transaction. From the circumstance that in the account of the fall of man as recorded in the Sacred Scriptures, Satan assumed the form of a serpent, it has been



adopted as the symbol of Typhon, or the evil deity of the ancient Egyptians, of Ahriman among the Persians, and of the spirit of evil in the hieroglyphics of the Chinese and the Mexicans. The serpent whose head the Messiah was to crush, was transformed in heathen fable into the hydra which Hercules vanquished, the serpent over which *Krishna* triumphed in India, *Horus* in Egypt, *Siegfried* among the Germans, and *Crac* in Poland. We have the serpent Python slain by Apollo, and the hundred-headed snake which Jupiter destroyed.

The serpent was anciently worshipped in Chaldea and in several other nations of the East. Servius tells us that the ancient Egyptians called serpents good demons; and Sanchoniatho says that both the Phœnicians and Egyptians looked upon them as deities. The Typhon of the latter people had the upper part of his person decorated with a hundred heads like those of a serpent or dragon. In the religions of almost all the Asiatic nations the serpent is regarded as a wicked being which has brought evil into the world. As such, it became, in course of time, an object of religious worship in almost every part of heathendom. "Serpents," says Mr. Hardwick, "may indeed have been occasionally welcomed by the ancient Aryan as the bringers or restorers of good fortune, just as they are sometimes fed in our day with reluctant interest at the doors of Hindu cottages and temples; but the common attitude which they assume in all descriptions both of ancient and modern writers is one of absolute antagonism to man. The Hindu serpent is the type and emblem of the evil principle in nature; and as such, we see it wrestling with the goddess Parvati, or writhing under the victorious foot of Krishna when he saves from its corrupting breath the herds that pasture near the waters of the Yamuna. And as a farther illustration of this view, it is contended, that many Hindus who feel themselves constrained to pay religious worship to the serpent, regard it, notwithstanding, as a hideous reptile, whose approach inspires them with a secret awe and insurmountable horror."

For a description of the serpent viewed as the subject of a myth among the Hindus we may refer to the article *KULIKA* in the present work. At the opening of the *Mahābhārata* there occurs a remarkable illustration of the hostility which the Hindus believed to exist between the serpent and the human race. "The young and beautiful Pramadvārā has been affianced to the Brahman Ruru, but just before the celebration of their nuptials she is bitten by a deadly serpent, and expires in agony. As tidings of her death are carried round the neighbourhood, the Brahmins and aged hermits flock together; and encircling the corpse of the departed mingle their tears with those of her disconsolate lover. Ruru is himself made eloquent by grief; he pleads the gentleness of his nature, and his dutiful observance of the laws of God: and finally, as the reward of his superior merits, Pramadvārā is

given back to him; yet only with the sad condition that he must surrender for her sake the half of his remaining lifetime. If this legend will not altogether justify the supposition that a reference is intended by it to the primitive pair of human beings, whose existence was cut short by a disaster inflicted on the woman by the serpent, it may serve at least to show us how familiar was the Hindu mind with such a representation, and how visions of the fall of man had never ceased to flit with more or less confusion across the memory of the ancient bards."

In the symbolic language of antiquity, the serpent occupies a conspicuous place. In Gen. iii. 1 we are told that "the serpent was more subtle than all the beasts of the field which the Lord God had made." Accordingly our blessed Redeemer exhorts his disciples, "Be ye wise as serpents." In consonance with this view, we find the Chinese regarding *Long*, or the winged dragon, as the being who excels in intelligence; and in ancient mythology the serpent is sometimes used as an emblem of the intelligence of God, and at other times of the subtlety of the evil one. It forms a symbol in connection with Thoth of the Egyptians, Hermes of the Greeks, and Mercury and Æsculapius of the Romans. The supreme god of the Chaldeans, *Bel*, was adored under the form of a serpent or dragon. Hence the apocryphal book, *Bel and the Dragon*. To represent the Almighty upholding the world by his powerful word, the Hindus describe it as resting upon a serpent, which bites its own tail; and the Phœnicians entwined the folds of a serpent around the cosmic egg. On the Egyptian monuments Kneph is seen as a serpent carried upon two legs of a man, or a serpent with a lion's head. The Siamese, while they are afraid of venomous serpents, never dare to injure them, but, on the contrary, they consider it a lucky omen to have them in or near their houses.

The serpent was considered sacred throughout the whole country of ancient Egypt. "It was worshipped," says Plutarch, "on account of a certain resemblance between it and the operations of the Divine power." The Psylli, or serpent-charmers, who have been a famous class of men among the Egyptians from the most ancient times down to the present day, have been always regarded by the people as holy. At certain festivals, for instance on the day before the departure of the great caravan to Mecca, these Psylli go forth in procession with live snakes around their necks and arms, with their faces contorted and the foam falling from their mouths. When they are in this condition the people press around them, especially the women, in order, if possible, to touch their foaming mouths with their hands.

Among the North American Indians the serpent was formerly held in great veneration. Thus the Mohicans paid the highest respect to the rattle-snake, which they called their grandfather, and therefore would on no account destroy it. They believed the

reptile to be appointed their guardian, and that he was set to give them notice of impending danger by his rattle. The serpent is with the Chinese a symbolic monster, dwelling in spring above the clouds to give rain, and in autumn under the waters.

The ideas involved in the representation of the serpent-symbol appear to have been substantially the same in the four quarters of the world. At one time it was regarded as a type of primitive matter, and at another it was the image of superior knowledge and sagacity. "The periodic casting of 'its skin,'" says Mr. Hardwick, "suggested the adoption of this reptile as an emblem of returning life, of spring-tide, of fertility, of rejuvenescence; and, regarded in the same peculiar aspect, the 'great century' of the Aztec tribes was represented as encircled by a serpent grasping its own tail: while other facts appear to indicate no less distinctly that in both the Old World and the New the serpent was employed to symbolise the highest forms of being, as the sun-god, the great mother of the human family, and even the First Principle of all things." Many primitive nations also looked upon the serpent as the personification of the Evil Principle.

In the Egyptian language a serpent is called *oub*, and Moses, who was born in Egypt, says, Lev. xx. 27, "A man also, or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them." Here our translators have rendered the word *oub* by "familiar spirit," but in all probability it implies a serpent. In Lev. xx. 9, mention is made of "such as have familiar spirits," which in the Hebrew is *oboth*, female serpents. In the time of the kings of Israel, the worship of the serpent, which then prevailed in the nations of the East, found its way into the kingdom of Hezekiah in one of its grossest forms, for we are told, 2 Kings xviii. 4, "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it; and he called it Nehushtan." Thus, eight hundred years after the days of Moses, the *oub* or serpent of the ancient Egyptians was still worshipped in Palestine. Among the idolatrous nations who descended from Ham this species of idolatry was universally practised. Nay, it has sometimes been alleged to have been the most prevalent kind of worship in the antediluvian world.

SERPENTINIANS. See OPHITES.

SERTA. See GARLANDS.

SERVETIANS, the name given in the sixteenth century to the followers of Michael Servetus, who is generally believed to have taught a species of Socinianism before the time of either Faustus or Lælius Socinus. He rejected the doctrine of three divine persons in the Godhead, denied the eternal generation of the Son, and admitted no eternity in the Son except in the purpose of God. Mosheim,

who wrote a detailed life of Servetus, represents him as maintaining that "the Deity, before the creation of the world, had produced within himself two personal representations, or manners of existence, which were to be the medium of intercourse between him and mortals, and by whom consequently he was to reveal his will and display his mercy and beneficence to the children of men. That these two representatives were the Word and the Holy Ghost: that the former was united to the man Christ, who was born of the Virgin Mary, by an omnipotent act of the Divine will; and that, on this account, Christ might be properly called God: that the Holy Spirit directed the course, and animated the whole system of nature; and more especially produced in the minds of men wise counsels, virtuous propensities, and divine feelings; and finally, that these two representations were, after the destruction of this globe, to be absorbed into the substance of the Deity, whence they had been formed." He is further charged with calling in question the truth of some parts of the Old Testament; with using the most violent and intemperate language; with ridiculing the doctrine of the Trinity by the most ludicrous comparisons; and, in short, with Spinosism, confounding the Creator with his creatures.

Besides holding these heretical opinions, Servetus opposed infant baptism, and denied original sin. The principal leaders of the Reformation denounced his doctrines as grossly heretical. His first work, which treated of what he termed the errors on the subject of the Trinity, was printed at Hagenau in 1531; and so universally was it condemned that, in a work which he published the following year, he professed to recant the errors of his former book, while in substance he brought forward the same opinions, with greater power both of logic and satire. His great theological work, entitled 'Restoration of Christianity,' cost him many years' study; and when completed in 1533, it was given forth with merely the initials of his name on the last page. The authorship of the work was easily traced, and both Servetus and his book were regarded with universal abhorrence. A process before the Inquisition was commenced against him, and, foreseeing the result, he sought safety in flight. For a time he lay concealed in Geneva, but having been discovered, he was tried before the civil authorities, not only on the ground of holding and teaching heretical and blasphemous opinions, but having been guilty of sedition and treason. On the latter charge he was condemned to be burnt alive, and on the 27th October, 1553, the sentence was put in execution. Calvin has been accused by numerous writers, particularly of the Romish church, of having taken an active part in procuring the condemnation of this arch-heretic, but in the article CALVIN we have already shown how completely the recent discovery of important documents has vindicated the character of the eminent French reformer, by showing that he



neither had, nor could have, any influence over the civil court in which the trial of Servetus took place.

**SERVITES**, a Romish fraternity, founded in Tuscany, A. D. 1233, by seven Florentine merchants. The name was derived from the peculiar attachment of the order to the Virgin Mary. The rule which the *Servites* followed was that of St. Augustin, but the order was consecrated to the memory of the holy widowhood of the blessed Virgin, and therefore wore a black dress and had other peculiarities. In course of time it increased to such an extent that it became divided into twenty-seven provinces, and was invested by the popes with various privileges. The monks of this fraternity formerly were in the habit of eating no animal food, and observing several other austerities which, however, they afterwards renounced. The chief monastery of the *Servites* is that of the Annunciato at Florence, so called from a picture of the annunciation of the blessed Virgin which is in their possession. There are also nuns of this order who have several nunneries in Germany, Italy, and Flanders.

**SESSION (KIRK-)**, an ecclesiastical court in Presbyterian churches, composed of the minister or ministers of the congregation and of lay-elders. It is legally convened when summoned by the minister from the pulpit or by personal citation to the members. There are no fixed times for its meetings. The minister is officially moderator of the kirk-session, and every meeting is constituted and also concluded by prayer, both which acts must be entered in the minutes, otherwise the meeting is not considered to have been regularly held. In the absence of the moderator any other minister may preside in his name, and with his permission. The moderator has only a casting vote. In every kirk-session there must be at least two elders, as it requires a minister and two elders to form a quorum of the session.

When a congregation is entirely without elders, the minister applies to the presbytery of the bounds to appoint a kirk-session; or the presbytery being ascertained of the fact, proceeds of itself to do so. It belongs to the kirk-session to superintend and promote the religious concerns of the congregation in regard to both discipline and worship; to appoint special days for Divine worship; to settle the time for dispensing the ordinances of religion; to judge of the qualifications of those who desire to partake of them; to grant certificates of membership to communicants who may be about to leave the congregation; to take cognizance of such as have been guilty of scandalous offences, and to cause them to undergo the discipline of the church.

**SETHIANS**, a Gnostic sect of the second century, who derived their name from an opinion which they held that Seth would finally reappear in the person of the Messiah. They regarded Cain as a representative of the Hylic, Abel of the Psychical, and Seth of the Pneumatic principle. Irenæus classes this sect with the *OPITES* (which see). Epipha-

nus informs us that the Sethians boasted that they were the descendants of Seth, son of Adam, whom they mightily extolled, saying that he was an example of righteousness and every virtue. They alleged that the world was made by angels and not by the Supreme Being. Neander maintains that it was a fundamental idea of their system, that "the *Sophia* found means to preserve through every age, in the midst of the Demiurge's world, a race bearing within them the spiritual seed which was related to her own nature." Irenæus says that they believed that the Christ descended upon Jesus at his baptism, and that when he was led away to be crucified the Christ departed from him.

**SEVERIANS**, a party of the *MONOPHYSITES* (which see).

**SEXAGESIMA**, the Sunday which, in round numbers, is sixty days before Easter.

**SEXT**, a name given to the *NOON-DAY SERVICE* (which see) of the early Christian church, because it was held at the sixth hour, or at twelve o'clock.

**SEXTON**, a corruption from *SACRISTAN* (which see). This officer was anciently the attendant and waiter on the clergy. The sexton, in the present day, is required to keep the pews of the church clean, and attend to the outward accommodation of the congregation during Divine service; to dig graves and attend to the decent burial of the dead, to provide water for the dispensation of Baptism and bread and wine for the Lord's Supper. In England, the sexton is appointed by the minister of the parish, but is under the direction of the churchwardens.

**SHADDAI**, a name applied to the Supreme Being in various passages of the Sacred Scriptures. It signifies *All-Sufficient* or *Almighty*, and perhaps both. Our translators have uniformly rendered the name *Almighty*. It is never applied to angels or men or false gods in any manner.

**SHAKERS**, an American sect which is also known by the name of the *United Society of Believers* or *Millennial Church*. They arose as a distinct body in the course of the first half of the eighteenth century, but they are accustomed to trace their principles back to the *CAMISARDS* (which see), or French prophets, who again were preceded by a school of professedly inspired prophets at Dauphiny in 1688. Three of their number passed over to England about 1705, and propagated the prophetic spirit so rapidly, that in the course of the year there were two hundred or three hundred of these prophets in and about London, of both sexes and of all ages. The great subject of their prediction was the near approach of the kingdom of God, the happy times of the Church, and the Millennial state. About the year 1747, a society was formed without any established creed or particular mode of worship, professing to yield themselves up to be led and governed from time to time as the Spirit of God might dictate. Some years after the formation of this society, it was joined by Ann Lee, a person who rose to some importance in

connection with it. In the year 1770, this woman was favoured with what she considered a revelation from heaven, testifying against the carnal nature of the flesh as the root of human depravity, and the foundation of the fall of man. Thenceforth Ann was received and acknowledged by all the faithful members of the society as their spiritual mother in Christ, and was uniformly addressed throughout the community by the title of Mother Ann.

A few years after this extraordinary revelation, Mother Ann, in obedience to an alleged command from heaven, set out, accompanied by a number of her followers, to America. They sailed, accordingly, from Liverpool, and reached New York in 1774. Their first settlement was in the town of Watervliet, seven miles from Albany, where they remained in retirement till the spring of 1780. At this time the society consisted only of ten or twelve persons, all of whom came from England, but it now gradually increased in numbers until 1787, when the church was established at New Lebanon which still remains, as a common centre of union for all who belong to the society in various parts of the country. During a period of five years, from 1787 to 1792, regular societies were formed on the same principles of order and church government in various parts of the Eastern States, but the greatest and most remarkable increase was in the Western States, chiefly arising from a most extraordinary revival of religion which took place in the beginning of the present century, and is usually called the Kentucky revival.

Mother Ann died in 1784, and was succeeded in the leadership of the society by James Whittaker, who was known by the title of Father James; and at his death in 1787, the administration of the society devolved upon Father Joseph Meacham, under whom the people were gathered into associations or communities, having over them ministers who were in some cases male and in others female.

Since the decease of Father Joseph in 1796, the administration, according to his directions, has been vested in a ministry which generally consists of four persons, two of each sex. Their peculiar mode of worship the Shakers trace to repeated operations of supernatural power and divine light. Hence the manifestations of the Spirit being various, their exercises in their regular meetings are also various, sometimes consisting of a dance, and sometimes of a march round the room, in harmony with hymns sung on the occasion. Shouting and clapping of hands also frequently occur. Extraordinary spiritual gifts, such as were possessed by the Apostles and primitive Christians, they believe to have been renewed in their society, and even increased. The gift of tongues has been often and extensively witnessed. The gift of melodious and heavenly songs has been very common. The gift of prophecy has been enjoyed in a most wonderful degree, such indeed as has never before been known upon the earth.

The tenets of this peculiar sect are thus described

by one of themselves:—"They believe that the *first light* of salvation was given or made known to the patriarchs by promise; and that they believed in the promise of Christ, and were obedient to the command of God made known unto them as the people of God; and were accepted by him as righteous, or perfect in their generation, according to the measure of light and truth manifested unto them; which were as waters to the ankles; signified by Ezekiel's vision of the holy waters, chap. xlvii. And although they could not receive regeneration, or the fulness of salvation, from the fleshly or fallen nature in this life; because the fulness of time was not yet come, that they should receive the baptism of the Holy Ghost and fire, for the destruction of the body of sin, and purification of the soul. But Abraham being called and chosen of God, as the father of the faithful, was received into covenant relation with God by promise; that in him, and his seed, all the families of the earth should be blessed. And the earthly blessings, which were promised to Abraham, were a shadow of gospel or spiritual blessings to come. And circumcision, or outward cutting of the foreskin of the flesh, did not cleanse the man from sin, but was a sign of the spiritual baptism of the Holy Ghost and fire. Which is by the power of God manifested in divers operations and gifts of the Spirit, as in the days of the apostles, which does indeed destroy the body of sin or fleshly nature, and purify the man from all sin, both soul and body. So that Abraham, though in the full faith of the promise, yet as he did not receive the substance of the thing promised, his hope of eternal salvation was in Christ by the gospel, to be attained in the resurrection from the dead.

"The second light of dispensation was the law that was given of God to Israel, by the hand of Moses; which was a farther manifestation of that salvation, which was promised through Christ by the gospel, both in the order and ordinances which were instituted and given to Israel, as the church and people of God, according to that dispensation which was as *waters to the knees*—Ezek. xlvii. 4, by which they were distinguished from all the families of the earth.

"The third light of dispensation was the gospel of Christ's first appearance in the flesh, which was as *waters to the loins*—Ezek. xlvii. 4, and that salvation which took place in consequence of his life, death, resurrection, and ascension to the right hand of the Father, being accepted in his obedience, as the *first born among many brethren*—Rom. viii. 29, he received power and authority to administer the power of the resurrection and eternal judgment to all the children of men. But as the nature of that dispensation was only as water to the loins, Ezek. xlvii. 4, the mystery of God was not finished, but there was another day prophesied of, called the second appearance of Christ, or final and last display of God's grace to a lost world, in which the *mystery of God should be finished*



Rev. x. 7. as he has spoken by his prophets, *since the world began*. Luke i. 70; which day could not come, except there was a falling away from that faith and power that the Church then stood in.

"The fourth light of dispensation is the second appearance of Christ, or final and last display of God's grace to a lost world; in which the mystery of God will be finished, and a decisive work accomplished, to the final salvation or damnation of all the children of men; which according to the prophecies, rightly calculated and truly understood, began in the year of our Saviour, 1747, (see Daniel and the Revelations) in the manner following: To a number, in the manifestation of great light, and mighty trembling, by the invisible power of God, and visions, revelations, miracles, and prophecies; which has progressively increased with administrations of all those spiritual gifts administered to the apostles at the day of Pentecost; which is the Comforter that has led us into all truth; and which was promised to abide with the true church of Christ unto the end of the world. And by which we find *baptism into Christ's death*, Rom. vi. 4, death to all sin: become alive to God, by the power of Christ's resurrection, which worketh in us mightily, by which a dispensation of the gospel is committed unto us, and woe be unto us if we preach not the gospel of Christ; for in sending so great a salvation and deliverance from the law of sin and death, in believing and obeying this gospel, which is the gospel of Christ, in confessing and forsaking all sin, and denying ourselves, and bearing the cross of Christ against the world, flesh, and devil, we have found *forgiveness* of all our sins, and are made partakers of the grace of God, wherein we now stand. While all others, in believing and obeying, have acceptance with God, and find salvation from their sins as well as we, God being no respecter of persons, but willing that all men should come to the knowledge of the truth and be saved."

The Shakers consist of three classes or degrees of order. (1.) Those who unite with the society in religious faith and principle, but do not enter into temporal connection with it. Believers of this class are not controlled by the society as to their property, children, or families. (2.) Those who join one of the families into which the community is divided, stipulating to devote their services freely, and without pecuniary compensation, to promote the common interest of the family to which they belong. (3.) Those who enter into a contract and covenant to dedicate and devote themselves and their services, with all they possess, to the service of God and the support of the institution for ever, stipulating never to bring debt nor damage, claim nor demand, against the Society, nor against any member thereof, for any property or service which they have thus devoted to the uses and purposes of the institution.

There are at present about fifteen communities of Shakers in different parts of the United States, including 7,000 or 8,000 members. They teach that

all external ordinances, particularly baptism and the Lord's Supper, ceased in the apostolic age; and none since that time have been authorized to preach until they themselves were sent to gather in the elect. They discard marriage, and inculcate that they that have wives be as though they had none, and that thus the purity of heaven may be attained upon the earth.

SHAMANISM, the superstition which prevails in Upper Asia, particularly among the Ugrian races of Siberia and the hill-tribes on the south-western frontier of China. It was the old religion of the whole Tartar race before Budhism and Mohammedanism were disseminated among them. The adherents of this religion acknowledge the existence of a Supreme God; but they do not offer him any worship. They worship neither gods nor heroes, but demons, which are supposed to be cruel, revengeful, and capricious, and are worshipped by bloody sacrifices and wild dances. The officiating magician or priest excites himself to frenzy, and then pretends or supposes himself to be possessed by the demon to which worship is being offered; and after the rites are over, he communicates to those who consult him the information he has received. The Shamanists have no regular priesthood. In general the father of the family is the priest and magician; but the office may be undertaken by any one who pleases, and at any time laid aside. The arts of sorcery are practised by the priests and also the worship of deformed stone images.

SHAMANS, the priests, wizards, or conjurors of *Shamanism*. By means of enchantments they pretend to cure diseases, to avert misfortunes, and to predict future events. They are great observers and interpreters of dreams. They pretend also to practise CHEIROMANCY (which see). By such arts they acquire a great ascendancy over the people.

SHAMMATHA, the highest degree of excommunication among the ancient Jews, pronounced after all human means had been tried in vain to bring a sinner to repentance. It consigned him, as an obstinate and impenitent transgressor, totally and finally to the Divine judgment. Several writers have supposed that it was adopted into the Christian church under the name of ANATHEMA (which see). The *Shammatha* was accompanied with corporal punishment, and sometimes with banishment and death. The Jews allege that this excommunication was used by Ezra and Nehemiah against the Samaritans in this manner: "They assembled the whole congregation in the temple of the Lord, and they brought three hundred priests, three hundred trumpets, and three hundred books of the law, and as many boys; and they sounded their trumpets, and the Levites singing, cursed the Samaritans by all the sorts of excommunication in the mystery of the name Jehovah, and in the decalogue, and with the curse of the superior house of judgment, and likewise with the curse of the inferior house of judgment,

that no Israelite should eat the bread of a Samaritan, (hence they say, he who eats a Samaritan's bread is as he who eats swine's flesh) and let no Samaritan be a proselyte in Israel; and that they should have no part in the resurrection of the dead." The *Sham-matha* seems to have been somewhat similar to the *Maranatha* of the apostles.

SHANG-TE, a deity of the Chinese, often spoken of in terms which seem to point him out as, in their view, the Supreme Being, the only true God. This is a much disputed point however. Mr. S. C. Ma-lan, in his work entitled 'Who is God in China?' argues, with great ability and learning, in favour of *Shang-te* as identical with the God of the Christians; while, on the other hand, it is maintained by several writers, among whom the Rev. Mr. McLetchie is entitled to a high place, that *Shang-te* is properly not a personal Being distinct from matter, but a soul of the world. The word, in fact, is often used in the Chinese classical writers to denote the power manifested in the various operations of nature. It is never applied to a Self-Existent, Almighty Being, the Creator of the universe. In the *Shoo-king*, one of the sacred books of the Chinese, there are no fewer than thirty-eight allusions to some great Power or Being called *Shang-te*. "The name itself," as we learn from Mr. Hardwick, "imports august or sovereign ruler. As there depicted he possesses a high measure of intelligence, and exercises some degree of moral government: he punishes the evil, he rewards the good. To him especially is offered the sacrifice *Loöe*; while other ceremonies are performed in honour of 'the six Tsong, the mountains, the rivers, and the spirits generally.' These beings of inferior rank appear to constitute the court, or retinue, of the celestial ruler; and elsewhere he is attended by 'five heavenly chiefs, members also of his council, who are set over the presidents of heaven, of the earth, and of the sea. These, in turn, range in the world of *shin* (or spirits of the air), of *kwei* (souls of the deceased), and *ke* (spirits of, or from below, the earth).' It is again expressly stated in the *Shoo-king*, and perhaps with reference also to the nature of *Shang-te*: 'Heaven is supremely intelligent: the perfect man imitates him (or it): the ministers obey him (or it) with respect: the people follow the orders of the government.' And, finally, it is enjoined by fresh authorities that, on these sacred grounds, the 'people shall not hesitate to contribute with all their power to the worship of the sovereign Lord of Heaven, *Shang-te*, to that of celebrated mountains, great rivers, and of the *shin* of the four quarters.'

"On the other hand, a second class of writers have contended, that in the very oldest products of the Chinese mind, no proper personality has ever been ascribed to this supreme and all-embracing Power. Heaven is called the Father of the Universe, but only in the same way as Earth is called the Mother. Both of them are said to live, to gen-

erate, to quicken: yet neither to have life inherent in itself. They both are made the objects of solemn prayers and sacrifices. Both may also be described as 'spiritual;' yet only in so far as spirits of which they are in some sort the aggregate expression are diffused in every form of animated nature. 'Heaven' is in particular (these writers argue) a personification of the ever-present Law, and Order, and Intelligence, which seem to breathe amid the wonderful activities of physical creation, in the measured circuit of the seasons, in the alternation of light and darkness, in the ebb and flow of tides, in the harmonious and majestic revolutions of the planetary bodies. 'Heaven,' in other words, so far from being personal, or spiritual, or self-conscious, is a blind necessity inherent in all forms of life, a Law and not a Legislator, a Power without volition, and a Guide without intelligence. Nay, many of these writers have gone so far as to contend that *Shang-te* himself, of whom the highest and most god-like qualities are predicable, is really no more than a great 'Anima mundi,' energising everywhere in all the processes of nature, and binding all the parts together in one mighty organism, exactly as the soul of man pervades and animates the body: and in accordance with this notion they remind us how the *Le-ke* had decided, that 'if we speak of all the *shin* (or spirits) collectively, we call them *Shang-te*.'

SHASTRAS (THE GREAT), the sacred books of the Hindus. They are all of them written in the Sanscrit language, and believed to be of Divine inspiration. They are usually reduced to four classes, which again are subdivided into eighteen heads. The first class consists of the four *Vedas*, which are accounted the most ancient and the most sacred compositions. The second class consists of the four *Upa-Vedas* or sub-scriptures; and the third, of the six *Ved-angas* or bodies of learning. The fourth class consists of the four *Up-angas* or appended bodies of learning. The first of these embraces the eighteen *Puranas* or sacred poems. Besides the *Puranas*, the first *Up-anga* comprises the *Ramayan* and *Mahabharat*. The second and third *Up-angas* consist of the principal works on Logic and Metaphysics. The fourth and last *Up-anga* consists of the Body of Law in eighteen books, compiled by Manu, the son of Brahma, and other sacred personages.

SHIAHS. See SCHITES.

SIEBAT, the fifth month of the civil and the eleventh of the ecclesiastical year of the Hebrews. They began in this month to number the years of the trees they planted, the fruits of which were accounted impure till the fourth year.

SIECHINAH, a name given by the ancient Jews to the manifestation of the Divine Presence, visibly displayed above the *Mercy-seat* in the appearance of a cloud. To this there is a reference in Lev. xvi. 2,—“And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy-seat



which is upon the ark, that he die not: for I will appear in the cloud upon the mercy-seat." Out of this cloud the voice of God was uttered with deep solemnity, so as to be heard through the veil in the holy place. This was the appointed mode of holding direct intercourse with the Holy One of Israel. "There I will meet with thee," says Jehovah, "and I will commune with thee from above the mercy-seat." From the situation of the *Shechinah*, God is spoken of as "dwelling between the cherubim." The rabbins allege that the *Shechinah* first resided in the Tabernacle in the wilderness, whence it passed into the sanctuary of Solomon's temple, where it continued till the destruction of Jerusalem and the temple, when it finally disappeared and was no more seen.

SHEIKH, literally an old man, and often applied in Turkey to men of learning. It is also the title of the heads of the Mohammedan sects, and the name given to the preachers in their mosques.

SHEIKH-EL-ISLAM, one of the titles of the grand *Mufti* of Constantinople, who is the president of the *Ulema* or College of the Professors of the Mohammedan Law.

SHE-KIA, a name given to BUDHA (which see) among the Chinese. He is also called *Fo*.

SIE-KING, one of the sacred books of the Chinese. It contains three hundred and eleven odes and other lyrics chiefly of a moral tone and character. This book of odes contains several pieces which are probably so old as twelve centuries before Christ. It is believed to be a selection from a larger number which were extant in the time of Confucius, and by him collected and published.

SHEMA, three portions of Scripture which form a part of the daily service of the modern Jews. The passages referred to are Deut. vi. 4—9, Deut. xi. 13—21, Numb. xv. 37—41; and as the first of these portions begins with the word *Shema*, this term is applied to all the portions taken together, and the recital of them is called KIRIATH-SHEMA (which see), or the Reading of the Shema. To recite these passages twice every day they maintain to be expressly enjoined in the words of the Law: "Thou shalt talk of them when thou liest down and when thou risest up,"—language which they interpret as simply meaning night and morning. Women and servants and little children, or those under twelve years, are exempted by the Mishna from this obligation.

SHEMHAMPHORASH, a cabbalistic word among the Rabbinical Jews, who reckon it as of such importance, that Moses spent forty days on Mount Sinai in learning it from the angel Saxael. It is not, however, the real word of power, but an expression or representation of it. The Rabbis dispute whether the genuine word consisted of 12, or 42, or 72 letters. By their *Gematria* or cabbalistic arithmetic they try to some extent to reconstruct it. They allege that Jesus of Nazareth stole it from the

temple; and by its means was enabled to perform many wonderful works. It is now lost; and hence the Rabbis declare that the prayers of Israel are of so little avail; but if any one were able rightly and devoutly to pronounce it, he would by this means have power to create a world. It is alleged, indeed, that two letters of the word inscribed by a cabbalist on a tablet, and thrown into the sea, raised the storm which, in A. D. 1542, destroyed the fleet of Charles Fifth. Write this word, say the Rabbis, on the person of a prince, and you are sure of his abiding favour. The rationale of its virtue is thus described by Mr. Alfred Vaughan in his 'Hours with the Mystics.' "The Divine Being was supposed to have commenced the work of creation by concentrating on certain points the primal universal Light. Within the region of these was the appointed place of our world. Out of the remaining luminous points, or foci, he constructed certain letters—a heavenly alphabet. These characters he again combined into certain creative words, whose secret potency produced the forms of the material world. The word *Shemhamphorash* contains the sum of these celestial letters, with all their inherent virtue, in its mightiest combination."

SHEMONEH ESREH, the eighteen prayers used by the modern Jews, and held by them in the highest estimation. These prayers are alleged to have been composed and instituted by Ezra and the men of the great synagogue. Another prayer has been added, which is directed against heretics and apostates, thus rendering the number nineteen, though the name of *Shemoneh Esreh* is still retained. The additional prayer is inserted as the twelfth, and is usually ascribed to Rabbi Gamaliel, or, according to others, to Rabbi Sammel. The whole of the *Shemoneh Esreh* must be repeated three times every day by all Israelites that are of age without exception, whether in public at the synagogue, or at their own houses, or wherever they may happen to be. In this matter they consider themselves as conforming to the expressed resolution of David, Psalm lv. 17, "Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice;" and imitating the example of Daniel, of whom it is said that he "kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did aforetime."

SHEOL. See HADES.

SHEW-BREAD, twelve loaves of unleavened bread which were kept continually upon a table appropriated to the purpose in the ancient Jewish tabernacle. The law of the *shew-bread* is to be found in Lev. xxiv. 5—9. The loaves were arranged in two piles, one loaf upon another, and over each pile there was sprinkled a small quantity of pure frankincense. The *shew-bread* was also called *bread of the presence*, because it was solemnly presented before the Lord, a type of that living bread which cometh down from heaven, and is ever

in the presence of God. The twelve loaves, answering to the twelve tribes of Israel, were renewed every Sabbath-day, when the old were taken away and eaten by the priests alone in the courts of God's house. In Solomon's temple there were ten tables, each of them having twelve loaves. One Sabbath morning, when the priests were engaged in removing the old cakes of the *shew-bread* and arranging the new, David, accompanied by a chosen band of his faithful followers, appeared at the gates of the Tabernacle, requesting from the priests a supply of food to satisfy their immediate wants, as they were in danger of perishing from hunger. The case was urgent, and called for immediate attention. No other bread could be procured except the *shew-bread*, which the priests alone were permitted to eat. The law was strict; yet strict though it was, the ceremonial law must yield to stern necessity. David did not hesitate to eat the *shew-bread*; and in doing so, our blessed Lord plainly teaches, Matt. xii. 3, 4, he committed no sin.

SHIE-TSIH, gods of the land and grain among the Chinese. There is an altar to these deities in Peking, which is square, and only ten feet high, being divided into two stories of five feet each. Each side of the square measures fifty-eight feet. The Emperor alone has the privilege of worshipping at this altar; and it is not lawful to erect a similar one in any part of the empire for the use of any of his subjects, however exalted in station.

SHIN, spirits of the air among the Chinese. Dr. Milne says that the word *Shin* should very rarely if ever be rendered god in translating from Chinese books; but rather æon, a spirit or an intelligence. In the *Le-ke* it is said that "if we speak of all the *Shin* collectively, we call them SHANG-TE" (which see), but the very circumstance that the word *Shin* is a collective noun, and never used with a numerical affix, shows that it cannot be considered as denoting the one supreme God.

SHING-MEN, a Chinese deity said to be the son of *Fo* or *Fo-hi*, and to correspond with the Hindu god *Ganesa*.

SHING-MOO, a goddess worshipped in China as the supposed mother of *Fo*, and styled the Queen of Heaven. Her image is generally placed in a niche behind the altar, sometimes having an infant either in her arms or on her knee, and her head encircled with a glory.

SHIVA, the third person in the Hindu triad. In the Mahabharata he is the god of the Himalaya mountains. We first hear of Shiva—worshipped about B. C. 300—some centuries after the first promulgation of Buddhism. Shiva-worship was celebrated among the hill-tribes at first, as Megasthenes informs us, in tumultuous festivals, the worshippers anointing their bodies, wearing crowns of flowers, and sounding bells and cymbals. Hence the Greeks have supposed that this kind of worship must have been derived from *Dionysus*. The Brahmans for a time

refused to patronize either *Shiva* or his worshippers but yielding at length to the overpowering influence of popular opinion, they consented to the introduction of the worship of Shiva, which speedily spread from the hill-country to the plains. A beautiful poem on Shiva, under the name of the War God, was the work of Kalidasa, who is supposed to have lived B. C. 56. In this poem *Shiva* is the supreme deity, and fire one of his eight shapes. In the early centuries of the Christian era, a threefold Almighty Power came to be recognised in the religion of India; in some localities, and at certain epochs, Shiva was considered to be this Power. Col. Sykes, differing from other oriental scholars, alleges that Sankhara Acharya established the exclusive worship of *Shiva* in the ninth century after Christ. There is no doubt that from that period this deity has been worshipped under the symbol of the *Linga*, intimating perhaps that his destructive powers have always reference to some future reproduction. Shiva is invested by popular imagination in India with the most hideous and appalling attributes. He is described in the *Puranas* as "wandering about, surrounded by ghosts and goblins, inebriated, naked, and with dishevelled hair, covered with the ashes of a funeral pile, ornamented with human skulls and bones, sometimes laughing, sometimes crying." The votaries of Shiva, and more especially of his consort *Durga* or *Devi*, are in the habit of subjecting themselves to excruciating tortures in honour of their divinity. These have been fully noticed in the article DURGA-PUJAH. The worship of *Shiva* continues to be, as it has been from a remote period, the religion of the Brahmans, who receive him as their tutelary deity, wear his insignia, and worship the *Linga* either in temples or in houses or on the side of a sacred stream, providing in the last-mentioned case extempore emblems kneaded out of the mud or clay of the river's bed. Next to the annual festival of *Durga*, one of the most popular in Eastern India is that of the CHARAK-PUJAH (which see), a festival held in honour of *Shiva* in his character of *Maha Kala*, or time, the great destroyer of all things.

SHIVA-NARAYANAIS, a Hindu sect of Unitarians who profess the worship of one God, of whom no attributes are predicated. They offer no worship and pay no regard whatever to any of the objects of Hindu or Mohammedan veneration. Proselytes are admitted into the sect from Hindus and Mohammedans alike, and the sect comprises even professed Christians from the lower classes of the mixed population. The mode of reception into the sect is very simple. A few of the members assemble at the requisition of a novice, place one of their text-books in the midst of them, on which betel and sweetmeats have been previously arranged. These are after a little distributed among the party, a few passages are read from the book, and the ceremony of admission is at an end. The cardinal virtues of the sect are truth, temperance, and mercy; polygamy is pro-



hibited among them, and they use no sectarian marks. This sect derives its name from its founder, who was a Rajput of the Nirwana tribe who was born near Ghazipore. He flourished in the reign of Mohammed Shah, and one of his works is dated A. D. 1735. The head of the sect resides at Balsande, in the Ghazipore district, where there is a college and establishment. The members are mostly Rajputs, and many are Sipahis or Sepoys.

**SHOO-KING**, one of the Chinese sacred books. It is chiefly of a historical character, commencing with the reign of the Yaou, one of the very earliest emperors, supposed to have been contemporary with Noah, and stretches onward to the lifetime of Confucius. In the course of the work, which is reckoned of the highest authority, there are many valuable moral and political maxims. On account of the vast influence which the *Shoo-king* has exercised over the public mind, the utmost efforts were put forth to suppress it during the reign of Che-hwang-te, about B. C. 240. Gutzlaff says that "it forms the great text-book upon which all Chinese literati have expatiated." As edited by Confucius, the *Shoo-king* throws much light upon the early religion of the Chinese, showing that the emperors sacrificed to spirits of the hills and rivers as well as to the host of heaven; so that in the ancient history of this remarkable people, the *Shamanism* or *Devil-worship* which still lingers on the plains of Upper Asia appears to have been the prevailing form of religion.

**SHRINE**, a place where an idol or a sacred relic is deposited.

**SHRIVE**, to administer confession, as is done by a Romish priest.

**SHROUD (FESTIVAL OF THE MOST HOLY)**, a sacred festival of the Roman Catholic church, held on the Friday after the second Sunday in Lent, in honour of the shroud in which our Lord was buried. Relics bearing the name of the Shroud of our blessed Lord are found in various places in Italy, France, and Germany, all of which are alleged to work miracles. To the altar of the most holy shroud at Besançon, Gregory XIII. granted extraordinary privileges, with indulgences to all that visit the same on stated days; and Pope Julius II. was equally liberal in his grants to the chapel of the most holy shroud at Turin. There is a hymn to the shroud in the Anglican Breviary, which celebrates it as bearing the impression of the body of our Saviour.

**SHROVE-TUESDAY**, the day before *Ash-Wednesday*, which is observed by the Romish Church as the day on which confession is appointed to be made with a view to the communion.

**SIAMESE (RELIGION OF THE)**. See **BUDHISM**.

**SIBYL**, the name given to a prophetic woman, such as often appeared in different ages and countries of the ancient world. Sometimes they have been spoken of as four in number, but the more general calculation is that ten of them existed, the most celebrated of whom was the Cumæan sibyl. This

ancient female diviner is said to have given forth her oracles from a cave hollowed out of a rock. She is described by Virgil as having been consulted by Æneas before he descended to the infernal regions. She is said to have come from the East to Italy; and Justin Martyr alleges that she was a Babylonian by birth, the daughter of Berosus the Chaldean historian.

**SIBYLLINE BOOKS**. The origin of these famous books of oracles is extraordinary. In the reign of Tarquinius Priscus, or, according to others, of Tarquinius Superbus, a certain woman, usually described as the Cumæan Sibyl, came to Rome bringing with her nine books of oracles, which she offered to the king, demanding in payment three hundred pieces of gold. The king refused to purchase them, whereupon she retired, and having burnt three of the books, offered the remaining six at the same price as before. This offer was also rejected, and the Sibyl having burnt three more, appeared again in the presence of the king, demanding the same payment for the remaining three which she had sought for the nine at first. The strange conduct of the woman excited the curiosity of the king, who, at the advice of the augurs, purchased the books, on which the Sibyl vanished, after giving strict charges that the books be committed to a place of safety, as containing valuable predictions in reference to the future history of Rome. Tarquin, accordingly, deposited the sacred books in a stone chest, which was carefully laid in a vault under the ground in the temple of Jupiter Capitolinus. So important were these Sibylline books considered to be, that the custody of them was committed to two officers belonging to the Roman nobility, who alone were allowed to consult them at the command of the senate. After the dissolution of the kingly power in Rome, the Sibylline oracles came to be regarded with still higher veneration during the commonwealth, when they were consulted in case of the occurrence of any public calamity, and the answers reported were made to serve the purposes of the state. Niebuhr alleges that the answers given were not predictions of future events, but merely directions as to the manner in which the gods were to be propitiated, and their wrath averted. The two custodiers to whom the Sibylline books were given in charge received the name of *Duumviri*; and being afterwards increased, first to ten, they were called *Decemviri*, and then to fifteen, they were termed *Quindecemviri*. These officers were chosen from patrician families, and held the office for life, enjoying exemption from all civil and military burdens.

The Sibylline books were kept with the greatest care till the civil wars of Sylla and Marius, when they were destroyed at the burning of the Capitol, B. C. 82. Seven years after, when the Capitol was rebuilt, ambassadors were sent to various parts of Greece, Italy, Sicily, and Africa, to collect oracles and prophecies of the Sibyls, when a large number hav-

ing been obtained, they were deposited in the Capitol to supply the place of those which had been consumed with fire. Pagan Rome always attached the greatest importance to these Sibylline oracles, but in A. D. 399, they were finally destroyed by the emperor Honorius.

**SIBYLLISTS**, a term of reproach applied to the early Christians, because they were charged with corrupting the Sibylline books.

**SICK** (COMMUNION OF THE). In the early Christian Church the practice existed of carrying portions of the consecrated elements to the sick who were unable to attend at the public celebration of the Eucharist. Sometimes, indeed, they consecrated the elements in the private houses of the sick. Paulinus, bishop of Nola, is said to have ordered an altar to be erected for himself in his chamber, where he consecrated the Eucharist in his sickness not many hours before his death. Founded on this practice, the Romish Church introduced the abuse of private masses; and the Church of England conceives herself justified in directing the Eucharist to be consecrated in private houses for the benefit of the sick, besides having in the Book of Common Prayer an office expressly prepared for the communion of the sick.

**SIDEROMANCY** (Gr. *sideron*, iron, and *manteia*, divination), a mode of divination anciently practised by placing straws on red-hot iron, and drawing inferences as to the will of the gods from the manner of their burning.

**SIDESMEN**. See **CHURCHWARDENS**.

**SIGILLARIA**. See **SATURNALIA**.

**SIKHS**, originally a reformed Hindu sect, but now grown into a powerful nation. They arose in the fifteenth century, having derived their origin from Nanak of Lahore, who was born in A. D. 1469. This remarkable Hindu reformer began at an early period to evince his dissatisfaction with the heterogeneous creeds of his country. He plainly alleged that all was error, that he had read the *Koran* and the *Puranas*, but nowhere had he found God. He began forthwith to teach a system of ascetic doctrines, involving the utter inefficacy of all outward rites. The Deity he held to be "the self-existent, the incomprehensible, the everlasting." "A pure body," he said, "is the true *Veda*; the mind, the true sacrificial garment; wisdom, the true *poita*; meditation on God, the proper vessel for worship; and the only true prayer, that in which the worshippers desire to be incessantly employed in repeating the name of God. He who observes these rules will attain absorption." According to Captain Cunningham, Nanak maintained "that virtues and charities, heroic acts and gathered wisdom, are nought in themselves—that the only knowledge which availeth is the knowledge of God; and then, as if to rebuke those vain men who saw eternal life in their own act of faith, he declares that they only can find the Lord on whom the Lord looks with favour."

II.

Nanak died in 1539, his disciples having increased during his life to the large number of 100,000. The founder of the sect was followed by nine successors in his office of leader or patriarch, each endeavouring to effect additional reforms. Under one of these, named Arjoon, A. D. 1581, Amritsir became the central seat of the sect; and he had the additional merit of reducing the writings of his predecessors to order, and adding other compilations, styling the whole "The Book."

At this period, the religion of the *Sikhs* began to assume the appearance of a regular system, and the people were organized into a regular community. Arjoon, accordingly, who died in A. D. 1606, was regarded as the regenerator of the world. But it was under the Guru Govind that the *Sikhs* were first formed into a separate state (see **GOVIND SINGH**); and under him and his successors the followers of Nanak commenced that warlike struggle with the Mogul government which made them masters of the Punjab, and the most powerful of the Hindu states. Captain Cunningham alleges that Govind held that "God is one, and the world an illusion; or he would adopt the more pantheistic notion, and regard the universe as composing the one being." Another chief afterwards arose, bearing also the name of Govind, who regarded himself as animated by the spirit of Nanak, and declared that he was come to reveal a perfect faith to man. His followers allege that he was privileged to hold mysterious meetings with the goddess-mother of mankind upon a mountain-top, and beheld visions there which influenced his future career. He was called upon to sacrifice some object that was dear to him. At first he proposed to sacrifice his own children, but twenty-five of his followers consented to suffer in their room. This Govind the Second, as he may be termed, maintained several religious principles of a peculiar kind. Thus he held that "no material resemblance of God was to be made. The eye of faith alone could see him. All were to be one in the 'Khalsa,' that is, the holy domain or brotherhood. Caste was to be forgotten. Hinduism was to be abandoned, and all other forms of superstition. The Brahman's thread was to be broken. His followers must surrender themselves wholly to faith, and to Govind as their guide. 'Do thus,' he said, after announcing his tenets; 'Do thus, and the world is yours.' His policy obviously was to attach to his faith and person the oppressed castes whom he emancipated by his laws; and while many of the Brahmans murmured and forsook him, the lower castes gathered in crowds around Govind as a deliverer. After a kind of inauguration, accompanied with rites akin to incantations, he received the 'Pahul' or initiation, and declared, as if he had been ubiquitous, that 'wherever five Sikhs should be assembled, there he also would be present.'"

The *Sikhs* were now knit together, not only by the bond of attachment to a common founder, but



by the worship of their religious books, and more especially by the martial element which has long formed a conspicuous feature both of their character and creed. "Arms," they believed, "should dignify their person, they should be ever waging war; and great would be his merit who fought in the van, who slew an enemy, and who despaired not although overcome." By this means Govind Singh established his system on a warlike basis. Religious fervour was added to a passion for war, and he soon found himself possessed of a territory that was almost impregnable on the Sutlej and the Jumna. After his death, the warlike spirit with which his followers had been inspired seemed to gather strength, and, amid varying fortunes, the fairest portions of the Punjab became tributary to his successors. Persecution from time to time greatly reduced the strength of the tribe, but their religious fanaticism, nourished by the sacred writings which successive leaders had prepared, lent vigour to their warlike energies, so that they soon came to be regarded as among the bravest and the most indomitable of all the Eastern nations. In their faith and manners they are distinct from all other Hindus, and are bound together by a community of sentiment wholly unknown among other tribes. Thus we may easily account for the noble and independent spirit which they displayed in the late Indian mutiny, standing aloof from the rebels, and lending the most powerful and efficient aid to the British arms.

It is the peculiarity of the *Sikh* character that the element of religion enters into all their movements. "The observers of the ancient creeds," Captain Cunningham says, "quietly pursue the even tenor of their way, self-satisfied and almost indifferent about others; but the Sikhs are converts to a new religion, the seal of the double dispensation of Brumha and Mahomet: their enthusiasm is still fresh, and their faith is still an active and a living principle. They are persuaded that God himself is present with them; that he supports them in all their endeavours; and that sooner or later he will confound their enemies, for his own glory. This feeling of the Sikh people deserves the attention of the English, both as a civilized nation and as a paramount government. Those who have heard a follower of Guru Govind declaim on the destinies of his race, his eye wild with enthusiasm, and every muscle quivering with excitement, can understand that spirit which impelled the naked Arab against the mail-clad troops of Rome and Persia, and which led our own chivalrous and believing forefathers through Europe to battle for the Cross on the shores of Asia. The Sikhs do not form a numerous sect, yet their strength is not to be estimated by tens of thousands, but by the unity and energy of religious fervour and warlike temperament. They will dare much, and they will endure much, for the mystic 'Khalsa,' or commonwealth; they are not discouraged by defeat; and they ardently look forward to the day when Indians and Arabs, and

Persians and Turks, shall all acknowledge the double mission of Nanuk and Govind Singh."

There are seven distinct communities of *Sikhs* all recognizing Nanak as their primitive instructor, and all professing to follow his doctrines, but separated from each other by variations of practice or adherence to a separate and peculiar teacher. Of these one of the principal is the sect of the *Udasis*, or ascetics, established by Dharmachand, the grandson of Nanak, through whom the line of the sage was continued, and his descendants, known by the name of *Nanak Putras*, are still found in the Punjab, where they are treated by the *Sikhs* with special veneration. The most important division of the Sikh community, however, is the *GOVIND SINGHS* (which see).

*SILENUS*, one of the *SATYRS* (which see), a son of *Hermes* according to some, or of *Pan* according to others. He was a constant attendant of *Dionysus*, and, like him, fond of wine. He is represented as having been an inspired prophet, and when drunk and asleep he was in the power of mortals. There was a temple in honour of *Silenus* at *Elis*, in Greece.

*SILICERNIUM*, a feast in honour of the dead among the ancient Romans, but the day of its celebration is unknown. It was sometimes held on the day of the funeral, sometimes nine days after, and occasionally even later. See *FUNERAL RITES*.

*SILVANUS*, an ancient Latin divinity who presided over woods and forests, and also over fields and husbandmen. It was regarded as the special province of this god to mark out the boundaries of fields. Hence, in connection with estates, the Romans were accustomed to speak of three *Silvani*. This deity was also regarded as the protector of flocks. He is often classed with *Pan* and *Faunus*, and his worship was confined to males.

*SIMOIS*, the god of a river of that name which flowed from Mount *Ida*. He was the son of *Oceanus* and *Tethys*.

*SIMONIANS*, a heretical sect which arose in the second century. "Simon Magus," says Neander, "was their Christ, or at least a form of manifestation of the redeeming Christ, who had manifested himself also in Jesus;—whether it was that they actually derived their origin from a party founded by the sorcerer of that name mentioned in the Acts, or whether, having sprung up at some later period, they chose, of their own fancy, Simon Magus, a name so odious to the Christians, for their *Coryphæus*, and forged writings in his name which made pretensions to a higher wisdom."

*SIMONIANS* (St.), a politico-religious sect which arose in France in the eighteenth century. It was founded by Count St. Simon, who died in 1825. The prevailing idea in which the scheme originated was the regeneration of society by elevating industry to the highest position, giving it the name of a religion, a new Christianity. Society was considered as labouring under three great evils. "The first is, that state of isolation and of hostile competition

which existed in all departments of industry; each producer being abandoned to all the unfavourable chances of his own caprice and ignorance, is obliged to contend against all other producers, and to establish his prosperity on the ruin of his rivals. The second is, the unhappy diversity of opinion on the most important subjects among men of learning and science, and their indifference to the application of their discoveries for the advantages of the suffering classes. The third and most important is, the general state of selfishness, and the complete absence of all reciprocity and mutual dependence among the various classes of mankind."

The grand remedy for the social disorders which prevailed was, according to St. Simon, his new Christian system, of which the following is a brief outline in the words of the sect:—"Christianity declared the slave and the patrician to be equal in the sight of God, it proclaimed peace and brotherhood among all mankind. But the equality it proclaimed was spiritual equality, the kingdom of Christ was not of this world, and the distribution of all worldly goods and worldly occupations was still left to the blind privilege of birth. The Christian revelation went no further, nor did it suit the Divine wisdom to declare more. But that the revelation of Christ was intended to be final, there is no more reason to believe, than there is to suppose that the revelation of Moses which preceded it, was so intended. Our religion is, that God shall not merely reign in another world, but in the present; that it is his will that all mankind shall have, even upon earth, equal opportunity of discovery, and that all shall be rewarded according to their deserts; that temporal labours are as sacred as spiritual ones; that no one hereafter shall owe wealth and consequence to the mere hazard of birth, but that each shall be classed according to his vocation, and be recompensed according to his works." In reference to worship, St. Simon himself taught:—"The poets ought to second the efforts of the preachers; they ought to provide for public service, poetry adapted to recitation in churches, so as to render all the congregation preachers one to another. The musicians ought to enrich with their melodies the inspirations of the poet, and impress upon them a musical character, deeply penetrating the soul of the faithful. Painters and sculptors ought to fix in the temples the attention of Christians upon actions pre-eminently Christian. Architects ought to construct their temples in such a manner that preachers, poets, and musicians, painters, and sculptors, can generate at their pleasure sentiments of fear, joy, and hope. Such evidently are the fundamental bases of worship, and the means which should be employed to render it useful in society."

St. Simon declared himself opposed to both Romanism and Protestantism. The former he regarded as a system of wickedness and imposture; the latter as resting on a fundamental heresy, that

of looking to the Bible as the only standard of sound doctrine. The ultimate object of his own doctrines was to bring about an improvement of the social condition. In reference to the nature of God, he taught the grossest Pantheism. "The St. Simonian definition of God is, *God is all that is*,—that is, universal nature, so that we not only live, move, and have our being in him, but, as the Scriptures say, we are bone of his bone, and flesh of his flesh: that this is the ultimate doctrine of Christianity is evident from the words of Christ, 'that they may all be one as thou Father art in me, and I in thee, that they also may be one in us.' God is all in all, however we give the name of God to the universal mind or power, the chief attribute of which is love or union, the *social principle*. This active power is the male; nature, or passive matter, is the female; but these two are one and inseparable."

The new worldly gospel was propagated after the death of its founder, by sermons, missions, and polemical treatises. "Simonism became," to use the language of Dr. Hase, "on the one hand, a deification of the world, and on the other, a consecration of industry as a series of operations upon the divinity itself. Its general law was, that after the law of inheritance had been abolished, every individual should receive from the common stock in proportion to his capacity, and every capacity according to its works. This principle was to be carried out under the direction of a hierarchy, whose arbitrary power was concealed under tirades about love and self-sacrifice. Even noble minds were sometimes captivated by the unsparing manner in which the evils of the present state of society were laid bare, by the substitution of merit for the accident of birth, and the reinvestiture of the disinherited son of European society in the rights of a man. The boldest language which this spirit of the age ventured to use, was that in which an exclusive attention to material interests was dignified with the name of religion. But when *Enfantin*, one of the leaders of this party, a stately and energetic but narrow-minded man, in his character of the highest revelation of the Deity, bestowed his principal attentions upon women, and, as their Messiah, made women free by destroying the restraints of marriage, and aiming to attain privileges like those of Mohammed, a schism was produced (Nov. 1831), and Rodrigues proclaimed that Simonism had apostatized from St. Simon. The saloon of the Simonists was closed by order of the government, and they were themselves arraigned before the legal tribunals for propagating principles dangerous to morality. Their condemnation (Aug. 1832) was a convenient kind of martyrdom, and the supreme Father *Enfantin* still continued the object of a confiding veneration to all true believers. But the public prominence which their hierarchy and morality had attained, destroyed all public confidence, and their monastic seclusion, their costume, and their phraseology became a matter of general ridicule."



For more than half a century did Robert Owen endeavour sedulously to propagate similar opinions to those of St. Simon in England, Scotland, and America. See SOCIALISTS.

**SIMON (ST.) AND JUDE (ST.), DAY OF**, a festival observed in the Church of England on the 28th of October, in commemoration of the two apostles Simon and Jude.

**SIMONY**, the crime in Ecclesiastical Law of buying or selling spiritual offices. The term is derived from the sin of Simon Magus, who wished to purchase from the apostles for money the power of conferring the gift of the Holy Ghost, Acts viii. 19. In the ancient Christian Church Simony was commonly distinguished into three different kinds. (1.) Buying and selling spiritual gifts. (2.) Buying and selling spiritual preferments. (3.) Ambitious usurpation and sacrilegious intrusion into ecclesiastical functions without any legal election or ordination. When men either offered or received money for ordination to a spiritual office they were uniformly regarded as chargeable with Simony, and punished with the heaviest censures of the Church. The apostolical canons inflict the double punishment of deposition and excommunication upon any clergyman guilty of this offence, whether the ordained or the ordainer. The general council of Chalcedon, and many other councils, have canons to the same effect. The civil code of Justinian also, to prevent Simony, enacted that both persons ordained, and also their electors and ordainers, should all take oath that there was nothing given or received, or so much as contracted or promised, for any such election or ordination. The ancient church reduced to this sort of Simony the exacting of any reward for administering baptism or the eucharist or confirmation, burying, or consecration of churches, or any similar spiritual offices. By the Canon Law, Simony is a very grievous offence, and so much the more odious because, as Sir Edward Coke observes, it is always accompanied with perjury; for the presentee is sworn to have committed no simony. The oath against Simony in the Church of England is in these words: "I, A. B., do swear that I have made no Simoniackal payment, contract, or promise, directly or indirectly, by myself or by any other, to my knowledge or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining of this ecclesiastical dignity, place, preferment, office, or living; nor will at any time hereafter perform or satisfy any such kind of payment, contract or promise, made by any other without my knowledge or consent. So help me God through Jesus Christ." In the Established Church of Scotland, also, a minister, previous to ordination, is asked whether he has used any undue means to procure this presentation. If Simony could be proved against any minister, it would render the presentation invalid, and render the presentee liable to be deprived of his license.

**SIN (ORIGINAL)**. See ORIGINAL SIN.

**SINGERS**. See CHORISTERS.

**SINGHALESE (RELIGION OF THE)**. See BUDDHISTS.

**SINGING CAKES**, a name given formerly among Romanists to the consecrated wafers used in private masses.

**SIN-OFFERINGS**, ancient Jewish sacrifices which were wholly of an expiatory character, and presented for particular cases of transgression. The law of the sin-offering is fully detailed in Lev. iv. The victims used were different according to the character of the offerer. When atonement was to be made for the high-priest or for the people generally, a bullock was to be presented. If the offender was a magistrate, he must offer a he-goat; and if a common individual had sinned, the victim was appointed to be a she-goat or a lamb. In cases of poverty, instead of a kid or a lamb the guilty person was allowed to offer a turtle-dove or two young pigeons, one of them being slain as a burnt-offering and the other as a sin-offering. When the offerer happened to be in extreme poverty, a portion of flour unaccompanied with oil or incense was allowed as an offering for sin. The victim was slain precisely as in the case of BURNT-OFFERINGS (which see). The manner in which the parts were disposed of is thus explained by Dr. Nevins in his 'Biblical Antiquities':—"When it was offered for the high-priest or for the whole congregation, the ministering priest was required to carry some of the blood into the holy place, there to sprinkle it with his finger seven times solemnly, toward the veil of the holy of holies, and to stain with it the horns of the golden altar of incense; after which he returned and poured out all the rest of it at the bottom of the other altar without. Then the fat of the animal only was consumed in the sacrificial fire, while all its other parts were borne forth without the camp, to an appointed place, and there burned together. But when the sin-offering was presented by the ruler, or by one of the common people, the ceremonies were not equally solemn. The blood then was not carried into the holy place; it was enough to stain the horns of the brazen altar with it before pouring it out. The flesh, too, after the fat was consumed, was not carried without the camp and burned, but was given to the priests to be eaten in the court of the sanctuary. The eating of it was a religious duty that might not be neglected."

Sin-offerings were designed as an atonement for sins of ignorance and inadvertency against negative precepts of the Law, which, if they had been done wilfully, would have deserved cutting off. The Jews reckoned 365 negative precepts according to the number of days in the year, yet they computed the number of sin-offerings only in reference to forty-three of them.

**SINS (MORTAL)**. See MORTAL SINS.

**SINS (VENIAL)**. See VENIAL SINS.

SINTOISTS, the followers of the religion of the CAMIS (which see), the most ancient form of religion observed among the Japanese. The chief object of their worship was *Tensio-Dai-Dsin*, a goddess who was the supposed progenitor of the DAIKI (which see), and the mother of the Japanese nation. The other objects of worship were numerous demi-gods, consisting of deified saints and heroes, each presiding over a special paradise of his own, into which his own class of worshippers sought to obtain admission. Their temples are called MIAS (which see). Their worship consists in prayers and prostrations. They practise "works of religious merit, which are," says Mr. Hildreth, in his 'Japan as it was and is,' "casting a contribution into the alms-chest, and avoiding or expiating the impurities supposed to be the consequence of being touched by blood, of eating of the flesh of any quadruped except the deer, and to a less extent even that of any bird, of killing any animal, of coming in contact with a dead person, or even, among the more scrupulous, of seeing, hearing of, or speaking of, any such impurities. To these may be added, as works of religious merit, the celebration of festivals, of which there are two principal ones in each month, being the first and fifteenth day of it, besides five greater ones distributed through the year, and lasting some of them for several days, in which concerts, spectacles, and theatrical exhibitions, form a leading part. We must add the going on pilgrimages, to which, indeed, all the religious of Japan are greatly addicted. The pilgrimage esteemed by the adherents of Sinto as the most meritorious, and which all are bound to make once a-year, or, at least, once in their life, is that of *Ise*, or *Ixo*, the name of a central province on the south coast of Nipon, in which *Tensio-Dai-Dsin* was reported to have been born and to have died, and which contains a *Mia* exceedingly venerated, and already mentioned as the model after which all the others are built." See JAPAN (RELIGION OF).

SIONITES, a sect which arose in Norway in the course of the last century, which is thus described by the Abbé Gregoire in his 'Histoire des Sectes Religieuses.' "The Sionites of Norway, having united with them several Danes and Swedes, they took the name of *Pilgrims* and *Strangers*. Their principal residence in Norway was Bragerne, from which they were exiled, in 1743, for having troubled the national church. Some of them having obtained, in that year, permission from Christian VI. to settle in either Altona, Fredericstadt, or Fredericia; in virtue of this grant, the whole community, composed of forty-eight individuals, went to Altona. They affected extraordinary sanctity, wore long beards, a linen girdle, and on their arms, embroidered in red, the word Sion, with some other mystic character.

"One of their number, Geo. Kleinow, gave out that he was inspired with the spirit of prophecy, and the rest believed him. But Jeren Bolle, who had studied theology at Copenhagen, was their minister,

and celebrated their marriages. Their design was to exhibit the reign of the King of Sion, of whom they pretended to be children; and they asserted that their King would consider all they did as done to himself. They delivered out passports to their emissaries, who were charged to establish the universal kingdom of Christ. All the society repaired, at certain times, to a hill near Brostell, to unite in religious worship; and they went daily to a field, near that town, where they prostrated themselves, and prayed with a loud voice. They rejected (it is said) the Lord's Supper, and the baptism of infants, and changed the names of those whom they re-baptized. Though they appeared virtuous people, their residence here was thought dangerous, because they refused to submit to the laws, particularly with regard to marriage. This determined the king, in August of the same year, to issue an order for their removal quietly. Several chose to emigrate: others gave up their beards, and their girdles, and accommodated themselves to the customs of the country; insomuch, that, in 1747, three couple, who had been married by their own minister (of whom Kleinow, above-named, was one), were married again in the Lutheran church; and their example was followed by others, among whom was their own minister. Thus these Sionites remained several years at Altona, living as a separate sect, without attracting any particular attention."

SI QUIS. Before a person is admitted to holy orders in the Church of England, a notice bearing the name of *Si Quis*, "If any one," &c., is published in the church of the parish where the candidate usually resides, to the effect, that "if any person knows any just cause or impediment for which he ought not to be admitted into holy orders, he is now to declare the same, or to signify the same forthwith to the bishop." In the case of a bishop, the *Si Quis* is affixed by an officer of the Arches, on the door of Bow Church, and he then also makes proclamation three times for objectors to appear.

SIRENS, mythical beings among the ancient Greeks who were thought to have the power of enchanting by their song any one who heard them. They are mentioned by Homer in his *Odyssey*. They are said by some writers to have been two, and by others three in number. There was a temple dedicated to them near Surrentum.

SISTRUM, a mystical instrument used by the ancient Egyptians in the worship of *Isis*. It was curved, with four brass or iron bars passing across it, and a handle appended to it, by which it was held with the right hand. On the top of it was represented a cat, sometimes with a human face, which is said to have been an emblem of the moon. When the worship of *Isis* was introduced into Italy, the Romans became well acquainted with the *Sistrum*.

SITO, a surname of *Demeter* among the ancient Greeks.

SIX ARTICLES. See ARTICLES (SIX).



## SLAVONIANS (RELIGION OF THE ANCIENT).

The Slavonians are a race of great antiquity. They were found on the Don among the Goths, and afterwards on the Danube among the Huns and the Bulgarians. Along with these nations, with whom they were commingled, they often disturbed the Roman empire. Being of a migratory character, they followed for the most part the Teutonic nations, until they came into possession of the large extent of territory which reaches from the Don to the Elbe, and from the Adriatic to the Baltic sea. Their ancient religion was a system of unmixed paganism. The god which they chiefly worshipped was *Perun*, that is thunder, represented by a wooden idol with a head of silver and whiskers of gold. This deity they regarded as the only Lord of the universe, and to him they offered cattle and other kinds of victims. The principal gods of the aboriginal Slavonic countries, that is Poland and Russia, are *Lada*, supposed to have been the goddess of love and pleasure; *Kupala*, the god of the fruits of the earth; and *Koleda*, the god of festivals. From Procopius we learn that they worshipped also rivers, nymphs, and some other deities, to whom they offered sacrifices, making divinations at the same time. The vestiges of this species of superstition are found in the Slavonic countries at this day, the peasantry still retaining a belief in fairies and other imaginary beings inhabiting the woods, the water, and the air. The most celebrated deity of the Baltic Slavonians was *Sciantovit*, whose temple was at Arcona, the capital of Rugen. This last stronghold of Slavonic idolatry was destroyed in A. D. 1168 by Waldemar the First, King of Denmark.

The following account of *Sciantovit* and his worship is given by Saxo Grammaticus, the Danish historian, as quoted by Count Krasinski:—"In the midst of the town was a level place, upon which stood the temple, beautifully constructed of wood. It was held in great veneration, not only for its magnificence, but also on account of the sanctity of the idol which it contained. The interior wall of the edifice was of exquisite workmanship, and was painted with the figures of different things, executed in a rude and imperfect manner. It had only one entrance. The temple itself was composed of two enclosures. The exterior consisted of a wall, covered with a roof painted red; but the interior, supported by four posts, had, instead of walls, hangings of tapestry; and it had, in common with the exterior part, the same roof, and a few beams. The idol which stood in that edifice was much larger than the natural size of a man. It had four heads and as many necks; two chests and two backs, of which one was turned to the right, and the other to the left. The beards were carefully combed, and the hair closely shorn. He held in his right hand a horn, made of different kinds of metals, which was filled once every year with wine by the priest who performed his worship. His left arm was bent on

his side, in the form of a bow. His garment reached to the legs, which were of various kinds of wood, joined together with so much art, that it was impossible to perceive it, except on a close examination. His feet stood on the earth, with their soles fixed in it. Not far from the idol were disposed his sword, his bridle, and other articles belonging to him, amongst which shone prominently his sword, of a very large size, with a silver hilt and scabbard of beautiful workmanship. His solemn worship was performed in the following manner:—Once a-year, after harvest, the population of the island assembled before the temple of the idol, where, after having sacrificed cattle, they held a solemn repast, as a religious observance. The priest, who, contrary to the fashion of the country, was conspicuous by the length of his hair and beard, swept, previously to the beginning of the ceremony, the interior of the fane, to which he alone had access. In performing this task he carefully held his breath, lest the presence of the deity might be polluted by the contamination of mortal breath. Therefore, every time when he wanted to respire, he was obliged to go out of the temple. On the following day, he brought before the people assembled before the gate of the temple the horn taken from the hand of the idol, and augured from the state of its contents the prospects of the next year. If the quantity of the liquor had decreased, he predicted scarcity, but if it had not, abundance. This he announced to the people, bidding them to be sparing or profuse of their stores accordingly. He then poured forth the old liquor, by way of libation, at the feet of the idol; refilled the horn with new wine; and, having addressed to the idol prayers for himself, for the welfare of the country and its inhabitants, for increase of goods, and for victory over the enemy, he emptied the horn at a single draught. He then filled it again, and replaced it in the right hand of the idol. A large cake of a round form, made with honey, was also offered in sacrifice. The priest placed this cake between himself and the people, and asked them whether they could see him or not. If they answered in the affirmative, he exhorted them to provide for the next year a cake which should entirely conceal him from their sight. He finally blessed the people in the name of the idol, and exhorted them to be diligent in his worship by frequent sacrifices, promising them, as a sure reward of their zeal, victory over their enemies by land and by sea. The rest of the day was spent in feasting, and all the offerings consecrated to the deity were consumed by the assembled crowd. At that feast intemperance was considered as an act of piety, sobriety a sin. Every man and woman in the country paid annually a piece of money for the support of the idol's worship. A third of the spoils obtained over the enemy was given to the idol, as success was ascribed to his assistance. The same idol had three hundred horses, and as many soldiers who made war on his account, and who delivered all

the booty which they had obtained to the custody of the priest. He employed that booty in preparing different kinds of ornaments for the temple, which he locked up in secret store-rooms, where an immense quantity of money, and of costly raiment rotten from length of time, was heaped. There was also an immense number of votive offerings, by those who sought to obtain favours from this deity. Not only did the whole of Slavonia offer money to this idol, but even the neighbouring kings were sending him gifts, without regard to the sacrilege they were thereby committing. Thus, amongst others, Sven, king of Denmark, sent to this idol, in order to propitiate his favour, a cup of exquisite workmanship—thus preferring a strange religion to his own. He was afterwards, however, punished for this sacrilege by an unfortunate violent death. The same deity had other fanes in different places, directed by priests of equal dignity but lesser power. He had also a white horse specially belonging to him, from whose tail and mane it was considered sinful to pull a hair, and which only the priest was allowed to feed and to bestride. On this horse's back Sviantovit combated, according to the belief of the Rugians, against the enemies of their creed. This belief was chiefly supported by the argument, that the horse was frequently found on a morning in his stable covered with sweat and mud, as if he had endured much exercise, and travelled far in the night. Futurity was investigated by means of this horse, and in the following manner:—When it was intended to make war on any country, a number of spears were laid down in three rows before the temple, over which, after the observance of solemn prayers, the priest led the horse. If, in passing over these spears, he began by lifting his right foot, the omen was fortunate, but if he did it with the left, or with both feet together, it was a bad sign, and the project was abandoned."

The superstition thus graphically delineated, prevailed on the shores of the Baltic nearly three centuries after the conversion of other nations belonging to the Slavonic race. Each of the different Slavonian nations had their own special deities. At Plön in Holstein there was an idol called *Podaga*, and at Stettin there was a temple dedicated to the Slavic god *Triglav*, whose image was triple-headed. Notwithstanding the number of their deities, the Slavonians seem to have believed in a Supreme God in heaven, and held that all other gods issued from his blood.

SKULD, one of the three DESTINIES (which see) of the ancient Scandinavians.

SLEIPNIR, the horse of *Odin* in the ancient Scandinavian mythology.

SMALCALD (ARTICLES OF). See ARTICLES OF SMALCALD.

SMINTHEIA, festivals observed in different parts of ancient Greece in honour of *Apollo Smintheus*.

SMINTHEUS, a surname of *Apollo* among the ancient Greeks, supposed to have been derived from

*Gr. sminthos*, a mouse, which was regarded by the ancients as a symbol of prophetic power.

SOCIALISTS, a class of men professing to follow the teachings of Robert Owen of New Lanark, who in the beginning of the present century devised what he called the Science of Human Happiness. All the evils which afflict the social body he believed to originate in conventional irregularities caused by the present state of civilization. He made a religion of social regeneration, and expected to renovate the world by a new arrangement of property and industrial interests. Owen taught first in Britain and afterwards in America, that a new state of society would secure the happiness of the whole community; that in this ideal paradise on earth men should co-operate and enjoy the fruit of their common toil; that instead of the present system of unnatural marriages there should be a free choice of kindred spirits; and that instead of families there should be communities. He held that as far as our present knowledge extends there is no evidence of a future state of being beyond the grave; and hence every religion which leads us to entertain such expectation was in his view a delusion. He asserted that man is responsible to no superior being; and that if placed from childhood in right circumstances, without the perverting influence of poverty and ignorance, his moral character and feelings would be so good that a division of property would be quite unnecessary. Man therefore is amenable to natural consequences alone; and these are modified for good or evil to each individual by the influence of society. "The arrangements," says Mr. Robert Owen, "of the system which has hitherto prevailed over the earth, have been made with the direct view to endeavour to obtain the greatest amount of wealth and power for a limited number of individuals, regardless of happiness to the producers of this wealth and power; while the wealth and power thus obtained are very limited in their aggregate amount, and cannot give substantial and satisfactory happiness even to those who obtain the largest share of both.

"The arrangements or new conditions which will arise from the universal introduction of the rational system, will be formed to give direct substantial permanent happiness to ALL of the race; and by giving happiness to all, each within these arrangements will command more wealth and power than any one, in any rank or station, has ever possessed, or than any one can attain, under the existing irrational system.

"The good conditions that will be made to arise from the rational social system will place each one, for all practical purposes, in possession of the use of the wealth of the world; and that wealth will be multiplied, compared with its present amount, many hundred-fold.

"Under these new conditions, also, each will possess more power over the affections and good offices of



his fellow-men, and, in consequence, more power over the use and enjoyment of the earth and its productions, than any sovereign has ever attained; yet no one will ever obstruct any other in the enjoyment of this wealth and power; and therein will be the security and happiness of all.

"According to this system, the good conditions which may now be placed under the control of society will be competent, when properly combined, to secure the permanent regeneration of mankind,—to give new feelings, new mind, and new conduct to all; and when these conditions shall be created, they will accomplish in a short period far more in making men good, wise, and happy, in uniting them, and in giving individual liberty, wealth, and power, than all religions, governments, laws, and institutions have effected through past ages, or could attain through eternity under such insane institutions as those now existing.

"The rational social system proposes, in an orderly, peaceable manner, to create these superior conditions, and to make them gradually supersede the present most irrational conditions:—conditions which have all emanated from a fundamental falsehood, and which thus have produced the language of falsehood, and the endless evils which have afflicted and which now afflict the human race."

This system of Socialism, in so far as it recognizes Christianity at all, regards it as nothing more than a system of social regeneration, and our Lord himself as the great teacher of communism. The holy, humbling truths of the gospel are carefully kept out of sight; while the love and charity which it inculcates are made its all in all. This plausible form of infidelity, connected as it is with liberal political views, has made extensive progress for many years past among the working classes on both sides of the Atlantic; and its apostles, preaching Socialism as the only religion which assigns to industry the high position which in their view belongs to it, succeed in ensnaring many of the honest sons of toil into the acceptance of a system of delusion and imposture, injurious to their happiness and prosperity in this world, as well as to their eternal well-being in the world to come.

SOCINIANS, a name applied in a general sense to all who deny the doctrine of the Trinity, and of the divinity of the Lord Jesus Christ. In its more restricted meaning, however, the term denotes those who adhered to the doctrines inculcated by Lælius Socinus and his nephew, Faustus Socinus, in the sixteenth century. Of the two founders of this antitrinitarian sect, Lælius the elder was born at Sienna in Tuscany, A. D. 1525. At an early period he showed a decided leaning towards the principles of the Reformation; and with the view of acquiring still further information on the subject, as well as of securing his own personal safety, he quitted Italy in 1548, and passed into Switzerland, where he chiefly resided during the remainder of his life. Being

naturally of a speculative turn of mind, he soon began, in an epistolary correspondence which he maintained with Calvin, to start doubts on various points in theology, but more especially on the subject of the Trinity. These doubts, however, were expressed with so much modesty and candour that he succeeded in gaining the esteem of the more learned reformers, several of whom, and especially Bullinger, attempted, with the utmost tenderness, to correct his erroneous views. By close dealing he was brought at length to a confession that he had indulged too much in abstruse and unprofitable speculations; and he even went so far as to subscribe a declaration of his faith, which was quite satisfactory to Bullinger. From this time Lælius Socinus seems to have been more circumspect in expressing his peculiar opinions among his Swiss friends, although in the course of occasional excursions to Poland, France, and Italy, he made no concealment of his sentiments, but openly propagated them wherever he went.

At the death of Lælius, his nephew Faustus Socinus, then only twenty-four years of age, hastened from Lyons to Zurich and took possession of his papers, in which antitrinitarian sentiments were fully developed. It was not, however, until many years after, that Faustus applied himself to the study of theology, and produced his great work, '*De Jesu Christo Servatore*,' which caused so great commotion among the Protestants of Germany and Switzerland, that he fled to Poland in 1579, and settled at Cracow, whence, after a sojourn of four years, he transferred his residence to a neighbouring village called Pavlikovice. Here he married the daughter of a wealthy nobleman, and thus became connected with the first families in Poland—a step which led to the rapid propagation of his opinions among the higher classes, and gave him an extensive influence over the whole of the Polish antitrinitarian churches. He was invited, accordingly, to assist at their principal synods, and took a leading part in their deliberations. Thus at the synod of Wengrow in 1584, he successfully maintained the doctrine that Jesus Christ ought to be worshipped. At the same synod, and at that of Chmielnik, he powerfully contributed to the rejection of the millenarian opinions which had been taught by several antitrinitarians. His influence was completely established at the synod of Brest in Lithuania, held in 1588, when he succeeded in uniting the different antitrinitarian churches in Poland into one body, by moulding their varied and often discordant opinions into one complete religious system. In a short time, chiefly through the labours of Genesius, a Socinian church was organized in Poland, under the name of the Minor Reformed Church. See POLAND (MINOR REFORMED CHURCH OF).

The origin of the sect of *Socinians* is usually traced by their own writers to the year 1546, when colleges or conferences of about forty individuals were in the habit of meeting, chiefly at Vicenza in

the Venetian territories, with the view of introducing a purer faith by discarding a number of opinions held by protestants as well as papists. These meetings having been discovered, were dispersed by the public authorities, and several of the members committed to prison, while others were forced to flee to other countries, where they sedulously propagated their peculiar tenets. This account, given by Socinian historians, of the origin of the sect, is discredited by Mosheim, followed by the elder Mc-Crie, on what appear completely satisfactory grounds. It cannot be denied, however, that at the time referred to a number of the Italian protestants entertained erroneous opinions on the subject of the Trinity, which they diffused in the Grisons, where, when driven from their own country, they first took refuge. Adherents to antitrinitarian opinions were still to be found in Italy; and in 1555 Pope Paul IV. issued a bull against those who denied the doctrine of the Trinity, the divinity of Christ, and redemption through his blood.

The first Catechism and Confession of the *Socinians* was printed at Cracow in Poland in 1574. At this time the sect received the name of Anabaptists. George Schomann is believed to have been the author of this early Socinian creed, in which the principal doctrines of the body are plainly set forth. Thus Jesus Christ our Mediator with God is declared to have been a man, subject, together with all creatures, to God. The Holy Spirit also is explicitly declared not to be a divine person, but to be simply a divine power or energy. Baptism in this Catechism is made to consist of immersion and emersion, and is denied to any but adults. The Cracow Catechism, however, was supplanted in the seventeenth century by the *RACOVIAN CATECHISM* (which see), composed by Smalcins, a learned German Socinian, who had settled in Poland. This later and more accurate view of the opinions of the sect received its name from Racow, a small town in Southern Poland, where it was first published, and where a Socinian school existed, which was celebrated throughout all Europe.

From Poland Socinian doctrines were carried, in 1563, into Transylvania, chiefly through the influence and exertions of George Blandrata, a Polish physician, who was invited, on account of his medical skill, to settle in the country. In a short time the Socinian doctrines were so extensively received by all classes of the people, that in 1568 a public disputation was held at Weissenberg between the Socinians and Trinitarians. This debate lasted for ten days, and at its close the Socinians were looked upon by the nobles with such peculiar favour that their influence ere long became paramount in the province. A dissension, however, arose, in consequence of one of their leaders, Francis Davides, pushing the doctrines of the sect to their legitimate extent, and opposing the offering of prayer to Christ. To confute him, Blandrata invited Faustus Socinus from Basil in 1578, and so severely was Davides perse-

cuted by the Transylvanian nobles, that he was condemned to perpetual imprisonment, in which he ended his days. In this province Socinianism has maintained a firm footing even to the present day.

For upwards of a hundred years Poland was the stronghold of the sect of *Socinians*, but in 1658, by a decree of the diet of Warsaw, they were expelled from the kingdom; and this severe edict being repeated in 1661, they were completely rooted out from the country and scattered throughout different European nations. Both in Holland and Germany strenuous endeavours were made to propagate Socinian tenets; but although individuals were thus gained over to the sect, it was found impracticable to establish and maintain churches.

The father of Socinianism in England was John Biddle, who, towards the middle of the seventeenth century, was the first who openly taught principles subversive of the received doctrine of the Trinity. For this heresy he was seized and committed to prison. (See *BIDDELIANS*.) So violently, indeed, was the public mind opposed to the new opinions, that an act was passed by the English Parliament in 1648, declaring it to be a capital crime to publish anything which tended to subvert the deity of the Son and of the Spirit. At length, in 1655, Biddle was put upon his trial, and would doubtless have been condemned to death had not Cromwell interposed in his behalf, and procured a commutation of his sentence into banishment to the Scilly Islands. The publication of Biddle's 'Twofold Catechism' caused great excitement both in England and on the Continent. Various answers to this Socinian pamphlet appeared; but the most able was that of the celebrated Dr. John Owen, in his 'Vindiciæ Evangelicæ.' The *Biddelians* were never numerous, and speedily disappeared. The modern Socinians, who took the name of *Unitarians*, were not a conspicuous party in England till the close of the eighteenth century, when Priestley, Lindsey, Belsham, and several other able writers, publicly avowed and propagated antitrinitarian sentiments. A considerable difference, however, exists between the opinions of the ancient and those of the modern Socinians. Both the Socini, uncle and nephew, as well as their immediate followers, admitted the miraculous conception of Christ by the Virgin Mary, and that he ought to be worshipped, as having been advanced by God to the government of the whole created universe—doctrines generally rejected by the modern Socinians. See *UNITARIANS*.

**SOCRATIC PHILOSOPHY**, a system of ancient Greek philosophy propounded by Socrates, who was born B. C. 470. It was thoroughly ethical and practical in its character, being directed chiefly to an exposition of the theory of virtue, which he held to be godlike and immortal. He maintained the essence of virtue to be threefold, consisting of wisdom, involving duties in reference to ourselves; justice, in reference to others; and piety, in reference



to God. In order to cultivate virtue he held self-knowledge and self-restraint to be necessary; while its ultimate result, he taught, must be happiness. He inculcated upon his disciples the doctrine that there is One Supreme Deity; while as a matter of expediency he enforced upon them the worship of the gods. The teachings of this eminent philosopher were opposed by the public authorities; and having been impeached on the ground of corrupting the youth of Greece, and despising the tutelary deities of the state, putting in their place another new divinity, he was condemned to die by poison. Before taking the fatal draught, Socrates laid before his assembled friends the grounds on which he held the deep-rooted and immovable conviction of the immortality of the soul.

At the foundation of the Socratic philosophy lay the doctrine of the necessity of self-knowledge. Without this, he maintained we could not rightly arrive at the knowledge of anything else. With the view of leading to this essential attainment, Socrates endeavoured to awaken the consciousness of ignorance; and, along with this, he taught the necessity of internal illumination, which in his own case he believed was imparted by a voice from within, usually termed his demon. By this supernatural light he declared himself to be directed in all practical matters of essential importance.

**SOL**, the Sun-god among the ancient Romans.

**SOLEA**, a part of ancient Christian churches, the situation of which has been somewhat disputed, but it is generally understood to have denoted the seat within the chancel, appropriated to kings, emperors, and princes. Justinian is said to have made the *Solea* of gold and onyx-stones.

**SOLEMN LEAGUE AND COVENANT**. See **COVENANT (SOLEMN LEAGUE AND)**.

**SOLIFIDIANS** (Lat. *solus*, alone, and *fides*, faith), a term sometimes used to denote those who hold that a man is justified by faith alone, without the deeds of the law. See **AUGUSTINIANS**, **CALVINISTS**.

**SOLITAIRES**, nuns of the order of St. Peter of Alcantara, instituted by Cardinal Barberini in 1670. They imitate the austere practices of their patron saint, observe perpetual silence, and employ their time wholly in spiritual exercises; they go barefoot, gird themselves with a cord round the waist, and wear no linen.

**SOLITARII**, a branch of the **MANICHEANS** (which see). While the Theodosian Code decreed capital punishment upon some of the other branches of this obnoxious sect, the *Solitarii* were only punished with confiscation.

**SOMA**, the milky juice of the moon-plant, or *asclepias acida*, which was held sacred, and worshipped by the Hindus of the Vaidic period. The hymns comprising one whole section of the *Rig-Véda* are addressed to the Soma, and its deification is still more prominent in the *Sáma-Véda*. As early as the *Rig-Véda*, the Soma sacrifice is called *amrita*,

that is, immortal, and, in a secondary sense, the liquor which communicates immortality. The Soma-juice was the more important part of the ancient daily offering among the Hindus. The plants were gathered on the hills by moonlight, and brought home in carts drawn by rams. "Indra," it is said, "found this treasure from heaven, hidden like the nestlings of a bird in a rock, amidst a pile of vast rocks, enclosed by bushes;" the stalks are bruised with stones, and placed with the juice in a strainer of goats'-hair, and are further squeezed by the priest's ten fingers, ornamented by rings of flattened gold. Lastly, the juice, mixed with barley and clarified butter, ferments, and is then drawn off in a scoop for the gods, and a ladle for the priests, and then they say to Indra, "Thy inebriety is most intense, nevertheless thy acts are most beneficent." The Soma is a round, smooth, twining plant, not to be found in rich soils, as we learn from Dr. Royle, but is peculiar to the mountains in the west of India, the desert to the north of Delhi, and the mountains of the Bolan Pass.

**SOMASQUO (FATHERS OF)**. See **CLERKS (REGULAR) OF ST. MAJOLI**.

**SOMNUS**, the personification and god of sleep among the ancient Romans, usually considered as a son of Night and a brother of Death.

**SON OF GOD**, an expression very frequently applied in Sacred Scripture to the Lord Jesus Christ, in order to denote his relationship to the Father. It is used on various grounds. (1.) He is the Son of God by eternal generation, having been begotten of God the Father from all eternity. (See **GENERATION**, **ETERNAL**). This is expressly declared in Luke i. 35, "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing, which shall be born of thee, shall be called the Son of God." (2.) He is the Son of God by commission, as having been sent by the Father. Jesus himself claims the title on this ground in John x. 34—36, "Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God." (3.) He is the Son of God as the first-born from the dead in his resurrection. This doctrine is taught in Acts xiii. 32, 33, "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." (4.) He is the Son of God by actual possession as heir of all things. Thus it is declared, Heb. i. 1, 2, "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last

days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." On all these grounds, then, Jesus Christ, the Second Person of the Blessed Trinity, is well entitled to the appellation of the Son of God.

SONNAH, the Tradition of the Mohammedans, being the authentic record of the sayings and doings of the Prophet. Next to the Koran the Sonnah is the basis on which Islam rests. The Koran is regarded as the actual word of God; the Sonnah as that of his inspired prophet. The first consequently is wholly divine; the second not in language but in meaning. "I have left you," says Mohammed, "two things in which it is impossible for you to err—the word of God and my Sonnah." There are six collections of the *Sonnite* traditions, and four of those of the *Schiites*. These six are deemed canonical, and differ only in minute particulars. "The earliest and most approved," says Mr. Macbride, "is that of Abu Abdallah, who passed sixteen years on his work at Mecca, and derived the epithet by which he is known from his birth in the distant city of Bokhara, in the neighbourhood of which he died in 256 of the Hegira. His compilation is entitled 'the faithful collection;' and he was so scrupulous, and regarded his occupation so entirely as a religious act, that he never wrote down a tradition without an ablution and a prayer which required bowings of worship. His collection consists of 7,275 traditions, selected, during sixteen years' examination, out of 600,000. This large number, according to Haji Khalfa, he reduced to 2,000, by deducting repetitions; and scarcely half of those are doctrinal, the rest being instructions as to the concerns of life."

SONNITES (Traditionists), one of the two grand divisions of the followers of Islam. They form a vast majority of the whole Mohammedan body, the *Schiites* (which see) being confined to Persia and India. The *Sonnites* regard the *Sonnah*, or Traditions, as of equal authority with the Koran, but their attachment to the Traditions does not lead them to undervalue the Koran; on the contrary, they seem to be better Moslems than their opponents. The *Sonnites* are accounted orthodox Mohammedans. They recognize the Ottoman emperor as the caliph and spiritual head of Islam. By the *Sonnites*, Abubekr, Omar, Othman, and Ali, are alike regarded as legitimate successors of the Prophet, in opposition to the *Schiites*, who reject the three first, and hold by Ali alone. There are four orthodox sects of *Sonnites*, who agree in points of dogmatic and speculative theology, but differ chiefly on ceremonial points, and questions of civil or political administration. These sects all unite in hostility to the house of *Ali*, and to the *Schiites*, who support his cause. So far, indeed, is this hatred carried, that the Mufti and chief doctors of the law have more than once declared, that to slay a Persian *Schiite* is more acceptable to God than to slay seventy Christians or idolaters.

SOOTHSAYER, a person who pretended among

the ancients to foretell future events by inspecting the entrails of animals, watching the flight of birds, the aspect of the clouds, and other natural appearances.

SOPHISTS, a class of philosophers among the ancient Greeks, the most noted of whom were Gorgias of Leontium, and Protagoras of Abdera. The foundation of their doctrine was laid in scepticism, absolute truths being denied, and only relative truths being admitted as existing for man. Gorgias attacked the existence of the finite, but at the same time he maintained that all notion of the infinite is unattainable by the human understanding. The doctrine of Protagoras, however, was that the phenomena both of external nature and of the processes of mind are so fluctuating and variable, that certain knowledge is unattainable. He held that nothing at any time *exists*, but that everything is perpetually in the process of *becoming*. Man he declared to be the measure of all things; of the existent that they exist; of the non-existent that they do not exist, and he understood by the man the perceiving or sensation-receiving subject. Thus this leading sophist succeeded in annihilating both existence and knowledge. The existence of the gods also he held to be doubtful. He founded virtue on a sense of shame and a feeling of justice seated in the human constitution. The Sophists made use of their dialectic subtleties as a source of amusement, as well as intellectual exercise, to the youth of Greece.

SORACTE, a mountain in ancient Italy, which, according to Servius, was sacred to the infernal gods, especially to *Diespiter*. It was a custom among the *Hirpi* or *Hirpini*, that, at a festival held on Mount Soracte, they walked with bare feet upon glowing coals of fir-wood, carrying about the entrails of victims which had been sacrificed. This ceremony is connected by Strabo with the worship of *FERONIA* (which see).

SORANUS, an infernal divinity among the ancient Sabines. He is sometimes identified by the Roman poets with *Apollo* of the Greeks.

SORCERY. See WITCHCRAFT.

SORORIA, a surname of the goddess *JUNO* (which see).

SORTES, the name given to the Lots which were used by the ancient Romans for purposes of divination, and to ascertain the will of the gods. They usually consisted of small tablets or counters made of wood or other materials, which were cast into a *sitella*, or urn, filled with water. See DIVINATION.

SORTES (SACRÆ), holy lots, a species of divination which existed among some of the ancient Christians. It was effected by a casual opening of the Bible, when the first verses that appeared were taken and interpreted into an oracle. This species of superstition is condemned by several of the Gallican councils. Thus the council of Vannes, A. D. 465, decrees, "That whoever of the clergy or laity should be detected in the practice of this art, either



as consulting or teaching it, should be cast out of the communion of the church." This decree was repeated with very little variation in several councils, notwithstanding which the practice continued for a long period.

**SORTILEGI**, those among the ancient heathens who foretold future events by the *Sortes*, or lots.

**SOSIANUS**, a surname of *Apollo* at Rome.

**SOSPITA**, a surname applied to *Juno* as the saving goddess, under which appellation she was worshipped at Lanuvium and at Rome from very ancient times.

**SOTEIRA**, a name which, in Greek, corresponds to the Latin *Sospita*, the saving goddess. It was applied to *Artemis*, *Persephone*, and *Athena*.

**SOTER** (Gr. the saviour), a surname applied to several divinities of ancient Greece, more especially to *Zeus*, *Helios*, and *Dionysus*.

**SOTERIA**, the sacrifices offered to deities in ancient Greece who received the surname of *Soter*. The term was also used to denote a separate divinity worshipped at Patre as a personification of Safety.

**SOUL** (IMMATERIALITY OF THE). See IMMATERIALITY OF THE SOUL.

**SOUL** (IMMORTALITY OF THE). See IMMORTALITY OF THE SOUL.

**SOUL-SLEEPERS**, a term sometimes applied to MATERIALISTS (which see), because they admit no intermediate state between death and the resurrection.

**SOUTHCOTTIANS**, the followers of Joanna Southcott, who pretended to have held converse with the devil, and to be inspired by the Holy Ghost. She first became the victim of this delusion when a servant with a family in Exeter, and her statements having found credit with several ministers of the Church of England, she was confirmed in her pretensions. In 1792, she began to assume the character of a prophetess, and of the woman in the wilderness referred to in the Book of Revelation. In this capacity she issued sealed papers to her followers, which she termed her seals, and which she assured them would protect from the judgments of God both in this world and that which is to come. These seals were received with implicit confidence by thousands of both sexes. Her predictions, which were delivered both in prose and rhyme, consisted chiefly of judgments denounced upon the nations, and the promise of the speedy approach of the Millennium. At length, having been seized with symptoms which simulated pregnancy, she imagined that she was about to give birth by miraculous conception to a second Shiloh. Her followers made costly preparation for the joyful event, but their expectations were disappointed, for the prophetess was taken from them by death. Her death under circumstances which so completely disproved her mission, might very naturally be supposed to open their eyes to the delusion by which they had been ensnared. But it was far otherwise. They still flattered themselves

that in some way or other the prophetess would again appear with the expected Shiloh. It appears from the Report of the Census in 1851, that four congregations of Southcottians still exist in England.

**SOUTH-SEA ISLANDERS** (RELIGION OF THE). See POLYNESIANS (RELIGION OF THE).

**SOWAN**, the first of the four paths, an entrance into which secures either immediately or more remotely the attainment of the Buddhist NIRWANA (which see). The path Sowán is divided into twenty-four sections, and after it has been entered, there can be only seven more births between that period and the attainment of nirwána, which may be in any world but the four hells. This is the second gradation of being.

**SPAIN** (PROTESTANT CHURCH OF). Of the ancient religious history of Spain we possess but scanty authentic information. Little more indeed is known upon the subject than the facts, that at an early period Christianity was introduced into Spain, and that churches were in consequence erected in various parts of the country, which were frequently exposed to persecution. The Spaniards themselves have long been accustomed to boast that James, the son of Zebedee, first preached the gospel to their ancestors, but to maintain the claims of the supposed founder of the popedom, without offending the national pride of the inhabitants of the Peninsula, several Romish writers, while admitting the prevalent tradition in reference to the Apostle James, couple it with the assertion, that the seven first bishops of Spain were ordained by the Apostle Peter, whom they thus pretend to have been the founder of the church of Spain. But whatever credit may be attached to the conflicting statements made as to the first introduction of Christianity into Spain, the fact is undoubted that heresies of various kinds early sprung up in that country. Thus, in the fourth century, the PRISCILLIANISTS (which see) originated there, and maintained their ground for the long period of two centuries. The erroneous opinions of this sect, which were in fact a combination of the *Manichean* and *Gnostic* heresies, were condemned by a synod which was convened at Saragossa, A. D. 380, and, through the interference of the secular power, Priscillian himself was not only sentenced to banishment, but afterwards to death. Towards the close of the eighth century, another heretical sect arose in Spain, which received the name of ADOPTIANS (which see), from the circumstance that they believed Christ to be the Son of God by adoption simply, and not by eternal generation. This opinion was first started by Elipand, archbishop of Toledo, who was at the head of the Spanish church, and vigorously defended by Felix, bishop of Urgel, in Catalonia. The sect thus originated, however, was but short-lived; for on the death of Elipand and Felix, their followers speedily disappeared. In the ninth century, we find the leading opinions which were afterwards taught by the reformers maintained with ability by a distinguished

Spaniard, Claude, bishop of Turin; and this eminent divine, in condemning image-worship, quotes a decree of a Spanish council held at Elliberis, which ordained that there should be no pictures in churches, and that nothing should be painted on the walls which might be worshipped or adored.

The ancient church of Spain preserved for a long period the most jealous regard to her purity both in doctrine and discipline. Like the African church, to whose practices she paid great deference, she refused to acknowledge the supremacy of the bishops of Rome, and for eight centuries denied the right of these ambitious prelates to interfere in her internal arrangements. During the prevalence of Arianism in Spain in the fifth and sixth centuries, the Roman See made strenuous efforts to subjugate the Spanish church to her sway, but with so little success, that, during the whole of the century which succeeded the suppression of Arianism, ecclesiastical affairs were conducted in Spain without the slightest interference on the part of the See of Rome. And when Pope Benedict II. found fault with a statement made in a confession of faith drawn up by a council of Toledo, to the effect, that while there are two natures in Christ, there are three substances, meaning thereby to denote his divine nature, his human soul, and his body, the Spanish prelates drew up a laboured and indignant vindication of the doctrine, supporting it by quotations both from the scriptures and the writings of the Fathers; and in the close of this spirited document, they plainly declare their determination to adhere unflinchingly to what they consider the truth in the face of all who should oppose them.

It is a well known fact in ecclesiastical history, that from the time that liturgies or fixed forms of celebrating divine service were introduced in the Christian church, these regular offices not only varied in different countries, but even in different parts of the same country. Accordingly several different liturgies were used in the ancient church of Spain, until the fourth council of Toledo, A. D. 633, passed a decree, enjoining uniformity in the mode of conducting divine worship in all the churches of the Peninsula. In consequence of this decree, the Mozarabic Liturgy, which had been in use probably from the fifth century in some of the Spanish churches, was adopted in all. Isidore, archbishop of Seville, who, along with Ildefonso, revised and corrected this liturgy, is bold enough to ascribe its original preparation to the Apostle Peter. Its use in Spain was abolished by Gregory VII. about 1080, the Roman liturgy being substituted in its place. The innovation was keenly opposed by all classes of the people. "To determine this controversy," says the elder Mc-Crie, in his 'History of the Reformation in Spain,' "recourse was had, according to the custom of the dark ages, to judicial combat. Two knights, clad in complete armour, appeared before the court and an immense assembly. The champion of the Gothic litur-

gy prevailed; but the king insisted that the litigated point should undergo another trial, and be submitted to, what was called, *the judgment of God*. Accordingly, in the presence of another great assembly, a copy of the two rival liturgies was thrown into the fire. The Gothic resisted the flames, and was taken out unhurt, while the Roman was consumed. But upon some pretext—apparently the circumstance of the ashes of the Roman liturgy curling on the top of the flames and then leaping out—the king, with the concurrence of Bernard, archbishop of Toledo, who was a Frenchman, gave out that it was the will of God that both offices should be used; and ordained, that the public service should continue to be celebrated according to the Gothic office in the six churches of Toledo which the Christians had enjoyed under the Moors, but that the Roman office should be adopted in all the other churches of the kingdom. The people were greatly displeased with the glaring partiality of this decision, which is said to have given rise to the proverb, *The law goes as kings choose*. Discouraged by the court and the superior ecclesiastics, the Gothic liturgy gradually fell into disrepute, until it was completely superseded by the Roman."

The adoption of the Roman liturgy by the church of Spain was soon after followed by the submission of that church to the Roman See. Not contented with the power which they had thus obtained in ecclesiastical matters, the Popes continued to push their claims still farther, until they succeeded in the complete subjugation of the whole nation, both in church and state. In A. D. 1204, Don Pedro II., king of Arragon, consented to be crowned at Rome by Pope Innocent III., swearing fealty at the same time to the Holy See in his own name and that of his successors on the throne of Spain. And to render this act of royal submission still more solemn and secure, an additional ceremony took place in the chapel of St. Peter, when the Pope delivered the sword into the hands of the king, who made formal dedication of all his dominions to St. Peter, the prince of the apostles, and to Innocent and his successors, as a fief of the church, engaging as a token of homage to pay an annual tribute to the Pope. By way of compensation for this act of royal submission, his Holiness granted as a special favour that the kings of Arragon, instead of being obliged to come to Rome, should henceforth be crowned in Saragossa by the archbishop of Tarragona, as the representative of the Pope. Not many years elapsed after Pedro had vowed allegiance to Rome, when he incurred the papal anger by taking up arms in defence of heretics, and was in consequence excommunicated. His grandson, also, Pedro the Great, was deprived of his kingdom by a decree of the Holy See—an event which was followed by a civil war and the invasion of the kingdom by France. In vain did various kings of Arragon struggle to recover the independence they had lost; such efforts only re-



sulted in their own deeper humiliation, and the prouder triumph of Rome.

In consequence of the intimate connection which subsisted between Spain and France, in the eleventh and twelfth centuries, some persons belonging to the early reforming sects, the Waldenses and Albigenses, which had arisen in Provence and Languedoc, crossed the Pyrenees, and established themselves in the Spanish territories, where for a time they found a resting-place. At length, however, through the influence of Pope Celestin III., an edict was issued by Alfonso II., king of Arragon, banishing all heretics from his territories. Under the constraint of a council held by papal authority, Pedro II. was obliged reluctantly to renew this intolerant edict. This monarch was at heart favourable to the Albigenses, and, after a time, he joined his brother-in-law, Raymond, Count of Toulouse, in defending the persecuted reformers, and fell A. D. 1213, fighting in their cause.

After this event, multitudes of the Albigenses sought refuge in Arragon, where they rapidly increased in numbers and influence. The extensive prevalence of heresy in various parts of Spain at length attracted the attention of the popes, and in 1237 the fires of persecution were lighted, and numbers of so-called heretics were condemned to the flames. Some of the Waldenses escaped the troubles in which their brethren were involved by settling in Catalonia under the form of a religious society, bearing the name of the Society of Poor Catholics. This fraternity received the formal approval of Innocent III., but as its members were accused of favouring instead of converting the heretics, the order was at last suppressed. Although the fires of the Inquisition were kindled from time to time, the Albigenses, and afterwards the Wickliffites, continued to propagate their reforming principles in various parts of Spain; and it was not until after a persecution of two centuries that these heretics were exterminated, with the exception of a few who found refuge in the remote and more inaccessible parts of the country.

Rome now a second time acquired complete ascendancy in Spain, and from the twelfth to the fifteenth century it literally swarmed with friars, monks, and nuns. The mendicant orders, in particular, both Dominican and Franciscan, had their convents in every district. In A. D. 1400 there were no fewer than 121 convents belonging to the Franciscans alone in the three provinces of Santiago, Castile, and Arragon, including Portugal.

In Spain, as everywhere else, the increase of monastic houses gave rise to corruption, licentiousness, and vices of various kinds, which the utmost efforts of the kings were unavailing to reform. Ignorance and moral degradation now characterized both clergy and people to a most lamentable extent, and Spain was enveloped in the deepest darkness, both intellectual and spiritual. Not that learn-

ing, either secular or religious, was utterly banished from the Peninsula. On the contrary, from Isidore in the seventh, to Cardinal Ximenes in the sixteenth century, a continued series of men of erudition and talent adorns the pages of its literary history. Of all the countries of Europe, indeed, Spain enjoyed peculiar advantages in this respect. Having been subjugated by the Saracens, among whom, during the dark ages, learning, when banished from Europe, had found patronage and a home, the Spaniards naturally imbibed that love of literature which fortunately for the world amounted almost to a passion in the breasts of their conquerors. Hence arose the famous schools of Cordova, Granada, and Seville, which, under the Saracen empire, occupied a high position as seats of learning. The study of the ancient classics and of the early Italian poets, particularly Danté and Petrarch, so refined the taste and cultivated the genius of the Spaniards, that a national literature began to be formed. Able men, from time to time, filled the chairs of the universities of Seville, Salamanca, and Alcala. Spain at length established to herself a high reputation for learning. The study of the oriental languages was more especially prosecuted with ardour and success during the fourteenth and fifteenth centuries. This led to the publication of the Complutensian Polyglot, under the patronage and at the expense of Cardinal Ximenes, then archbishop of Toledo. This great masterpiece of Spanish erudition began to be printed in 1502, and was finished in 1517, in six volumes folio (see COMPLUTENSIAN VERSION), at the press of Complutum or Alcala de Henares.

But amid the intellectual progress which Spain made for centuries before the Lutheran Reformation, there was one institution—the modern Inquisition—which paralyzed the nation's exertions, crushed its energies, and prevented it from assuming its legitimate place among the enlightened countries of Europe. By the authority of the see of Rome, this engine of horrid cruelty was put in operation in various parts of the Spanish territories, and multitudes of the wisest and best of the people fell victims to its fury. "In the course of the first year," says the elder McCrie, "in which it was erected, the inquisition of Seville, which then extended over Castile, committed two thousand persons alive to the flames, burnt as many in effigy, and condemned seventeen thousand to different penances. According to a moderate computation, from the same date to 1517, the year in which Luther made his appearance, thirteen thousand persons were burnt alive, eight thousand seven hundred were burnt in effigy, and one hundred and sixty-nine thousand seven hundred and twenty-three were condemned to penances; making in all one hundred and ninety-one thousand four hundred and twenty-three persons condemned by the several tribunals of Spain in the course of thirty-six years. There is reason for thinking that this estimate falls much below the

truth. For, from 1481 to 1520, it is computed that in Andalusia alone thirty thousand persons informed against themselves, from the dread of being accused by others, or in the hope of obtaining a mitigation of their sentence. And down to the commencement of the seventeenth century, the instances of absolution were so rare, that one is scarcely to be found in a thousand cases; the inquisitors making it a point, that, if possible, none should escape without bearing a mark of their censure, as at least suspected *de levi*, or in the lowest degree."

The Lutheran reformation, which had its origin in Germany, speedily found its way into Spain, so intimate was the connection in the sixteenth century between the two countries. The writings of the great Saxon reformer were translated into Spanish, and widely circulated among the people. A movement now commenced in favour of the new doctrines which neither papal bulls nor the vigilance of the Inquisition could arrest. Prosecutions for heresy were instituted against some of the most learned men of the kingdom. But gradually more favourable ideas of the opinions of Luther began to be entertained by some of the most influential of the Spanish nobles, more especially after the publication of the Confession of Augsburg—a document which opened the eyes of multitudes to the true character of the Reformed doctrines. The inquisitors found it necessary to adopt every expedient within their reach to prevent the spread of Lutheran books and opinions. An edict was issued by the Council of the Supreme in 1530, ordering the public libraries to be ransacked, and even private houses to be searched, while a denunciation of all who read or kept heretical books was appointed to be published in every city, town, and village. But all was unavailing; the creed of Luther was embraced by not a few both among the clergy and laity in Spain.

The writings of the MYSTICS (which see) tended also to prepare the minds of some enlightened Spaniards for the Reformation. For some time, however, the new opinions were propagated in secret, such was the dread of the Inquisition which prevailed among all classes. At length a man of bold and intrepid character arose who triumphed over all the obstacles which opposed the entrance of the gospel into the Peninsula. This heroic person was Rodrigo de Valer, a native of Lebrixa, thirty miles distant from Seville. In early life his habits had been idle and dissipated, but having undergone a complete change of mind, he applied himself to the study of the Word of God, and arrived at views almost wholly identical with those of the German reformers. Accordingly he founded a church in Seville, which was Lutheran in the main doctrines of its creed. Valer now devoted himself to the propagation of his opinions with such activity and zeal, that the clergy and monks were indignant that a layman should presume to instruct his teachers, and inveigh against the doctrines and institutions of mother church. He was

apprehended therefore, and brought before the Inquisition, but, through the influence of some who in secret were friendly to him, he was treated with unwonted mildness, and dismissed simply with the loss of his property. Yet he was not thereby silenced. Yielding to the persuasion of his friends indeed, he refrained for a short time from declaring his sentiments in public; but, unable long to endure this restraint, he commenced anew to remonstrate against the corruptions of the age, and having been seized a second time, he was condemned in 1541 to perpetual imprisonment.

Valer was succeeded in his work as an apostle of the Reformation in Spain by Juan Gil, commonly called Egidijs, who, assisted by Vargas and Constantine Ponce de la Fuente, were highly honoured to advance the good cause. The three friends succeeded in gathering round them a small but devoted company of warm supporters of evangelical truth, thus forming in Seville a society, which gradually increased in numbers, and diffused the reformed principles both in the city and the surrounding country. The suspicions of the Inquisition were in consequence aroused, and the three preachers, but more especially Egidijs, were narrowly watched in all their movements. Meanwhile, Vargas was cut off by death, and Constantine having been summoned to the Low Countries, Egidijs was left to contend singlehanded for the truth of God. His enemies eagerly sought his ruin, but to their mortification, the emperor, in 1550, conferred upon him the bishopric of Tortosa, which was one of the richest benefices of Spain. Instead of being allowed to enter upon his high office, he was charged with heresy, and openly denounced to the Inquisition, which committed him to prison. The utmost anxiety was now felt by the friends of Egidijs for his safety, and the emperor, on learning his danger, wrote in his favour to the inquisitor-general. In consequence of this influential application, the inquisitors were afraid to proceed to extremities, and the matter was submitted to the judgment of two arbiters chosen respectively by the parties. The case was conducted in public, and decided against him through the treachery of his own arbiter. The sentence bore that he was violently suspected of holding the Lutheran heresy, and was therefore condemned to abjure the propositions imputed to him, to be imprisoned for three years, to abstain from writing or teaching for ten years, and not to leave the kingdom during that period, under pain of being punished as a formal and relapsed heretic, or, in other words, of being burnt alive. Stunned by the unexpected result, Egidijs silently acquiesced in the sentence which thus suddenly arrested his useful labours in the reformed cause. He survived the term of his imprisonment by only a single year, and his body being afterwards exhumed, was committed to the flames, his property confiscated, and his memory declared infamous.

The persecution of Egidijs, instead of checking



only tended to advance the progress of the Reformation in Spain. In Seville, Valladolid, and other towns, churches were formed, which met privately for divine service and religious instruction. Several centuries before the Reformation, attempts had been occasionally made to translate the Sacred Scriptures into the language of Spain, but all such laudable efforts were regularly discountenanced by the Inquisition, which prohibited the printing of translations of the Bible. At length, after the extensive spread of reformed opinions in Spain had created an urgent demand for the Word of God, Francisco de Enzinas undertook a translation of the New Testament into the Castilian tongue, which was printed at Antwerp in 1543, with a dedication to Charles V. On the appearance of this work, its author was arrested by the public authorities, and thrown into prison, where he was confined for fifteen months. From an early period the Spanish Jews seem to have had translations of the Old Testament into the vernacular language. In 1556, Juan Perez published a translation of the New Testament into Spanish, and at his death he bequeathed all his fortune to the printing of the Bible in his native tongue. The task which he had left unfinished was completed by Cassiodoro de Reyna, who published a translation of the whole Bible in 1569. But while individuals were thus zealous in the work of translation, the Spanish divines generally were violently opposed to the practice of translating the Sacred Writings into vernacular tongues, and the most strenuous efforts were used by the civil authorities to prevent Spanish Bibles from being imported into the country, or distributed among the people.

One of the most eminent promoters of the Reformation in Spain was an individual whose name we have already mentioned—Constantine Ponce de la Fuente. This man's talents and attainments were of no mean order, and his residence in Seville gave considerable impulse to the Protestant cause in that city. Having been elected to a divinity chair in the College of Doctrine, he had ample opportunity by his lectures of imparting to the minds of the young men a knowledge of Protestant truth. Availing himself also of the pulpit and the press, he diffused by these means among his countrymen accurate views of the Word of God. More especially in Seville, many, chiefly through his instructions, were led to embrace reformed doctrines, and in a short time a regular Protestant church was organized in that city, which met in the house of a lady of rank and wealth.

Nor was a warm attachment to the principles of the Reformation limited only to private individuals in Seville; the greater number of the religious institutions of that city and neighbourhood were speedily leavened with the new doctrines. This was more especially the case with the monastery of San Isidro del Campo, whose inmates no sooner adopted reformed principles, than, laying aside the idle and

debasing habits of monachism, they devoted themselves to the zealous diffusion of the knowledge of the truth through the adjacent country, directing their efforts in particular to the Hieronymite monks, among whom some individuals of the highest reputation became converts to Lutheranism.

In Valladolid also, and other cities of Spain, the good work made rapid progress, not only among the people generally, but among persons of high rank as well as men distinguished for their learning. One main cause of the wide spread of Protestant opinions in the Peninsula was the circumstance, that men of talent having been despatched into foreign countries to confute the Lutherans, returned with their minds infected with heresy. Thus, in process of time, the Reformation found adherents in all parts of Spain, amounting, as the elder Mc'Crie alleges, to no fewer than two thousand persons. "That flame," says he, "must have been intense, and supplied with ample materials of combustion, which could continue to burn and to spread in all directions, though it was closely pent up, and the greatest care was taken to search out and secure every aperture and crevice by which it might find a vent, or come into communication with the external atmosphere. Had these obstructions to the progress of the reformed doctrine in Spain been removed, though only in part and for a short time, it would have burst into a flame, which resistance would only have increased, and which, spreading over the Peninsula, would have consumed the Inquisition, the hierarchy, the papacy, and the despotism by which they had been reared and were upheld."

For a considerable time the Spanish Protestants held secret meetings for worship, and contrived to propagate their doctrines with activity and zeal. But at length, in 1557, information reached the inquisitors that a large quantity of heretical books had been introduced into Spain, and that Lutheran doctrines were spreading rapidly in the kingdom. Messengers were accordingly sent in all directions in search of the heretics, who were soon apprehended in such numbers that the common prisons were crowded with victims. Some in attempting to escape were pursued and overtaken, while others succeeded in finding an asylum in foreign lands. Philip II., to whom his father, Charles V., had bequeathed an intense hatred of heresy, made application to Pope Paul IV. for an enlargement of the authority of the holy office, which was readily granted, so far as to include all persons, whether clerical or lay, with the exception of his holiness himself. All confessors were strictly enjoined to examine their penitents, of whatever rank, so as to discover those who were guilty of heresy. And to encourage informers, Philip by an edict declared them entitled to the fourth part of the property of those who through their information should be convicted. In short the most sanguinary enactments were issued with the view of preventing the spread of heretical opinions. A crusade of the most bloody

character was now carried on against all Protestants, and even against such as were suspected of in any way favouring the reformed doctrines. To defray the charges of this cruel work of extermination, the inquisitors were authorized, in addition to their ordinary revenues, to receive an extraordinary subsidy of 100,000 ducats of gold to be raised by the clergy. Multitudes of Protestants perished in the unwholesome prisons. Various modes of torture were resorted to for the purpose of procuring evidence to convict those who were imprisoned on a charge of heresy. These, however, were only preparations for the grand consummation of the appalling tragedy. Orders were now issued by the Council of the Supreme for the celebration of public AUTOS-DA-FE (which see) under the direction of the several tribunals of the Inquisition throughout the kingdom. The first of these dreadful exhibitions took place at Valladolid, on the 21st of May, 1559, being Trinity Sunday, in presence of the heir-apparent and the queen-dowager. The prisoners led out on this occasion were thirty in number, of whom sixteen were reconciled to holy mother church, and fourteen were delivered over to the secular arm. Of this last class two were thrown alive into the flames, and the rest were previously strangled. From 1560 to 1570 one public *auto-da-fe* was celebrated annually in all the twelve cities in which provincial tribunals of the Inquisition were then established. The latter date may be regarded as the period of the suppression of the Reformation in Spain.

Nor was the Inquisition limited in its efforts to the extirpation of heresy in Spain; the same bloody work was carried forward also in the Spanish possessions abroad. This was particularly the case at Mexico, Lima, and Carthagena. Many Spaniards who had imbibed reformed sentiments, only escaped the dungeon and the stake by abandoning their native country. Some crossed the Pyrenees and found refuge in France and Switzerland; others, escaping by sea, settled in the Low Countries and in various parts of Germany. But it was in Geneva and England that the greater part of the Spanish refugees were privileged to find a permanent home.

So active and unwearied has the Spanish Inquisition been in punishing heresy, that, as Llorente, a Romish writer, informs us, in the short space of thirty-six years, no fewer than 13,000 human beings were burnt alive. It was not until the eighteenth century that the horrors of this bloody tribunal began to abate. But even during the eighteenth century occasional cases occurred of *autos-da-fe* under the authority of the Inquisition. At length, in 1808, the holy office in Spain was abolished by Napoleon Buonaparte, and though restored by Ferdinand VII. in 1814, it was totally abolished by the constitution of the Cortes in 1820, and at the recommendation of the chief European powers in 1823 its re-establishment was refused.

The more recent events which have affected the

religious condition of Spain are thus rapidly sketched by Dr. Hase:—"A number of convents in Madrid were destroyed (July 17, 1834) by a mob excited by reports of poisoning during the prevalence of the cholera, and no punishments were inflicted on the perpetrators. A more general insurrection broke out in the summer of 1835, in which many convents and monks were consumed in the flames as *autos-da-fe* of the revolution, until finally it seemed necessary to abolish the convents to save the monks. By a decree of July 25, 1835, nine hundred houses belonging to several orders were closed, that by means of their wealth and the property of the Inquisition and of the Jesuits, which had previously been confiscated, the public debt might be liquidated. The government accused the clergy of sowing dissensions among the people, and required that every candidate for future appointment in the church should produce a certificate from the civil authorities vouching for his patriotism. As the revolution rolled on, and the necessities of the state became urgent, all the convents were confiscated (1836) and taken possession of by the government, and the sacred utensils were sold to cover the expenses of the civil war. The Cortes abolished the tithes, and declared that all the property of the Church belonged to the Spanish nation (1837). In the ruin of Don Carlos, which occurred principally in consequence of the demoralization of his court (1839), a portion of the clergy were inextricably implicated. Gregory XVI. had not recognized the queen, and had rejected the bishops appointed by the regency, but the act by which this was done was accompanied by an expression of desire that the existing relations of the country might not be disturbed. But when the nuncio, who then represented the pope, wished to guard the rights of the Church, Espartero, the victorious soldier who had driven away the queen-mother, ordered him to be transported beyond the borders of the country (Dec. 29, 1840). The pope hereupon declared in an allocution dated March 1, 1841, that all those decrees of the Spanish government by which the Church had been despoiled of its property were null and void. While Christina obtained for herself absolution in Rome, the Spanish regent treated every recognition of the papal allocution as a crime, wished to abolish all intercourse with Rome and all foreign jurisdiction in Spain, because the regent in Rome was disposed to sacrifice his secular to his ecclesiastical interests. The Cortes determined upon a new organization of the clergy, by which the bishop's sees were much diminished, the sinecures were abolished, the property of the Church was sold, and moderate salaries to be paid from taxes which it was hard to collect were assigned to the clergy. Nothing now remained for the pope but to call upon the whole Church to pray for the distressed condition of the Church in Spain, with the promise that all who would comply should receive plenary absolution. All priests who gave attention to these acts of the



pope were deposed and banished by the regent. But even the liberal prelates now began to withdraw from the country, the afflicted Church succeeded in inducing the nation to abandon Espartero, and Queen Isabella II., not yet of age, was declared (1843) competent to govern. Her ministry soon perceived the necessity of reconciling the Church with the new legal system created by the revolution. The expelled priests were reinstated, and the papal rights in Spain were acknowledged. As the price of his recognition of the queen the pope demanded what was now shown to be an impossibility, the restoration of the property of the Church. But the sale of all that remained being about one-fourth of the whole, was now suspended, Gregory conferred the canonical investiture upon six of the bishops appointed by government (1846), and Pius, in compliance with the wishes of France, rather hastily bestowed a dispensation upon the queen for her marriage with her cousin. After a long period of vacillation according to the political complexion of the frequently changing ministry, a concordat was agreed upon (1851), by which, notwithstanding the Bibles sent from England, the Catholic religion, to the exclusion of every other form of worship, was recognized as the religion of Spain for all future time; the instruction of the young was committed to the supervision of the bishops, to whom a pledge was given that the government would co-operate in the suppression of injurious books; the country was divided into new dioceses, of which there were six less than before; all that remained of ecclesiastical or monastic property was restored; all new acquisitions by the Church were allowed; and to provide against any deficiency, a support, moderate only when compared with their former wealth, was secured to the clergy from the sale of the Church property, and from the contributions in the different communes."

For some years past, attempts have been made, more especially by the agents of the Spanish Evangelical Society, to introduce Bibles and other religious books into the Peninsula, but so firmly rooted is the Romish religion in that country, that every possible obstruction is thrown in the way of those who would wish to enlighten the Spanish people in the knowledge of Divine truth.

SPES, a female deity among the ancient Romans. She was the personification of hope, and corresponded to the Grecian goddess *Elpis*.

SPIHINX, a monstrous figure among the ancient Egyptians. It consisted of an unwinged lion couchant, but the upper part of the body was human, being generally believed among the ancients to be that of a young female, though Herodotus speaks of the man-sphinx. The latest investigators of Egyptian antiquity, more especially Sir John G. Wilkinson, have come to the conclusion that the Egyptian sphinxes are never female like those of the Greeks, but always have the head of a man and the body of a lion. Rosellini also remarks that, with the exception

of a very few cases, the sphinxes have beards. In its symbolic meaning, the sphinx is believed to denote the union of strength and wisdom, and probably, in a secondary sense, the king as the possessor of these qualities. On this subject Wilkinson remarks:—"The most distinguished post among fabulous animals must be conceded to the sphinx. It was of three kinds,—the *Andro-sphinx*, with the head of a man, and the body of a lion, denoting the union of intellectual and physical power; the *Crio-sphinx*, with the head of a ram and the body of a lion; and the *Hieraco-sphinx*, with the same body and the head of a hawk. They were all types or representatives of the king. The two last were probably so figured in token of respect to the two deities whose heads they bore, Neph and Re; the other great deities, Amun, Khem, Pthah, and Osiris, having human heads, and therefore all connected with the form of the Andro-sphinx. The king was not only represented under the mysterious figure of a sphinx, but also of a ram, and of a hawk; and this last had, moreover, the peculiar signification of '*Phrah*,' or Pharaoh, '*the Sun*,' personified by the monarch. The inconsistency, therefore, of making the sphinx female, is sufficiently obvious.—When represented in the sculptures a deity is often seen presenting the sphinx with the sign of life, or other divine gifts usually vouchsafed by the gods to a king; as well as to the ram or hawk, when in the same capacity, as an emblem of a Pharaoh."

From the mythology of ancient Egypt, the sphinxes appear to have been introduced into Greece, where they were represented under the figure of the winged body of a lion, with the bosom and upper part of the body resembling a woman.

SPINOZISTS. See PANTHEISTS.

SPIRIT (HOLY). See HOLY GHOST.

SPIRITUALISTS, a modern school of thinkers who resolve religion into a peculiar mode of feeling. They seek to destroy the objective element, and to reduce all to the subjective or intuitional consciousness. This school has been already noticed under the article INTUITIONISTS.

SPIRITUALISTS, a class of people in recent times who either believe, or pretend to believe, that they can hold communication in a mysterious way with the spirits of an unseen world. This converse has been often alleged to be maintained under mesmeric influence, or in a state of *clairvoyance*, when the body is supposed to be so preternaturally affected, that the mind is wholly dis severed from connection with outward and sensible objects, and brought to a near and intimate relation with spiritual and unseen objects. In this mesmeric state the individual is said to see and know what could only be the result of a spiritual manifestation. Another class of Spiritualists arose a few years ago in North America under the name of *Rappists*, or *Spirit-Rappers*, claiming to hold converse with spirits by means of mysterious noises, or rappings heard at intervals.

This curious phase of superstition first manifested itself in 1846 in the little village of Hydesville, township of Arcadia, Wayne county, New York, where an individual named Michael Weekman, in consequence of inexplicable sounds which he heard, began to entertain the idea that a communication with the interior or spirit-world had been opened up. It was not, however, until March 1848 that an attempt was made to turn these rappings to personal or pecuniary advantage; two young women named Catherine and Margaretta Fox having formed the project of rendering the knockings intelligible and profitable. They started accordingly as "mediums," to whom alone the privilege belonged of enjoying spirit manifestations. From this small beginning originated a gigantic imposture, which numbered its believers by thousands in the new world, and secured also great numbers of converts in the old. It was calculated that at one time no fewer than thirty thousand of "spirit mediums" were practising in the United States. Nor were these knocking answers to questions credited by the ignorant alone; men of intelligence and ability were ranked among the believers in intercourse with spirits. Thus N. P. Willis remarks:—"The suggestions and 'outside' bearings of this matter are many and curious. If these knocking answers to questions are made (as many insist) by *electric detonations*, and if disembodied spirits are still moving, consciously, among us, and have thus *found an agent, at last, ELECTRICITY, by which they can communicate with the world they have left*, it must soon, in the progressive nature of things, ripen to an intercourse between this and the spirit world."

This strange practice of spirit-rapping came at length to be regarded as a new faith, which was soon reduced to a regular system. Assisted by communications from the unseen world, some of the believers contrived to construct a regular geography of the spirit spheres, of which the following is an outline:—"Commencing at the earth's centre and proceeding outward in all directions, the surrounding space is divided into seven concentric spheres, rising one above and outside the other. Each of these seven 'spheres' or spaces is again divided into seven equal parts, called 'circles,' so that the whole 'spirit world' consists of an immense globe of ether, divided into seven spheres and forty-nine circles, and in the midst of which our own globe is located.

"The good, bad, and indifferent qualities of the spirits located in these seven separate spheres, are carefully classified for our edification. Those of the first sphere are said to be endowed with Wisdom, wholly selfish, or seeking selfish good. 2nd.—Wisdom, controlled by popular opinion. 3rd.—Wisdom, independent of popularity, but not perfect. 4th.—Wisdom, which seeks others' good, and not evil. 5th.—Wisdom in purity, or a circle of Purity. 6th.—Wisdom, in perfection to prophecy. 7th.—Wisdom, to instruct all others of less wisdom.

"According to the new philosophy, when a man

dies, his soul ascends at once to that sphere for which it is fitted by knowledge and goodness on earth; and from that point ascends or progresses outward from circle to circle, and from sphere to sphere, increasing in knowledge and happiness as it goes, till it reaches the seventh circle of the seventh sphere, which is the highest degree of knowledge and bliss to which it is possible to attain in the spirit-world. The authors of the *Supernal Theology* assert that heaven is beyond all the spheres, and represent the change from the seventh sphere to heaven as equivalent to the change from the life on earth to a dwelling in the lower spheres. Though there are many low spirits in the second sphere, as well as in the rudimental sphere in which we poor mortals live, yet they are ever advancing or growing better, and can never grow worse. Although the spirits of the upper spheres can descend through all intervening spheres and circles to the rudimental, and help their tardy brethren *up*, yet the low or vulgar spirits can never pull their more advanced brethren *down*."

In the '*Supernal Theology*,' a work which is intended to unfold the secrets of the spirit-world, we are told that the bodies of spirits are as really material as our own, only the matter is of an opposite nature, so that the one is not easily perceptible or resistible to the other. In accordance with this view, the spirits are alleged to indulge in employments and amusements similar to those of earth. "They have the power," it is said, "of creating whatever they desire. Whatever robes they desire to wear, they possess with the wish. They paint, sculpt, write, or compose music; and their productions are as tangible to them as ours are to us. The artist, by means of his will, paints a picture, and shows it to his friends, as really as it is on earth; and the poet writes, and finds admirers of his verses, as he would here. They enjoy whatever they desire, and this is one of the sources of their happiness. They eat fruit, or whatever they incline to, and indulge their appetites—not, however, from necessity; they never feel hunger or thirst, or cold or heat. . . . If they wish for a harp, they at once possess it, and it is a reality—a tangible thing—and, to their perception, as much a material substance as the things we handle here. When they no longer desire the object, it is a nonentity. They do not lay it by, to take it up again, but the idea remains, and they can recall the thing, as it were, in its perfect identity."

According to the theory of the American Spiritualists, the power and quality of "mediums" are entirely dependent on the quantity of electricity in their composition; while those who are destitute of electricity are non-conductors of spirit-messages. As the new faith gained ground the demand for spirit-communications rapidly increased, and the rapping process being necessarily slow, a new method was discovered which is known by the name of the card-process. It consisted in the medium being



provided with a card on which the letters of the alphabet were printed, and when a message from the spirit-world was desired, the medium spelt out the words by touching the requisite letters with the forefinger. This was followed by a still more rapid method of conveying communications, that of employing writing-mediums, who of course claimed no agency whatever in the production of the writing, alleging themselves to be simply instruments used by the spirit. Another class of writing mediums again wrote by what is styled in spirit phraseology "the spirit impression." They represent that they are unconscious of their hands being used by an invisible power, and are equally unconscious of their bodies being entered by the spirits of the dead. But that no time might be lost in conveying messages from the unseen world, a spirit phonography was devised, which was represented as being the language used by the spirits of the higher spheres in conveying their ideas, and was written in characters entirely different from any earthly language.

Another class of "mediums" claimed to be speaking mediums, who were understood to give forth their utterances in a state of *clairvoyance*, under the influence of the spirits. But the strangest of all mediums is the dancing one, which seems to have been indigenous to the Western States. It is thus described:—"The dancing mediums are old and young, and of both sexes. Sometimes the dance is performed in a circle of three or four persons, but not always. The movements are very eccentric, yet often exceedingly graceful. This part of the manifestations came rather in contact with my sense of propriety, but as I was willing to let the spirits do as they pleased, and as I saw nothing repulsive to my moral feelings, I gradually inclined to relish it much the same as the rest of the company. There was a peculiar feature in this display of spirit-power which arrested my attention. No one who danced desired it, neither could they stop it. They sometimes made an effort (for they were conscious) to sit down or fall down, but they could not do either. When music was heard, I observed that accurate time was kept by the mediums."

This extraordinary system of *Spirit-Rapping* is not confined to America, where it originated, but has found its way to this side of the Atlantic, where it has gained credit with not a few credulous people. Its success, however, in Great Britain has been small compared with its success in the land of its birth; and the probability is, that in the course of a few years this delusion, like many others which have preceded it, will be numbered among the things that were.

**SPIRITUALS**, a section of the order of **FRANCISCANS** (which see), in the thirteenth and fourteenth centuries, who adhered strictly to the rigid poverty of St. Francis, the founder of the order. They were violently opposed to the **BRETHREN OF THE COMMUNITY** (which see).

**SPIRITUALS**, a sect which arose in Flanders in

the sixteenth century, and was known also by the name of **LIBERTINES** (which see).

**SPONSORS**, parties in the early Christian church who were present at the baptism both of children and adults as witnesses to the transaction, and as sureties for the fulfilment of the vows and engagements made by those who received baptism. The office of sponsors, though mentioned as early as the time of Tertullian, has no foundation either in example or precept drawn from the Scriptures, but may have probably originated in a custom authorized by Roman law, by which a covenant or contract was witnessed and ratified with great care. The common tradition is, that sponsors were first appointed by Hyginus, a Roman bishop, about A. D. 154. The office was in full operation in the fourth and fifth centuries. The names of the sponsors were entered in the baptismal register along with that of the baptized person. Certain qualifications were required in those who undertook the duties of sponsors. Thus (1.) the sponsor must himself be a baptized person in regular communion with the church. (2.) He must be of adult age and of sound mind. (3.) He must be acquainted with the fundamental truths of Christianity. He must know the creed, the ten commandments, the Lord's Prayer, and the leading doctrines of faith and practice, and must duly qualify himself for his duties. (4.) Monks and nuns were, in the early periods of the church, thought to be peculiarly qualified, by their sanctity of character, for this office; but they were excluded from it in the sixth century. (5.) Parents were disqualified for the office of sponsor to their own children in the ninth century; but this order has never been generally enforced.

In early times only one sponsor was required, but the number was afterwards increased to two, three, and four; and then again diminished to one, or at most two. They were usually required to be of the same sex with the party baptized. The name of *Sponsors* was probably given because they respond or answer for the baptized. They are also termed now godfather and godmother. According to the Rubric of the Church of England, "There shall be for every male child to be baptized two godfathers and one godmother; and for every female, one godfather and two godmothers." In the Church of Rome, no person is allowed to marry one who has stood to him or her in the relation of sponsor. This prohibition first appears in the Code of Justinian, and came to be admitted into the canon law.

**SRAMANAS**, ascetics, a name given to the priests of *Budha* from the Singhalese word *srama*, the performance of asceticism. They are monks as to their mode of living, but priests as to the world without. Their vows are in no case irrevocable. They seek their food by carrying the **ALMS-BOWL** (which see) from door to door, and their chief employment is teaching the novices, or writing books upon the leaf of the talipot.

**SRAWAKAS**, one of the names of the priests of Budha. It is derived from the Singhalese word *sru*, to hear. This name is also given among the Nepalese to one of the four orders into which their priests are divided.

**SRI-PADA**, an impression of Budha's foot which is worshipped by the Budhists of Ceylon. The legend on this subject is, that on the third visit of the sage to Ceylon, in the eighth year after he obtained the Budhaship, he left an impression of his foot on the summit of the mountain usually known by the name of Adam's peak. Hence has arisen the practice, which is followed by great numbers of pilgrims, of annually resorting to the summit of the peak. The footstep is said by Dr. Davy to be a superficial hollow five feet three inches and three-quarters long, and between two feet seven inches and two feet five inches broad. The soles of Budha's feet are represented as being divided into an hundred and eight compartments, like a pictorial alphabet, each of which contained a figure. One of the titles of the monarch of Siam is "the pre-eminently merciful and munificent, the soles of whose feet resemble those of Budha."

**STALLS**, seats in English cathedral or collegiate churches, intended exclusively for the use of the clergy and dignitaries of the church. They are situated in the *choir*, or the part where Divine service is usually performed. The word *stall* is also used to denote a benefice which gives the holder a right to a seat or stall in a cathedral or collegiate church.

**STANCARISTS**, the followers of Francis Stancarus, who, in the sixteenth century, taught both in Germany and Poland that it was only the human nature of Christ that made atonement for sin. He argued that if the divine nature of Christ mediated between God and man, then his divine nature must have been inferior to that of God the Father. The views of Stancarus contributed not a little to the spread of Socinian sentiments in Poland.

**STAROBRADTZI**, those of the old rites, the official name of a numerous class of Russian dissenters, who call themselves *Staroverzi*, or those of the old faith. They adhere to the old text of the Scriptures, and the liturgical books used by the Russo-Greek church, in opposition to the corrections introduced by the patriarch Nikon in 1654. The ministers of this sect are generally priests who have been ordained by the bishops of the established church, but had either left it or been expelled from its pale; and the government does not acknowledge their clerical character. Great efforts have been made by the Russian authorities to reconcile these dissenters to the established church, but only a few congregations have accepted the offer. The government treat them with great mildness, giving them the name of *Yedinovertzi*, or co-religionists, but their obstinate adherence to the old ritual keeps them separate from the established church. They have a great number of convents and nunneries.

**STATA MATER**, a female divinity worshipped by the ancient Romans. Her image stood in the forum, where fires were lighted every night. She has sometimes been regarded as identical with *VESTA* (which see).

**STATIONS**, the technical designation for the half-fasts among the early Christians, as contradistinguished from the proper *Jejunia*. The Thursday and Friday of every week, but more especially the latter, were consecrated to the remembrance of the sufferings of Christ, and of the circumstances preparatory to his death. On these days were held meetings for prayer and fasts till three o'clock in the afternoon; hence they were called *dies stationum*, or station days. At an after period the word *stations* came to be applied to the churches, chapels, cemeteries, or other places where the people assembled for worship. Gregory the Great discriminated the different times, occasions, and places of public worship, and framed a service for each. This is the chief cause of the vast multiplication of liturgical formulas in the Romish church.

**STATOR**, a Roman surname of *JUPITER* (which see).

**STERCORANISTS** (from Lat. *stercus*, ordure), a term of reproach applied to certain divines in the ninth century, in consequence of disputes connected with Transubstantiation. Paschasius asserted that "bread and wine in the sacrament are not under the same laws with our other food, as they pass into our flesh and substance without any evacuation." Bertram, on the other hand, affirmed that "the bread and wine are under the same laws with all other food." The latter, accordingly, and all who held his opinion, were termed *Stercoranists*, and a keen controversy arose on the subject.

**STERCULIUS**, a surname applied to *Saturnus*, as having taught the Romans the use of manure in agricultural operations.

**STHIENIUS** (from Gr. *sthenios*, powerful), a surname of *ZEUS* (which see).

**STHENO**, one of the *GORGONS* (which see).

**STIGMATA**, the marks of the five principal wounds of Christ alleged by Romish writers to have been miraculously impressed first on the body of St. Francis, and afterwards on the body of St. Catherine, and also of St. Veronica.

**STOICS**, one of the principal schools of philosophy among the ancient Greeks. It was founded by Zeno, B. C. 362, and derived its name from the porch or *stoa* in which he delivered his lectures. Stoicism held a middle place between the system of Plato and that of Epicurus. According to this system, the basis of existing things is that primary matter which neither increases nor diminishes itself. Matter was held to be in itself passive and without qualities, but operated upon by God in the form of fire or aether, as the foundation of all vital activity. The active world-producing fire was thus identical with the deity, and possessed of consciousness as well as the



power of foreseeing or predestinating the future. Individual souls were reckoned as like the soul of the world, of the nature of fire, and therefore perishable. Everything was regarded by the Stoics as subject to Fate.

The Stoical philosophy, however, was rather ethical than metaphysical, having a close and intimate bearing upon life and morals. Virtue was considered as consisting in a life conformable to nature, not only to our own nature or reason, but to the laws of external nature and to God, who is the reason or *logos* of the universe. These two conformities indeed were regarded as identical, for the soul of the wise man reflects the image of the Divine wisdom. The wise man of the Stoics was an imaginary, and not a real existence, being not only free from the weaknesses, but superior to the very wants of humanity. He was a man, in fact, possessed of a mind but not of a heart, capable of discerning and judging, but not of feeling, whose mental faculties were entire, but who had neither emotions nor passions. A being thus totally apathetic, and guided by reason alone, they supposed to resemble the Deity, and to be destined to removal at death to the celestial region of the gods, where it will remain until absorbed into the Deity.

**STOLE**, one of the most ancient vestments used by the clergy of the Christian church. It is a long and narrow scarf, with fringed extremities, crossing the breast to the girdle, and thence hanging down in front as low as the knees. The deacon wore it over the left shoulder, and in the Latin church joined under the right arm, but in the Greek church with its two extremities, one in front, and the other hanging down the back. Sometimes crosses were embroidered on the stole, and at other times the word *hagios*, holy. Romish writers represent the *stole* as a symbol of the cord by which Jesus was led to be crucified; and they assert also that the priest uses it in the mass to indicate his power of binding and loosing, which he professes to have received from Christ.

**STONE-WORSHIP**. One of the earliest modes of commemorating any remarkable event was to erect a pillar of stone, or to set up heaps of stone. These, in course of time, came to be looked upon as sacred, and even to be worshipped. See **PILLARS (CONSECRATED)**. That the Israelites were in danger of falling into this sin is plain from the prohibition contained in Lev. xxvi. 1—"Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God." Several commentators have explained this passage as referring to rocking-stones, such as seem to have been worshipped by the ancient Druids, and which, from their very nature, were likely to attract the veneration of an ignorant people. The stone which Jacob anointed and set up at Bethel is the first instance on record of a con-

secrated pillar, and Vossius alleges that, at an after period, it became an object of worship, and was conveyed by the Jews to Jerusalem, where it remained even after the city was destroyed by the Romans. According to Bochart, the Phœnicians worshipped Jacob's pillar, but whether this was the case or not, we know, on the authority of Sanchoniathon, that they had their own **BAETYLIA** (which see), or anointed stones, to which they paid divine honours. These, in all probability, were *æroliths*, or meteoric stones, as indeed appears to be indicated in the fact that Sanchoniathon traces their origin to *Uranus*, or the heavens. Eusebius goes so far as to allege that these stones were believed to have souls, and accordingly they were consulted in cases of emergency as being fit exponents of the will of Deity. Herodian refers to a stone of this kind as being consecrated to the sun under the name of Heliogabalus, and preserved in a temple sacred to him in Syria, "where," he says, "there stands not any image made with hands, as among the Greeks and Romans, to represent the god, but there is a very large stone, round at the bottom, and terminating in a point of a conical form, and of a black colour, which they say fell down from Jupiter." Sacred stones have frequently been worshipped by heathen nations, and traces of the practice are even yet to be found in various nations.

**STYLITES**. See **PILLAR-SAINTS**.

**STYMPHALIA**, a surname of **ARTEMIS** (which see) among the ancient Greeks.

**STYX**, the principal river in the infernal regions, round which it was represented by the pagan theology of the ancient Greeks and Romans as flowing seven times. See **HELL**.

**SUADA**, an ancient Roman goddess, the personification of persuasion.

**SUBDEACON**, an inferior officer in the ancient Christian church. This order is first mentioned towards the middle of the third century, when Cyprian speaks of them as existing in the church. Cornelius also, in speaking of the clergy then belonging to the church of Rome, reckons seven subdeacons among them. The author of the Constitutions refers their origin to the time of the Apostles, and represents them as ordained with imposition of hands and prayer. Basil, however, says of this and all the other inferior orders of clergy, that they were ordained without imposition of hands. And a canon of the fourth council of Carthage thus describes the form and manner of ordination:—"When a subdeacon is ordained, seeing he has no imposition of hands, let him receive an empty patin and an empty cup from the hands of the bishop, and an ewer and towel from the archdeacon." The office of subdeacons was to prepare the sacred vessels and utensils of the altar, and deliver them to the deacon in the time of Divine service. They were also required to attend the doors of the church during the time of the communion service, and to conduct the commu-

nlicants to their proper places. Besides these duties, the subdeacons were employed by bishops in ancient times to carry their letters and messages to foreign churches. A canon of the council of Laodicea forbids the subdeacon to wear an *orarium* in the time of Divine service, or even to sit in presence of a deacon without his leave. Though anciently an inferior order, subdeacons are ranked by the council of Trent and the Roman Catechism in the list of holy or greater orders. The Roman Catechism thus describes the office:—"His office, as the name implies, is to serve the deacon in the ministry of the altar: to him it belongs to prepare the altar-linen, the sacred vessels, the bread and wine necessary for the holy sacrifice, to minister water to the priest or bishop at the washing of the hands at mass, to read the epistle, a function which was formerly discharged by the deacon, to assist at mass in the capacity of a witness, and see that the priest be not disturbed by any one during its celebration. The functions which appertain to the ministry of the subdeacon may be learned from the solemn ceremonies used at his consecration. In the first place the bishop admonishes him, that by his ordination he assumes the solemn obligation of perpetual continence, and proclaims aloud that he alone is eligible to this office who is prepared freely to embrace this law. In the next place, when the solemn prayer of the litanies has been recited, the bishop enumerates and explains the duties and functions of the subdeacon. This done, each of the candidates for ordination receives from the bishop a chalice and consecrated patena, and from the archdeacon cruets filled with wine and water, and a bason and towel for washing and drying the hands, to remind him that he is to serve the deacon. These ceremonies the bishop accompanies with this solemn admonition: 'See what sort of ministry is confided to you: I admonish you, therefore, so to comport yourselves as to be pleasing in the sight of God.' Additional prayers are then recited; and when, finally, the bishop has clothed the subdeacon with the sacred vestments, on putting on each of which he makes use of appropriate words and ceremonies, he then hands him the book of the Epistles, saying, 'Receive the book of the Epistles, and have power to read them in the church of God, both for the living and the dead.'"

**SUBLAPSARIANS.** See **INFRA LAPSARIANS.**

**SUBSTRATI**, the third order of penitents in the ancient Christian church, so called from the custom of prostrating themselves before the bishop, as soon as the sermon was ended, to receive his benediction with the imposition of hands. They stood in the *nave* of the church, behind the *ambo*, until prayer was made for them, after which they were obliged to depart before the communion service. This class of penitents is mentioned by the council of Nice, though no particular place is assigned them. But Tertullian, in speaking of the Roman discipline, says that penitents were brought into the church in sack-

cloth and ashes, and prostrated in the midst before the widows and presbyters to implore their commiseration. Some canons style this order the *penitentes* simply by way of distinction, as being the most noted of the four classes. They were also called *Kneelers* or *Genusflectentes*. See **PENITENTS**.

**SUCCESSION (APOSTOLICAL).** See **APOSTOLICAL SUCCESSION**.

**SUCCOTH-BENOTH** (Heb. the booths of the daughters), small tents mentioned in 2 Kings xvii. 30, in which the Babylonish women practised the impure and licentious rites of the goddess *Mylitta*.

**SUDRAS**, the servile caste among the Hindus. It is believed to have sprung from Brahma's foot, the member of inferiority and degradation. Hence the Sudras are considered as the lowest class of society, bound to perform for the other castes all manner of menial duties, either as serfs or manual cultivators of the soil, domestic attendants, artisans of every respectable description.

**SUFFRAGANS**, a term applied in the ancient Christian church to denote the city bishops of any province under a metropolitan, because they met at his command to give their suffrage, counsel, or advice, in a provincial synod. Thus the seventy bishops who were immediately subject to the bishop of Rome as their primate or metropolitan, were called his suffragans, because they were frequently called to his synods. At the commencement of the Reformation in England under Henry VIII., an act was passed appointing suffragan bishops in a number of sees.

**SUFFRAGE**, a term used in the Prayer Book of the Church of England to designate a short form of petition as in the Litany.

**SUFFRAGES**, the versicles immediately after the Creed in the morning and evening prayer of the English Prayer Book.

**SUFIS**, a class of mystic philosophers in Persia. The name is supposed to be derived from an Arabic word signifying "pure," or "clear," or it may be from *soof*, wool, in allusion to the coarse woollen garments usually worn by the Sufi teachers. The term *Sufism* appears to be a general designation for the mystical asceticism of the Mohammedan faith. The Sufis can scarcely be said to constitute a separate sect, but the term includes Moslem mystics of every shade. The chief seat of Sufism for several centuries has been Persia; and indeed during the sixteenth and seventeenth centuries the descendant of a Sufi occupied the throne of that country.

The leading idea of the Sufi system is that the Infinite is expressed in the finite, the Deity in humanity, so that every man is an incarnation of Deity, or at least a partake of the Divine essence. This generic idea pervades the whole writings of the Sufis, which, both in prose and verse, form a very large portion of the literature of Persia. Hence a Sufi regards every man as, to a certain extent, a representative of the Deity. Sometimes this doctrine is



perverted so as to confound all moral distinctions; good and evil, virtue and vice being both regarded as of Divine origin. But in most cases the doctrine is turned to very different account. The Sufi, looking upon himself as an emanation from God, maintains both the possibility and the duty of becoming reunited to the Divine essence. This he hopes to accomplish by abstracting his mind from all worldly objects, and devoting himself to Divine contemplation. Accordingly the Sufis neglect and despise all outward worship as useless and unnecessary. The *Musnavi*, their principal book, expatiates largely upon the love of God, the dignity of virtue, and the high and holy enjoyments arising from an union with God. The Sufi makes it his highest aim to attain self-annihilation, by losing his humanity in Deity. Angelus Silesius indeed, an old Sufi poet, bids men lose in utter nihilism all sense of any existence separate from the Divine substance, the Absolute.

The rigid Moslems, and especially the Persian mollahs, entertain the most intense dislike to the Sufis, principally on account of their disregard of the outward forms of worship. And yet it cannot be denied that, notwithstanding the peculiarities of their creed, the great mass of the Sufis are sincere Mohammedans, and have a high veneration for the Koran. The principles of Sufism are undoubtedly on the increase in Persia, and may be said indeed almost to pervade the national mind. In these circumstances it is impossible to calculate the number of those who adhere to the doctrines of these philosophical mystics. They are to be found in every part of the empire, have their acknowledged head at Shiraz, and their chief men in all the principal cities.

**SUMMANUS** (from Lat. *summus*, the highest), an ancient Roman deity, said by Varro to have been of Sabine origin. He was regarded as of the same, or even higher rank than Jupiter himself. He has been considered by some to have been a deity of the lower world; at all events he appears to have been the Jupiter of night, and as such had a temple near the Circus Maximus at Rome.

**SUMMISTS**, a name given to those scholastic divines of the Middle Ages who propounded their dogmas in systematic works called *Summæ Theologiæ*, or *Sums of Theology*. The most able and important work of the kind was published by Thomas Aquinas in the thirteenth century.

**SUMMUS SACERDOS** (Lat. chief priest), a title given in the ancient Christian church to all bishops or pastors in charge of a flock. Clemens Romanus uses the title in this extended application. Jerome also adopts it as in common use, and, speaking of himself, he says, "In the opinion of all men I was mighty worthy of the high-priesthood." Romish writers apply the title exclusively to the Pope of Rome.

**SUNDAY.** See **LORD'S DAY**.

**SUN-WORSHIP.** Both sacred and profane his-

tory unite in teaching us that the worship of the bright orb of day was one of the earliest forms of idolatry. Even so early as the time of Job, who is generally considered to have lived at, if not before, the days of Abraham, this kind of worship seems to have been practised. Thus we find the patriarch Job declaring in xxxi. 26 and 27—"If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand." The Egyptians regarded the sun as their guardian deity, but no ancient nation was more addicted to solar worship than the Persians, who had no images in their temples, the sun being worshipped as the primary, and fire as the secondary symbol of the Supreme Being. The Phœnicians adored the sun under the name of Baal, the Ammonites under that of Moloch, and the Moabites under that of Chemosh. The sun is said by Sir J. G. Wilkinson to have been both a physical and a metaphysical deity, that is, he was both the real sun, the ruler of the firmament, and the ideal ruler of the universe as king of the gods. Hence *Osiris*, the sun, or the fountain of material light and heat, was viewed as an emanation of *Cneph*, or *Ammon*, the source of metaphysical light and empyrean fire. The early religion of the Hindus was essentially the worship of the solar orb. Accordingly the *Gâyatri*, or holiest verse of the Vedas, is addressed to the sun-god. The practice of this kind of idolatry was probably derived from the earlier home of the Hindus in Northern Asia, where the Scythians and Massagetae are known to have offered horses to the sun. Hence the existence in the Vaidic period of the *Aswamedha*, or horse-sacrifice, which was observed in Hindostan with great solemnity. In the religion of the North American Indians, also, the sun, as the dispenser of all radiance and fertility, was looked upon as possessing the highest pitch of excellence and occupying the chief place among the good divinities; while to be translated to the sun or his attendant stars was deemed the summit of felicity. Among the ancient Egyptians, who, as we have already mentioned, were probably the earliest sun-worshippers, *Ra* or *Phra*, the sun-god, the centre of whose worship was at On, the Heliopolis of the Greeks, is regarded by Lepsius as having occupied the foremost place in the Egyptian pantheon. Joseph is said, in the narrative of Moses, to have married Asenath, the daughter of Potipherah, priest of On, and it is an interesting fact that Potipherah, "he who belongs to the sun," is a name which is very common on the Egyptian monuments. Chevalier Bunsen tells us that Rameses the Great sacrificed to *Ra*, the sun-god, as to "the lord of the two worlds, who is enthroned on the sun's disk, who moves his egg, who appears in the abyss of heaven." Dr. Hinckes has also pointed out that the names of the earlier Egyptian kings consisted in almost every instance of the name of the sun, and a simple or compound epithet or qualification. The great gods of Upper

Egypt are considered by Lepsius to have been connected with the sun-god; and *Osiris* of Abydos is supposed to have been gradually identified with *Ra*, the sun-god of Heliopolis. In some localities indeed the worship of *Osiris* was distinctly solar. "Fortunes of *Osiris*," says the late lamented Mr. Hardwick, "have been interwoven or identified with those of the great orb of day. His votaries have an eye exclusively to periodic motions of the sun and the vicissitudes of the seasons; not so much in reference to the increase or the decrease of his luminous functions, as to seeming changes in his fructifying, fertilizing power. In winter he appears to the imagination of the worshipper as languishing and dying; and all nature, ceasing to put forth her buds and blossoms, is believed to suffer with him: while at other seasons of the year the majesty of this great king of heaven is reasserted in the vivifying of creation and the gladdening of the human heart. There is an annual resurrection of all nature; for the sun-god is himself returning from the under-world,—the region of the dead. Or if we study the same representation in its more *telluric* aspect, what is there depicted as a mourning for *Osiris* is no longer emblematic merely of prostration in the sun-god: it imports more frequently the loss of vital forces in the vegetable kingdom, as the consequence of the solstitial heat. The earth herself becomes the principal sufferer; and the cause of all her passionate and despairing lamentations is the influence that dries up the fountains of her own vitality."

This ancient Osirian myth, as bearing upon sun-worship, was not confined to Egypt, but is found in almost all countries bordering on the Mediterranean sea. In Phœnicia, the worship of *Osiris* had its counterpart in the mysteries of *Adonis* and the annual "weeping for *Tammuz*" referred to in Ezek. viii. 14,—“Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for *Tammuz*.” The most direct system of sun-worship is undoubtedly that of the ancient Persians, which is still continued to a certain extent by the modern Parsees. *Mithras* was the sun-god of the Medo-Persian system, and almost the same things that *Zoroaster* taught concerning *Mithras* as the genius of the sun, *Mani*, the founder of the Manicheans, afterwards transferred to his Christ, who was no other than the pure soul sending forth its influence from the sun and the moon. It is evident from various passages of the Old Testament scriptures that sun-worship had, at different periods of the history of the Israelites, become prevalent among that people. Thus *Moses* warns them against it, Deut. iv. 19,—“And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.” And in another place,

Dent. xvii. 3, those are condemned to death who worshipped strange gods, the sun, or the moon. And at a much later period, *Ezekiel* saw in a vision (viii. 16) five-and-twenty men of Judah in the temple of the Lord, who turned their backs on the sanctuary, and their faces towards the east, worshipping the sun at his rising. See PARSEES.

SUNYABADIS, a sect of Hindu *atheists*, or rather  *nihilists*, who held that all notions of God and man are fallacies, and that nothing exists. Whatever we look upon is regarded as vacuity. *Theism* and *Atheism*, *Maya* and *Brahm*, all is false, all is error.

SUOVETAURILIA, peculiar sacrifices among the ancient Romans, so named because they consisted of a pig, a sheep, and an ox. These were offered at the general lustration of the Roman people, which took place every five years. The *Suovetaurilia* indeed formed a part of every lustration, and the victims were carried round the thing to be purified, whether it was a city, a people, or a piece of land. The same sacrifices existed among the ancient Greeks under the name of *Trittya*. A representation of the celebration of these sacrifices is found on the Triumphal Arch of Constantine at Rome.

SUPEREROGATION (WORKS OF), works done by any one beyond what God requires. Protestants believe such works to be impossible. But Romanists maintain the existence of such works; and assert that a person may not only have in reserve a store of merit so as to have enough for himself, but also to spare for others; and this superabundant merit, collected from all quarters and in every age, the Church of Rome professes to have laid up as in a treasury from which to dispense to those who have little or none. The Eastern or Greek church rejects this doctrine of the Latin church, as unauthorized either by Scripture or tradition.

SUPERINTENDENT, an ecclesiastical superior in several reformed churches where episcopacy is not admitted. This officer is found in the Lutheran churches in Germany, and among the reformed in some other countries. He is the chief pastor, and has the direction of all the other pastors within his district. His power, however, is considerably more limited than that of diocesan bishops in Episcopalian churches. Soon after the Reformation in Scotland, and before the Presbyterian system was fully organized, it was deemed necessary, as a temporary expedient, to appoint Superintendents, whose duty it was to take the spiritual oversight of a large district of country, preaching in vacant parishes, planting churches, and inspecting the ministers and readers within their bounds. Among the *Wesleyan Methodists* the minister having charge of a circuit is called a Superintendent.

SUPERNATURALISTS, a name given to those divines in Germany, at the end of the last and the beginning of the present century, who maintained, in



opposition to the RATIONALISTS (which see), the necessity of a Divine revelation, the inspiration and authority of the Bible, and the fundamental doctrines of orthodox Protestantism.

**SUPPER (LORD'S).** See LORD'S SUPPER.

**SUPPLICATIO**, a solemn thanksgiving or supplication to the gods among the ancient Romans, on which occasion the temples were thrown open, and the statues of the gods carried on couches through the public streets, that they might receive the prayers of the people. A *supplicatio* was appointed by the senate when a victory had been gained, or in times of public danger and distress.

**SUPRALAPSARIANS**, a term used to denote those Calvinists who hold that God, without any regard to the good or evil works of men, and antecedently even to the Fall, resolved, by an eternal decree, absolute and unconditioned, to save some and reject others. In this view of the Divine decrees, God predestinates his people to eternal happiness merely as creatures, and not as fallen creatures, that is absolutely and irrespectively of character. Calvin and Beza were Supralapsarian in respect to the absoluteness of the Divine decree, but the term itself does not appear to have come into use until the synod of Dort, in the seventeenth century, when the *Gomarists* were called by this name, in opposition to the *Remonstrants*, or *Arminians*, who were styled **SUBLAPSARIANS** (which see).

**SUPREMACY (PAPAL).** See PAPACY.

**SURCINGLE**, the belt by which the cassock is fastened round the waist in the ecclesiastical dress of an English officiating clergyman.

**SURPLICE.** See ALB.

**SURROGATE**, a substitute or person appointed in the room of another. Thus, to save the expense and trouble of travelling to the seat of episcopal jurisdiction, the bishop of an English diocese appoints clergymen in the several towns within his district as surrogates, having the power of granting licenses for marriage, probates of wills, &c.

**SURSUM CORDA**, "Lift up your hearts," words used in the ancient Christian church in announcing prayer in the public congregation. On hearing this solemn invitation, the people were wont to respond, "We lift them up unto the Lord." Cyprian calls it the preface intended to prepare the minds of the brethren to pray with a heavenly temper. Augustine mentions it upwards of ten times in his writings. Chrysostom also frequently uses it in his homilies. In the English church it continued unchanged until the seventeenth century.

**SURTUR**, the prince of the evil genii among the ancient Goths.

**SURYA**, a Hindu god, the lord of the sun, who is represented in a resplendent car, drawn either by seven horses, or by one horse with seven heads.

**SUSPENSION**, a punishment inflicted upon clerical delinquents. It may apply either to the salary of the minister or to his office. Both methods of

punishment were practised by the ancient Christian church. Cyprian mentions some cases in which the salary was stopped, while the individuals were allowed to continue in the discharge of their office. Decrees to this effect were passed by the councils of Nice, Ephesus, and Agde. The extent of the suspension varied according to circumstances. At one time the offender was suspended from the active discharge of the duties of his office, though still retaining his clerical rank. At another he was forbidden to perform some of the duties of his office, whilst he continued in the discharge or others; and at another still, he was debarred the performance of all ministerial duties for a definite period of time. Suspension from office was inflicted for such clerical delinquencies as would bring suspension from the eucharist or the lesser excommunication upon laymen.

**SUTHREH SHAIIS**, a division of the *Sikhs* in Hindustan. Their priests may be known by particular marks. Thus they make a perpendicular black streak down the forehead, and carry two small black sticks, each about half a-yard in length, with which they make a noise when they solicit alms. They lead a wandering life, begging and singing songs in the Punjabi and other dialects, mostly of a moral and mystical tendency. They are held in great contempt, and are not unfrequently of a disreputable character. They look up to Togh Bahader, the father of Guru Govind, as their founder.

**SUTTEE**, the name given in Hindustan to a woman who voluntarily sacrifices herself on the funeral pile of her husband. The term is also used to denote the horrid rite itself, which, though not commanded by the Shastras or sacred books of the Hindus, is certainly approved and encouraged. In the performance of Suttee, force is expressly forbidden, the sacrifice must be perfectly voluntary in all its stages. Coercion could not be employed without dishonour to the Brahmins and the friends of the widow, while the virtue of the sacrifice would be lost. The utmost extent to which the Shastras go in sanctioning the practice is to pronounce it "proper for a woman to cast herself upon the funeral pile of her husband;" but while it is not expressly commanded, glory and blessedness in a future state are promised to those who observe it. Thus one of the *Puranas* declares, "The woman who mounts the funeral pile of her deceased husband equals herself to Arundhoti, the wife of Vashista, and enjoys bliss in heaven with her husband. She dwells with him in heaven for thirty-five millions of years, which is equal to the number of hairs upon the human body, and by her own power taking her husband up, in the same manner as a snake-catcher would take a snake out of its hole, remains with him in diversion. She who thus goes with her husband to the other world purifies three generations, that is, the generations of her mother's side, father's side, and husband's side; and so she being reckoned the purest and the best

in fame among women, becomes too dear to her husband, and continues to delight him during fourteen *Indras*, and although her husband be guilty of slaying a Brahmin or friend, or be ungrateful of past deeds, yet is his wife capable of purifying him from all these sins."

Those who decline to become Suttees are commanded to cut off their hair, cast off their ornaments, to observe inviolable chastity, and to labour in the service of their children. The extent to which this cruel practice was once carried appears from the fact, that in ten years, from 1815 to 1825, no fewer than 5,997 widows were thus immolated. For a long time the Suttee was tolerated by the British government, but it was abolished in the Bengal presidency in 1829, and in the other presidencies the following year. The practice, however, still continued in many of the native states, and, though rare, is understood even yet to be secretly observed in some remote districts of the country where British authority and influence are unknown.

The rite of Suttee is thus described by a native Hindu, who had himself witnessed and even taken part in it:—"Fearing intervention from the British authorities it was decided that this solemn rite, contrary to the usual practice, should be performed at a distance from the river side; the margin of the consecrated tank was selected for the purpose. After ceremonies of purification had been performed upon the spot, strong stakes of bamboo were driven into the ground, enclosing an oblong space about seven feet in length, and six in breadth, the stakes being about eight feet in height: within this enclosure the pile was built of straw, and boughs, and logs of wood: upon the top a small arbour was constructed of wreathed bamboos, and this was hung with flowers within and without. About an hour after the sun had risen, prayers and ablutions having been carefully and devoutly performed by all, more especially by the Brahmins and Lall Radha, who was also otherwise purified and fitted for the sacrifice, the corpse of the deceased husband was brought from the house, attended by the administering Brahmins, and surrounded by the silent and weeping friends and relations of the family. Immediately following the corpse came Lall Radha, enveloped in a scarlet veil which completely hid her beautiful person from view. When the body was placed upon the pile, the feet being towards the west, the Brahmins took the veil from Lall Radha, and, for the first time, the glaring multitude were suffered to gaze upon that lovely face and form; but the holy woman was too deeply engaged in solemn prayer and converse with Brahma to be sensible of their presence, or of the murmur of admiration which ran through the crowd. Then turning with a steady look and solemn demeanour to her relations, she took from her person, one by one, all her ornaments, and distributed them as tokens of her love. One jewel only she retained, *the tali*, or amulet placed round her neck by her deceased hus-

band on the nuptial day; this she silently pressed to her lips, then separately embracing each of her female relations, and bestowing a farewell look upon the rest, she unbound her hair, which flowed in thick and shining ringlets almost to her feet, gave her right hand to the principal Brahmin, who led her with ceremony three times round the pile, and then stopped with her face towards it, upon the side where she was to ascend. Having mounted two or three steps, the beautiful woman stood still, and pressing her hands upon the cold feet of her lifeless husband, she raised them to her forehead, in token of cheerful submission: she then ascended, and crept within the little arbour, seating herself at the head of her lord, her right hand resting upon his head. The torch was placed in my hand, and overwhelmed with commingled emotions I fired the pile. Smoke and flame in an instant enveloped the scene, and amid the deafening shouts of the multitude I sank senseless upon the earth. I was quickly restored to sense, but already the devouring element had reduced the funeral pile to a heap of charred and smouldering timber. The assembled Brahmins strewed the ashes around, and with a trembling hand I assisted my father to gather the blackened bones of my beloved uncle and aunt, when having placed them in an earthen vessel we carried them to the Ganges, and with prayer and reverence committed them to the sacred stream."

SVIANTOVIT (Slav., holy warrior), the most celebrated deity of the ancient Baltic Slavonians, whose temple and idol were at Arkona, the capital of the island Rugen. This last stronghold of Slavonic idolatry was taken and destroyed in A. D. 1168 by Waldemar I., king of Denmark. A minute description of this deity and his worship has been already given in the article SLAVONIANS (RELIGION OF THE ANCIENT).

SWEARING. See OATHS.

SWEDEN (CHURCH OF). Christianity was first introduced into Sweden in A. D. 830 by Anskar, a monk of Corbey, in Westphalia. According to the Swedish historians, however, many of the people had embraced the gospel at a still earlier period, and in A. D. 813 a church was erected at Linköping through the successful labours of Herbert, a Saxon ecclesiastic. Be this as it may, Anskar was the first apostle of the Swedes, and though his earliest visit was limited to six months, the report which he carried home to Germany was so flattering that he was appointed archbishop of Hamburg, and papal legate, with an ecclesiastical jurisdiction over all the Scandinavian kingdoms as soon as they should be converted to Christianity. But of all the northern nations the Swedes were the longest in renouncing heathen practices, and accordingly, in many cases, the worship of Odin and Thor was combined with that of Christ. Thus Anskar's mission was only partially successful, and though it was renewed after an interval of twenty years by Ardgar, a hermit of much sanctity, it made so little progress that he soon



resigned his missionary office and left the country. Anschar having received the see of Bremen added to that of Hamburg, set out a second time on a Scandinavian mission. But on his arrival in Sweden he found new obstacles to his success. The priests of Odin used all their influence to defeat his benevolent exertions. But the zealous monk was resolved to persevere amid all discouragement, and having already succeeded in gaining over Eric, king of Denmark, he hoped to be equally successful with Olaf, king of Sweden. Nor was he disappointed. Olaf mentioned the subject to his chiefs, and mostly through royal influence a proclamation was made that churches might be built, and that whoever pleased was at liberty to profess the Christian faith.

The labours of Anschar were followed up by his immediate successor Rembert, who founded several churches in Sweden, but gained few converts, and the work not being prosecuted by several of the successors of Rembert, in the course of time Christianity was nearly extinct in Sweden. Attempts, however, were afterwards made to reclaim the country to the Christian faith. Zealous missionaries were despatched thither, and if their progress was slow it was steady. Their efforts were much aided by Anglo-Saxon ecclesiastics, who succeeded in converting the Swedish king Eric Arsaël. In his vehement zeal this monarch laid violent hands upon the Pagan temple at Upsal, and in consequence he was murdered by the infuriated populace. At length, in A. D. 1026, Sweden, after a century and a half from the first introduction of Christianity into the country, became a Christian state. Yet such was the tenacity with which Paganism maintained its hold of the Swedes, that idolatry lingered there down to the twelfth or even the thirteenth century.

The Reformation commenced in Sweden under Gustavus I. in 1524 was as much a political as a religious movement. That monarch secretly encouraged the preaching of Lutheran doctrines, with the ultimate design, when he had formed a party of sufficient strength, to seize the revenues of the dominant church and abolish her worship. To carry out his plans he sent for a number of missionaries from Germany to diffuse among the people the reformed doctrines, and being secretly encouraged by royal influence their success was prodigious. One of the most popular and able missionaries of the reformation was Olaf Petri. This zealous champion of the Lutheran cause published a translation of the New Testament in the Swedish language, with the view of enlightening the people in the knowledge of Divine truth. The bishops, imagining that the king was favourable to the established church, called upon him to suppress the new version of the Scriptures, to silence its advocates, and even to punish them as heretics. Gustavus, however, to the surprise of the Romish clergy, treated their proposal with indifference, and consented that a public disputation should be held at Upsal between the Romish and Protes-

tant parties. This controversy tended to open the eyes of multitudes to the errors of the established creed. The new missionaries were now welcomed into the houses of people of all classes. The object of the king was gained, and he commenced the work of spoliation, seizing on the revenues of the church for the uses of the state. The clergy were indignant, and denounced the sovereign as a heretic and a usurper, swearing to uphold the rights of the church and the cause of religion. But Gustavus was not to be deterred from the accomplishment of his settled purpose. He seized at once two-thirds of the whole ecclesiastical revenues, and issued a permission to the clergy to marry and mix with the world. The ancient faith was now overthrown. The king declared himself a Lutheran, nominated Lutherans to the vacant sees, and placed Lutherans in the parish churches. In the course of two years more, the work of reformation was consummated. The Romish worship was solemnly and universally abolished, and the Confession of Augsburg was received as the only rule of faith—the only faithful interpreter of Scripture.

The Swedish reformation was thus throughout the act of the king and not of the people. Hence a number of Romish rites were continued long after they had disappeared in other Protestant countries, and to this day the embroidered vestments of the clergy, the decoration of the churches, and the use of the oblat, or wafer, at the Lord's Supper, are retained, as well as the name *Heug-Maessa*, or high mass, as describing the principal service of the Sabbath or other holy day.

Partial though the Reformation was which Gustavus had introduced, it was soon destined to suffer interruption. John, who succeeded to the throne in 1569, had married Catharine, daughter of Sigismund II., king of Poland, and therefore a Roman Catholic. This marriage had of course a most injurious influence upon the mind of the Swedish monarch. He soon began to display a decided leaning towards the old faith, and, in the fervour of his zeal, he prepared a new liturgy, the object of which was sufficiently apparent from its title, which ran thus, 'Liturgy of the Swedish church, conformable to the Catholic and Orthodox Church.' This ritual was rejected by the great mass of the clergy of both churches, and even the papal sanction was refused. Still the king persevered in his attempts to bring the country back to the Romish church; and in 1582 he so far prevailed as to induce the Swedish church to revise its liturgy, and to declare all who were opposed to the revision guilty of schism. On the death of John, the Swedish crown rightfully passed to Sigismund, king of Poland, while duke Charles, brother of the late and uncle of the new king, became regent. Charles had long been an active supporter of the reformed cause, and one of the first acts of his regency was to induce the synod of Upsal, in 1593, to abolish the liturgy prepared by

the late king, and to depose those ecclesiastics who had defended that liturgy. This synod also declared the confession of the Church of Sweden to consist of the Sacred Scriptures, the Apostles', Nicene, and Athanasian Creeds, and the Augsburg unaltered confession of 1530. On hearing what had happened, Sigismund returned to Sweden, and in the first diet which he convoked, he proposed the revocation of the decree passed by the synod of Upsal abolishing his late father's liturgy. He insisted, also, that in every town there should be a Roman Catholic church, and that all the votaries of the ancient faith should enjoy complete toleration. His plans, however, for the restoration of popery were so violently opposed by the Lutheran clergy and people, as well as by the Regent Charles, that he left the country and returned in disgust to Poland.

Charles had no sooner resumed his duties as regent in the king's absence than he began to evince his determination to carry matters in favour of the Lutherans with a high hand. One of his first steps was to depose from their dignities all who were favourable to Romish principles. He convoked the states at Suderköping, and caused a decree to be passed in 1600 that the Confession of Augsburg should be the only rule of faith observed in Sweden; that all Romish priests should leave the country in six weeks; that Swedes who had embraced the religion of Rome before the accession of Sigismund might remain in the country, but they should be excluded from all posts of honour or emolument, no less than from the exercise of their worship; and that in future all who should not conform to the established creed should be banished for ever. In obedience to this decree, which has even in the present day been applied to Protestant separatists, the priests, the monks, the nuns, and three-fourths of the laity, repaired to Germany, Poland, or Finland. Both by force and fraud Charles at length supplanted his nephew on the throne, and was himself elected king of Sweden in 1604. His reign, however, was brief, and so signalized by foreign wars, that no further change was attempted in ecclesiastical affairs. At the death of Charles IX., his son, Gustavus Adolphus, ascended the throne, being then only eighteen years of age. This youth was recognized as a person of eminent abilities, commanding energy, and high military talents—a combination of qualities which seemed to point him out as well fitted to take his place at the head of reformed Europe, in order to arrest the vast projects of the house of Austria, which aimed at nothing less than the restoration of papal supremacy over the whole of Christendom. Germany was chosen as the seat of war, and, after a series of successful campaigns, the great Swedish hero fell on the field of Lützen, leaving his subjects to mourn the loss of one of the greatest sovereigns that ever swayed the sceptre of the North.

Gustavus Adolphus was succeeded by his daughter Christina, who was only six years of age at her

father's death. Now that the hero of the reformed cause had fallen, the Romish party naturally supposed that the war in Germany would be immediately brought to a close. In this, however, they were disappointed, for it continued to rage with varied success down to the peace of Westphalia in 1648. The result of this war was, that Sweden, from being an obscure state, rose to be one of the first of the European kingdoms. From this time for a long period war became the favourite, and indeed the almost sole employment of the Swedish monarchs, so that the religious state of the country was wholly neglected, and the church of Sweden sank into a deplorable condition of spiritual declension and decay. Towards the close, however, of the reign of Charles XII., this slumber was partially broken by the rousing pulpit discourses of Ulstadius. Earnestly did this devoted servant of Christ remonstrate against the vices of the clergy and the errors of their teaching. Such faithfulness was not to be endured. Ulstadius was accused of sacrilege and other crimes, and sentenced to imprisonment and penal labour for life. At length, on the accession of Ulrica Eleonora to the throne in 1719, a general amnesty to all offenders was proclaimed, and the good man was set at liberty, after having been thirty years in prison. At his own earnest request he was allowed to inhabit his old prison room till the end of his days in 1732.

In the course of the religious awakening which had taken place under the faithful and scriptural preaching of Ulstadius, a violent spirit of hostility was manifested on the part of the enemies of evangelical religion. To put an end to what was called in ridicule *Pietism*, an act was passed in 1713, and in still more stringent terms in 1726, prohibiting, under heavy penalties, all private religious meetings or conventicles. Under this law, which is still considered to be in force, a great amount of persecution has been perpetrated of late in Sweden. Within the last ten years, indeed, by a rigorous application of the conventicle law, more than eleven hundred persons have been subjected to fines and imprisonment.

Various applications have from time to time been made to the government to relax the stringency of the laws on the subject of religious meetings. Thus a few years ago a petition was presented to the king, signed by many friends of religion, praying that "our Swedish fellow-citizens might, on the conditions established by his majesty for the sister kingdom (Norway), be allowed to form free churches, and appoint their own ministers." Numerous cases have of late occurred in which persons were severely fined for receiving the Lord's Supper privately or without the intervention of a parish priest, and being unable from poverty to pay the fine, they have been subjected to imprisonment on bread and water. Colporteurs are ill-treated, put in irons, and thrown into prison, no difference in this respect being made between Baptists and Lutherans. The effect of these



persecutions is thus stated by the Rev. Dr. Bergman in a letter written in 1856:—"These persecutions against Christians begin to have the same effects as when, years ago, in Scotland, the brothers Haldane were persecuted. The victims begin to suspect the doctrines of the Church, and go over especially to the Baptists. It is pretty generally known in our country that a large number of persons in Stockholm are become Baptists, and perform Divine service secretly, according to the Baptist form of worship. But our Church will have to accuse herself for whatever may happen. She cannot even read ecclesiastical history so as to become wise by its perusal. She is blind. It is a judgment upon her."

It is a melancholy fact that the Swedish clergy warmly support the repressive laws with the view of upholding the Established church. The political constitution, however, is favourable to religious liberty, as is evident from the following enactment, which is embodied in the form of government adopted at the revolution in 1809:—"The king shall not force, or cause to be forced, the conscience of any one, but protect every one in the free exercise of his religion, as long as he does not hereby disturb the peace of society, or occasion public scandal." This clause was passed, notwithstanding the strenuous opposition of the House of Clergy, but for forty years it was suffered to remain in abeyance, and even now the judicial courts, as a pretext for sanctioning persecution, allege that the enactment of 1809 never having been practically put in force, they must fall back on the old laws. The feeling in favour of religious liberty is rapidly gaining ground among all classes of the Swedish people. The subject was even discussed in the diet of 1853-4, but two of the houses having voted for a relaxation of the conventicle laws and two against it, the whole question fell to the ground. At the same diet a law was unanimously passed declaring any one liable to punishment who, not being a priest, should administer the sacraments, and all who should receive them at his hands. The subject of religious toleration was resumed in the diet of 1856, and a royal project of law was introduced, proposing on the one hand the abrogation of the punishment for apostasy, and on the other the supersession of all the conventicle acts by a new law. After a protracted discussion, extending to seven sessions, the entire question again fell to the ground, not more than two of the four houses having agreed on any one point. The opponents of the liberal measures proposed by the king consisted of the House of Clergy and the House of Peasants. The subject was again discussed by the diet, and the result is that banishment for apostasy is still the law of Sweden, the proposal to do away with it having been lost by only two votes; and the conventicle act is modified to a small extent, as follows:—"The committee propose further, that the conventicle act shall be repealed, and no members of

the Swedish church forbidden to assemble for religious exercises, provided that special permission be obtained for meetings during church hours, and free access granted to the clergy, churchwardens, or police authorities, and that the last-named may dissolve any meeting, should they perceive anything unlawful or disorderly. But if any one, not a clergyman, nor entitled, according to the church law, to preach in public, stand up in such meetings as a teacher, and his address be considered likely to produce division in the church or contempt for the public service of religion, the church council shall be empowered to prohibit his doing so." This new enactment has one advantage, that it relates exclusively to members of the Swedish church, and consequently does not interfere with the assemblies of Baptists or other separatists.

The church of Sweden is Lutheran in its creed and Episcopal in its form of government, having an archbishop and eleven bishops. Church and state are not only united but identified. The king is officially styled the Head of the Church, and its Supreme Bishop. The intimate connection between the church and the secular power is thus described by Mr. Lunsden in a Tract lately published:—"There are four houses of parliament, to which, along with the king, the legislation of the country is intrusted. These four houses are—1, The house of nobles, or representatives of the noble families in the kingdom; 2, The house of burgesses, containing the representatives of the towns; 3, The house of peasants, consisting of the representatives of the peasant-proprietors, a class now peculiar to Sweden; and 4, The house of clergy, consisting of the prelates, and the representatives of the ministers of parishes. This last is the only representation which the Church enjoys, and yet it is the representation not of the Church, but only of her ministers, as one of the estates of the realm. As such it has an equal share with the other houses in all civil and financial legislation, while each of them has an equal voice with it in the government of the Church, so that the Church lies prostrate beneath civil and secular, rather than clerical power.

"The civil power has left scarcely any single corner of the spiritual or ecclesiastical domain exempt from its authoritative interference. For instance, it has constituted the courts which have the ordinary administration of church affairs. In each diocese there is at least one *consistorium*, or bishop's court. In the two university seats, Upsala and Lund, these consistories consist of the prelates and the theological professors. In other cases it consists of the bishop, the archdeacon (as he may be called), and the teachers of the gymnasium of the Episcopal town, all of whom may be, and often are, laymen, without any ordination or ecclesiastical character whatever. It determines and regulates the whole proceedings regarding the appointment of ministers to vacant charges. When the right of appointment

is in the hands of a private patron, the people are not recognised as having any standing whatever. There is a numerous class of parishes in which the people are admitted to a voice in the matter, and yet in almost all even of these instances, they are so restricted and limited in the exercise of this privilege by martinet law on the one hand, and the royal prerogative on the other, that it is practically worthless. Again, the same supreme power controls with rigid hand the minister's duties in his parish. It lays on him an immense amount of varied civil and secular business. It furnishes him with a liturgy, and rigidly dictates the prayers which he is to offer to God in the name of the congregation. It counts him unfit not only to frame a single prayer in the ordinary public worship of God, but even to select a suitable text from which he may preach to his people. It binds him down, year by year, during the longest incumbency, to the unchanging series of passages which form the 'gospel' and 'epistle' for the day, except on four Sabbaths of the year, which are appointed by the king, under the name of *prayer days*, to be kept more holily than other Sabbaths, although even then he is not intrusted with the choice of his texts, but has them all prescribed for him by royal authority. The principles of the Lutheran Church as to discipline are substantially the same as those of our own. But these are completely overborne by civil statutes. Every child must be baptized within eight days after it is born, altogether without reference to the moral or religious character of the parents. If the parents should refuse to allow the child to be baptized, an action may be raised against them before the civil court. Cases have recently occurred, in which such actions have been raised against parents who profess 'Baptist' opinions; orders have been given to the police to bring the child by force to receive the ordinance; and the parents have, in addition to this violation of their natural rights, been subjected to the expenses of the legal process. About the age of fourteen or fifteen the children are sent to the minister to be instructed in religion, previous to their being admitted to the communion. On being satisfied with their knowledge of religion, the minister 'confirms' them in presence of the congregation. After being confirmed they are required by statute to go to the Lord's Supper once a-year, whatever be their moral character or religious belief, if they would enjoy the rights of Swedish citizenship, be admissible as witnesses in a court of justice, be allowed to marry, or be privileged to enter on any secular employment. A case occurred not long ago, which affords an emphatic illustration of this perversion of the solemn ordinance into a mere secular test. A policeman was produced as a witness before a court of law. He was questioned when he had last communicated; and on its being ascertained that he had not done so within the previous twelve months, he was rejected. The captain hereupon ordered that all his subordi-

nates, in order to qualify themselves for giving evidence during the succeeding twelve months, should on a particular day go to the church and receive the communion. Nothing except ignorance of Luther's catechism, or some crime which may incur civil punishment, is held as preventing a man from access to the Lord's table. And so thorough is the identity between church-membership and citizenship, that in order to a prisoner's obtaining his liberation, even after the period of his punishment had expired, it was necessary, until the Parliament at its recent session happily rescinded the law, that he should appear before the congregation, make profession of his repentance, and be received again into the communion of the Church."

We further learn the following particulars from Dr. Steane, in his recently published notes of a tour in Sweden. "Each parish clergyman must keep a correct register of every individual, young and old, in his parish, record all the changes by removals, deaths, &c., and furnish an annual return to the government. He is also expected to see all his parishioners not less frequently than once a-year, and a system of domiciliary examination is maintained, which, wrought by pious and zealous men, might be productive of important results. The usual course is to divide the parish into several districts, find a large room in each, and appoint a time for calling together the dwellers in that district. A summons is left at every house, and all may be compelled to come. When assembled, the clerk reads the names, marking such as are absent, and the clergyman invites group after group to his table, where each is required to read, and all are examined as to their knowledge of Luther's Catechism. The exercises frequently extend during several hours, and they are closed by an address and benediction."

The tone both of piety and morality in Sweden is deplorably low. The Sabbath is openly desecrated both by clergy and laity; and profane swearing prevails to a most lamentable extent, even amongst professing Christians. Of late, however, a revival of religion has taken place in various parts of the country. In the northern parishes, indeed, there has always prevailed a greater regard for true spiritual religion than in the south. Hence their dissatisfaction with the present liturgy and their use of the old ritual in private worship. "As the spirit of religious earnestness increased," says Mr. Lumsden, "this dissatisfaction became still more intense and decided. They applied for permission to have the old books used in the churches of their parishes. This was refused. They then solicited that they might be allowed to have, as pastors in separate congregations, regularly ordained ministers of the church, who, sympathizing in their views, would celebrate public worship according to the old books—promising themselves to maintain them, in addition to paying all the dues as formerly to the



parish priest. This also was refused. They then withdrew altogether from the worship of the parish churches, met in separate assemblies amongst themselves, and chose the more intelligent and godly of their number to conduct their worship and expound the Scriptures. They desired still to remain in the communion of the National Church, but the parish clergymen, with a vigour in the exercise of discipline which profanity and immorality did not encounter, refused them access to the Lord's Table, unless on the condition of their discontinuing these religious meetings. After much anguish, and with great reluctance, they at last resolved, that the men whom they had chosen as their leaders should become their pastors, and dispense the sacraments. By some solemn service, they called these men to this office, and declared their separation from the Establishment.

"This movement has been very extensive—embracing many thousands, and, in some cases, entire parishes. The separatists being rather too numerous to be banished, have been subjected to every other severity which intolerant statutes could be construed to sanction. The Established clergymen refuse to marry them, because they have not communicated, according to law, within the statutory period. The fines and penalties which were unsparingly exacted of them for merely holding conventicles have been increased. Several have been obliged to sell their small paternal estates in order to satisfy these exactions; others have been fain to leave their native land, and seek freedom and peace on a foreign shore. Many have been imprisoned as common malefactors,—and yet, by the confession even of their most reproachful adversaries, nothing can be laid to their charge, except 'as concerning the law of their God.'"

The separation from the Established Church is almost wholly limited to the northern provinces, but the recent awakenings have extended over many other districts of the country, not only through the instrumentality of ministers, but also in a large measure of Christian laymen. Nor is it confined to isolated cases, but in several districts large numbers, and even whole congregations, have been brought under spiritual concern.

**SWEDENBORGIAN**, or the **NEW JERUSALEM CHURCH**, a body of Christians who claim to have received a new dispensation of doctrinal truth from the theological writings of Emanuel Swedenborg; and being in their own view a new church, they refuse to be ranked among the sects into which the Christian world is divided. The founder of this society was a native of Stockholm in Sweden, having been born in that city in January 1688. His father was bishop of Skara in West Gothland, a person of high intellectual attainments, and enjoying the peculiar favour of his sovereign, Charles XII. Young Swedenborg's education was conducted with great care; and from early childhood he evinced a serious and thoughtful

turn of mind, combined with a remarkable tendency to indulge in religious speculation. Having been sent to the University of Upsala, he soon distinguished himself by his attainments in the physical and mathematical sciences. At the close of his college course he was sent by his father to travel in foreign countries, where he directed his attention particularly to mining operations; and on his return home he was appointed Assessor of the Metallic College, a government situation of some importance. This office he held for many years, not only under Charles XII., but under the sister and successor of that monarch, Ulrica Eleonora, who, in token of the high estimation in which his talents were held, conferred upon him a patent of nobility, though without a title. No worldly honours, however, could divert his mind from his favourite scientific studies, which he continued to prosecute with unwearied diligence and assiduity, issuing volumes and tracts on a variety of the most abstruse points of science with marvellous rapidity. At length, in 1733, he completed his great work, '*Opera Philosophica et Mineralia*.' It was printed partly at Dresden and partly at Leipzig, in three volumes folio, at the expense of the Duke of Brunswick. The first volume of this elaborate production is devoted to a philosophical explanation of the elementary world; and here the peculiarly abstract metaphysical character of his mind became strikingly apparent; while by the pure force of speculation alone, he had the merit of anticipating some of the most valuable physical discoveries of modern times. In the second and third volumes of this grand work, the author treats exclusively of the mineral kingdom. Passing from Physics, Swedenborg next produced an abstruse work on Metaphysics, under the title '*Philosophy of the Infinite*,' in which he unfolds his peculiar opinions on the final cause of creation and the mechanism of the intercourse of soul and body.

Though almost wholly immersed for a long period in secular studies and pursuits, Swedenborg had not been wholly inattentive to things spiritual and divine. The period had now come, however, when an event occurred in the providence of God which changed the whole current of his future mental history, and assigned him a prominent place as the theological guide of not a few. From this time he conceived himself to be invested with a holy office, "to which," says he, "the Lord himself hath called me, who was graciously pleased to manifest himself to me, his unworthy servant, in a personal appearance, in the year 1745, to open in me a sight of the spiritual world, and to enable me to converse with spirits and angels; and this privilege," he adds, "has continued with me to this day." Accordingly, he was favoured, by his own statement, with frequent communications from the spiritual world, and intimate intercourse with angels. Heaven he was privileged many times to enter; and the abodes of bliss he describes as "arranged in streets and squares like earthly cities,

out with fields and gardens interposed." The angels he represents as having a human form, "wanting nothing at all which is proper to men, except that they are not clothed with a material body." A council of angels he thus describes: "There was shown me a magnificent palace, with a temple in its inmost part, and in the midst of the temple was a table of gold on which lay the Word, and two angels stood beside it. About the table were three rows of seats; the seats of the first row were covered with silk damask of a purple colour; the seats of the second row with silk damask of a blue colour; and the seats of the third row with white cloth. Below the roof, high above the table, there was seen a spreading curtain which shone with precious stones, from whose lustre there issued forth a bright appearance, as of a rainbow when the firmament is serene and clear after a shower. Then suddenly there appeared a number of clergy sitting on the seats, all clothed in the garments of the sacerdotal office. On one side was a wardrobe, where stood an angel who had the care of it; and within lay splendid vestments in beautiful order. It was a council convened by the Lord."

From the date of his extraordinary call, Swedenborg renounced all secular pursuits, resigned his official situation in connection with the Swedish government, and devoted himself wholly to the study of the Word of God, and the giving forth to the world of such supernatural revelations as were vouchsafed to him. The great theological work in which his peculiar views were explained at large, was entitled 'Arcana Coelestia,' and appeared in eight quarto volumes, containing an exposition of the spiritual sense of the books of Genesis and Exodus. According to this new system of scripture interpretation, the Sacred Writings have two senses, the natural and the spiritual. The natural sense is that which is received by other churches; the spiritual sense, which Swedenborg believed it to be his mission to unfold, is concealed within the natural meaning of the words, each word or phrase possessing, in addition to its ordinary signification, an inner sense, corresponding with some spiritual truth. Thus the literal sense of the Scriptures is made the basis of the spiritual and celestial sense, there being a complete harmony and correspondence between the two, which Swedenborg alleged to have been lost since the days of Job, until it was revealed to himself by the Lord. The existence or absence of the spiritual sense he regarded as a certain test of the authenticity of Scripture; all those books which cannot be opened by this key being rejected by him as uncanonical. Of the Old Testament, accordingly, he received twenty-nine books, and rejected the rest; while of the New Testament only the four Gospels and the book of Revelation were admitted. All the accepted books can be explained by the spiritual key; and so perfect is this mode of interpretation believed to be, that the spiritual sense of a word or phrase,

when once known, can be uniformly applied wherever it may occur. So uniform and consistent is the Swedenborgian "correspondence" between the natural and the spiritual sense of the Bible.

The doctrine of CORRESPONDENCES (which see), indeed, is the central idea of Swedenborg's system. He applied it not to the Word of God alone, but the whole of the creation of God. Everything visible has belonging to it, and corresponding to it, an invisible spiritual reality. The history of man is an acted parable; the universe a temple covered with hieroglyphics. This close correspondence between the visible and the invisible, the natural and the spiritual worlds, is a mystery which Swedenborg believed himself commissioned to reveal. Matter and spirit he believed to be bound together by an eternal law. The universe he considered as representing man in an image; he maintained that there is a correspondence between the creature and the Creator; and thus from the mineral, vegetable, and animal forms, and even the planets and atmospheres, is drawn an analogy to the formation of man.

On the fundamental point of the constitution of the Godhead, Swedenborg declares that the church has been corrupted by the doctrine of three divine persons existing from eternity. This he maintains must involve Tritheism, or the conception of three several gods, to avoid which he teaches that the Father, Son, and Holy Spirit, are "the three essentials of one God, which make One, like Soul, Body, and Operation in man." In a memoir written by a Swedenborgian layman for the 'History of the Religious Denominations in the United States,' the following explanation is given of the peculiar opinions of the New Jerusalem Church on the subject of the Godhead:—"We say, then, that we know of no son of God born from eternity. That title should alone be predicated of the human nature born in time (Luke i. 35), at first properly termed the son of Mary, though afterwards changed. Physiologists know that a man receives his soul from his father, and his body from his mother. As the latter was produced without the intervention of an earthly father (Luke i. 20—25), our Lord could have had nothing corresponding with a human soul; but was animated directly by the Divinity instead. (Mal. iii. 1; com. John ii. 21; Heb. x. 5.) We likewise believe that the human mind has three several degrees, the natural, serving as the basis of the other two, which are successively opened. His body or humanity, including the natural mind, being derived from an imperfect mother, partook of her infirmity (Job xiv. 4), was subject to temptation (Matt. iv. 1—8, xxii. 18; Heb. iv. 15; com. Jas. i. 13; and Exod. xxxiii. 20); and had tendency to sin. It was by submitting to temptation in all possible variety and by a successful resistance in every case, that this human nature was perfected (1Ileb. ii. 10, 18), glorified (John xiii. 31, 32, xvii. 15, xii. 27, 28; Luke



xxiv. 26), or made divine. This process was *gradual* (Luke ii. 40, 52), and any seeming difference between the Father and himself was previous to its completion. Indeed, his whole life was a combat with an infernal influence (Isa. lxiii. 1—9, lxix. 16, 17, 20; Jer. xlv. 5, 10; Ps. xlv. 4—7; John xii. 31, xvi. 11, xvii. 33; Luke x. 18; Rev. i. 18), in which he was progressively victorious, not for himself alone, but for man also, on the true principle of overcoming evil with good. The tendency of the soul is generally to assimilate the body to itself. In his case, when the principles of the infirm humanity, with their corresponding forms, were successively *put off* during temptations, divine forms were put on in their stead. The last temptation was the passion of the cross, when the warfare was finished (John xix. 30), and the union between the human and the divine nature was complete and reciprocal (John xvii. 10, 21). From thenceforth his DIVINE HUMANITY became the fit residence, the appropriate organ through which the Holy Spirit, or *new* divine influence, operates throughout creation (John vii. 39, xx. 22). And thereafter all appearance of personality separate from the Father is merged in this indissoluble union; or rather, he is the person of the Father (Heb. i. 3). His sufferings, which had no merit as such, and could not satisfy a benevolent Parent, were not *penal*, nor *substituted*, but merely *incidental to his changes of state* and his intense anxiety, bordering on despair, during his humiliation, and were endured by him to represent the state of the church at that time, and in all ages, when it rejects or falsifies his truth, and 'does despite to the spirit of his grace.' His merit consisted in that exercise of divine power and virtue, whereby he glorified human nature in himself, and healed, restored, and elevated it into newness of life in his creatures. This merit of righteousness is a satisfaction to his Father, because it answers the cravings of the divine love within him.

"Here, then, is the one God in one person; in whom, nevertheless, we acknowledge a *trinity*; for the Father dwells *in* the Son, and the Holy Spirit proceeds *from* Him, as the divine Love dwells in the divine Wisdom, and the Spirit of Truth proceeds from it."

The view thus given of the person and work of Christ is completely at variance with the opinions of all other Christian churches, whether Romanist or Protestant. The language of Scripture concerning justification and redemption is invested with a meaning altogether different from that which is usually assigned to them. It is denied, according to this system, that the Father in his wrath condemned the human race, and in his mercy sent his Son to bear their curse. It is denied and declared to be a fundamental error to believe that the sufferings of Christ on the cross were the redemption of his people. The doctrine of imputed righteousness is distinctly denied, and declared to be

a subversion of the Divine order. Mediation, Intercession, Atonement, Propitiation, are alleged to be forms of speech "expressive of the approach which is opened to God, and of the grace communicated from God, by means of His humanity." Swedenborg taught that in the fulness of time Jehovah assumed human nature to redeem and save mankind, by subjugating the hells and restoring to order the heavens. Every victory gained by Christ over the temptations to which he was exposed weakened the powers of evil everywhere. This victory of the Saviour is our victory, in virtue of which we are able, believing in him, to resist and vanquish evil. Redemption Swedenborg believed to be wrought *for* us only in so far as it is wrought *in* us; and that our sins are forgiven just in proportion as we are reclaimed from them.

In regard to a future state, and the condition of the soul after death, the doctrines of Swedenborg differ from those of all other churches. They are thus described by the American layman from whom we have already quoted:—"When death—which is not in itself a curse, but a natural stage in the progress of man that terminates his probationary state,—when death once separates the soul from the material body, the latter will never be resumed (1 Cor. xv. 50; Matt. xxii. 31, 32; Phil. i. 21, 23; Luke xxiii. 43; com. Rev. ii. 7); and the former rises up a spiritual body, in a spiritual world, adapted to its new and permanent condition (Luke xvi. 22—24. ix. 30; 1 Cor. xv. 44; Rev. xxii. 8, 9). Indeed, the spirit is the man himself; and most men, being of mixed character, enter, at death, the intermediate state, or first receptacle of departed spirits. Here dissimulation is not long permitted. The hypocrite is stripped of his mask—erring piety is instructed in the truth. After abiding for a period sufficient to develop the real state, the individual is advanced to heaven, or descends to hell, and becomes an 'angel' or 'devil' accordingly. We know of no other classes entitled to those names respectively (Judg. xiii. 6, 10, 11; Dan. ix. 21; Micah xvi. 5; John xx. 12; Rev. xxi. 17, xxii. 8, 9.) We recognize no other intelligent and rational beings in the universe, but God, and the human race in perpetual progress or descent. We cannot conceive of an hybrid, apocryphal, winged order superior to men; least of all would we ascribe, with Milton, some of the highest attributes of divinity to the devil! The two grand divisions of human kind are those which are marked by a preponderance of the affections or of the intellect. Within these limits the modifications of character are innumerable. As many classes are formed in the other life, where like consorts with like. Here, too, a like distinction is drawn between the kingdom of the good and the kingdom of the wise. And we are told there are three gradations in each, answering to the three degrees of the mind, or to those angels whose predominating characteristic is respectively love, wisdom, or simple obedience to

what is good and true. And analogous differences and grades obtain among the infernals."

The Swedenborgians maintain that there is a last judgment both particular and general; the former relating to an individual of the church, and the latter to the church considered collectively. The last judgment, as it relates to an individual, takes place at death; the last judgment, as it relates to the church collectively considered, takes place when there is no longer any genuine faith and love in it, whereby it ceases to be a church. Thus the last judgment of the Jewish church took place at the coming of Christ, and accordingly he said, "Now is the judgment of this world, now is the prince of this world cast out." The last judgment of the Christian church foretold by the Lord in the Gospels, and by John in the Revelations, took place, according to Swedenborg, in A. D. 1757; the former heaven and earth are now therefore passed away; the "New Jerusalem" mentioned in the Apocalypse has come down from heaven in the form of the "New Church;" and consequently the second advent of the Lord has even now been realized in a spiritual sense by the exhibition of His power and glory in the New Church thus established.

In regard to the Church of the New Jerusalem, Swedenborg says, in his work on True Christian Religion:—"Since the Lord cannot manifest himself in person (to the world), which has just been shown to be impossible, and yet he has foretold that he would come and establish a New Church, which is the New Jerusalem, it follows that he will effect this by the instrumentality of a man, who is able not only to receive the doctrines of that church in his understanding, but also to make them known by the press. That the Lord manifested himself before me his servant, that he sent me on this office, and afterwards opened the sight of my spirit, and so let me into the spiritual world, permitting me to see the heavens and the hells, and also to converse with angels and spirits; and this now continually for many years, I attest in truth; and farther, that from the first day of my call to this office, I have never received anything appertaining to the doctrines of that church from any angel, but from the Lord alone, whilst I was reading the Word."

The uniform declaration of Swedenborg was that his doctrine was revealed from heaven. But he seems to have had no idea of any immediate change in church organization, and accordingly he adhered to the Lutheran communion till his death, which happened in 1772. His works, however, were highly prized by a few friends who survived him, not only in his native country, but in Germany and Britain. In December 1783, a meeting of the admirers of his writings was called in London by advertisement. Five individuals responded to the invitation, and, wishing to promote the knowledge of the doctrines of Swedenborg, they continued their meetings for the purpose of reading and conversation

at regular intervals during several years, in the course of which their number had increased to upwards of thirty. At length, in April 1787, they resolved to form themselves into a society. Two of their number who had been preachers in connection with the Wesleyan Methodists, offered themselves as ministers of the new faith. It was necessary, however, that some one should be selected to perform the solemn rite of ordination. Acting on the precedent recorded in the Acts of the Apostles they made use of the lot. The lot fell upon Robert Hindmarsh, who accordingly ordained the first Swedenborgian ministers by an appropriate form.

Thus commenced the New Jerusalem Church as a separate Christian body. There is nothing in the writings of Swedenborg which sanctions any particular form of church government, but the system gradually developed itself as the body increased. The clergy are now divided into the three orders of ministers, pastors, and ordaining ministers. The second, in addition to the duties of the first, performs others usually indicated by his title, and also administers the Lord's Supper. The peculiar duty of the third is to institute societies, ordain other ministers, and preside at the meetings of the representative bodies of the church. Within a small district this is called an association; within a large, it is termed in England a conference, in America, a convention. The conference meets annually, composed of ministers and laymen; the proportion of the latter being determined by the size of the congregations which they respectively represent. Societies of from twelve to fifty members send one delegate; those of from fifty to a hundred send two; and those of upwards of a hundred send three. The following articles of faith were drawn up by the annual conference in England as an exhibition of the chief doctrines held by the New Jerusalem Church:—

"1. That Jehovah God, the Creator and Preserver of heaven and earth, is Love itself, and Wisdom Itself, or Good Itself, and Truth Itself: That he is One both in Essence and in Person, in whom, nevertheless, is the Divine Trinity of Father, Son, and Holy Spirit, which are the essential Divinity, the Divine Humanity, and the Divine Proceeding, answering to the soul, the body, and the operative energy in man: And that the Lord and Saviour Jesus Christ is that God.

"2. That Jehovah God himself descended from heaven, as Divine Truth, which is the Word, and took upon him Human Nature, for the purpose of removing from man the powers of hell, and restoring to order all things in the Spiritual world, and all things in the Church: That he removed from man the powers of hell, by combats against and victories over them, in which consisted the great work of Redemption: That by the same acts, which were his temptations, the last of which was the passion of the cross, he united, in his Humanity, Divine Truth to Divine Good, or Divine Wisdom to Divine Love,



and so returned into his Divinity in which he was from eternity, together with, and in, his Glorified Humanity; whence he for ever keeps the infernal powers in subjection to himself: And that all who believe in him, with the understanding, from the heart, and live accordingly, will be saved.

"3. That the sacred Scripture, or Word of God, is Divine Truth Itself; containing a Spiritual sense heretofore unknown, whence it is divinely inspired and holy in every syllable; as well as a literal sense, which is the basis of its spiritual sense, and in which Divine Truth is in its fulness, its sanctity, and its power: thus that it is accommodated to the apprehension both of angels and men: That the spiritual and natural senses are united, by correspondences, like soul and body, every natural expression and image answering to, and including, a spiritual and divine idea: And thus that the Word is the medium of communication with heaven, and of conjunction with the Lord.

"4. That the government of the Lord's Divine Love and Wisdom is the Divine Providence; which is universal, exercised according to certain fixed laws of Order, and extending to the minutest particulars of the life of all men, both of the good and of the evil: That in all its operations it has respect to what is infinite and eternal, and makes no account of things transitory but as they are subservient to eternal ends; thus, that it mainly consists with man, in the connection of things temporal with things eternal; for that the continual aim of the Lord, by his Divine Providence, is to join man to himself, and himself to man, that he may be able to give him the felicities of eternal life: And that the laws of permission are also the laws of the Divine Providence; since evil cannot be prevented without destroying the nature of man as an accountable agent; and because, also, it cannot be removed unless it be known, and cannot be known unless it appear: Thus, that no evil is permitted but to prevent a greater; and all is overruled by the Lord's Divine Providence, for the greatest possible good.

"5. That man is not life, but is only a recipient of life from the Lord, who, as he is Love Itself, and Wisdom Itself, is also Life Itself; which life is communicated by influx to all in the spiritual world, whether belonging to heaven or to hell, and to all in the natural world; but is received differently by every one, according to his quality and consequent state of reception.

"6. That man, during his abode in the world, is, as to his spirit, in the midst between heaven and hell, acted upon by influences from both, and thus is kept in a state of spiritual equilibrium between good and evil; in consequence of which he enjoys free-will, or freedom of choice, in spiritual things as well as in natural, and possesses the capacity of either turning himself to the Lord and his kingdom, or turning himself away from the Lord, and connecting himself with the kingdom of darkness: And that,

unless man had such freedom of choice, the Word would be of no use, the Church would be a mere name, man would possess nothing by virtue of which he could be conjoined to the Lord, and the cause of evil would be chargeable on God himself.

"7. That man at this day is born into evil of all kinds, or with tendencies towards it: That, therefore, in order to his entering the kingdom of heaven, he must be regenerated or created anew; which great work is effected in a progressive manner, by the Lord alone, by charity and faith as mediums, during man's co-operation: That as all men are redeemed, all are capable of being regenerated, and consequently saved, every one according to his state: And that the regenerated man is in communion with the angels of heaven, and the unregenerate with the spirits of hell: But that no one is condemned for hereditary evil, any further than as he makes it his own by actual life; whence all who die in infancy are saved, special means being provided by the Lord in the other life for that purpose.

"8. That Repentance is the first beginning of the Church in man; and that it consists in a man's examining himself, both in regard to his deeds and his intentions, in knowing and acknowledging his sins, confessing them before the Lord, supplicating him for aid, and beginning a new life: That to this end, all evils, whether of affection, of thought, or of life are to be abhorred and shunned as sins against God, and because they proceed from infernal spirits, who in the aggregate are called the Devil and Satan; and that good affections, good thoughts, and good actions, are to be cherished and performed, because they are of God and from God: That these things are to be done by man as of himself; nevertheless, under the acknowledgment and belief, that it is from the Lord, operating in him and by him: That so far as man shuns evils as sins, so far they are removed, remitted, or forgiven; so far also he does good, not from himself, but from the Lord; and in the same degree he loves truth, has faith, and is a spiritual man: And that the Decalogue teaches what evils are sins.

"9. That Charity, Faith, and Good Works are unitedly necessary to man's salvation; since charity without faith, is not spiritual but natural; and faith without charity, is not living but dead; and both charity and faith without good works, are merely mental and perishable things, because without use or fixedness: And that nothing of faith, of charity, or of good works is of man, but that all is of the Lord, and all the merit is his alone.

"10. That Baptism and the Holy Supper are sacraments of divine institution, and are to be permanently observed; Baptism being an external medium of introduction into the Church, and a sign representative of man's purification and regeneration; and the Holy Supper being an external medium, to those who receive it worthily, of introduction, as to spirit into heaven, and of conjunction with the Lord, of which also it is a sign and seal.

"11. That immediately after death, which is only a putting off of the material body, never to be resumed, man rises again in a spiritual or substantial body, in which he continues to live to eternity; in heaven, if his ruling affections, and thence his life, have been good; and in hell, if his ruling affections, and thence his life, have been evil.

"12. That now is the time of the Second Advent of the Lord, which is a coming, not in Person, but in the power and glory of his Holy Word: That it is attended, like his first coming, with the restoration to order of all things in the spiritual world, where the wonderful divine operation, commonly expected under the name of the Last Judgment, has in consequence been performed; and with the preparing of the way for a New Church on the earth,—the first Christian Church having spiritually come to its end or consummation, through evils of life and errors of doctrine, as foretold by the Lord in the Gospels: And that this New or Second Christian Church, which will be the Crown of all Churches, and will stand for ever, is what was representatively seen by John, when he beheld the holy city, New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband."

Of late years the Swedenborgians are believed to have made numerous additions to their body. In 1822, at the conference held in Manchester, there were eight ministers and thirty-seven lay delegates representing twenty-four congregations. At the census of 1851, the number of congregations was ascertained to be fifty; of which the greater number were in Lancashire and Yorkshire. The number of churches, however, is alleged by the Swedenborgians to give a very inadequate idea of the extent to which their opinions prevail; numbers connected with other churches being understood to agree with them in their most prominent doctrines.

Disciples of Swedenborg are to be found scattered throughout almost every part of Christendom; and on the continent of Europe, where religious toleration is but imperfectly enjoyed, they generally remain connected with the national churches. The first American minister in connection with the body was ordained in 1798, since which time the societies have been making gradual progress. For twenty years or more the New Church in the United States was annually represented in one convention. In a territory so extended this arrangement was found to be inconvenient to many residing at a distance; and accordingly there are now three conventions, the Eastern, the Middle, and the Western. The first of these represents societies; the other two are associations both of societies and individuals, for the promotion of general objects.

Most of the societies both in Europe and America use a form of worship, public and private. That which was first used in England was a modification of the National Church service. They have now a special liturgy of their own, and a collection of

hymns and prayers suited to their peculiar views; but no particular form or ritual is considered to be binding on each society. The present American service is simple, and consists entirely of selections from Scripture, with chaunts and glorifications; but some of the societies use hymns and parts of the English liturgy in their service. The accredited organ of the New Church in Britain is the 'Intellectual Repository,' published in London; and that of the New Church in America is the 'New Jerusalem Magazine,' published in Boston. The principal societies for disseminating the doctrines of the New Church in Britain are the "Swedenborg Printing Society," established in 1810, and the "Missionary and Tract Society," established in 1821. Missionaries are employed in different parts of England. At the last census five churches were represented as existing in Scotland belonging to the New Church; but the number of adherents amount probably at most to a few hundreds.

SWISS REFORMED CHURCHES. See HELVETIC REFORMED CHURCHES.

SYMBOLICAL BOOKS, subordinate standards containing in a condensed form the principal doctrines believed by particular sections of the Christian church. See CREED.

SYNAGOGUE (from Gr. *synago*, to assemble), a Jewish place of worship. In its primary meaning the word denotes an assembly in general; and hence we find the expression in the Book of Revelation, "the synagogue of Satan." Nowhere throughout the Sacred Scriptures, however, does the word occur in its restricted meaning; the only recognised places for religious worship under the Old Testament being the tabernacle, and afterwards the temple. The learned are divided in opinion as to the origin of Jewish synagogues. Some maintain that these were the ordinary places of worship and devotion even during the existence of the tabernacle and the first temple; while others allege that there were no synagogues before the return from the captivity and the building of the second temple. This difference of opinion is in all probability to be explained by the circumstance, that synagogues may have existed even at an early period, though under another name. It is a common saying among the Jews, that where there is no book of the law there can be no synagogue; and the reason of such a saying is self-evident, because the principal part of the synagogue service was the reading of the law. Now many passages of the Old Testament show that the copies of the law were exceedingly rare before the Babylonish captivity; and the presumption therefore is, that synagogues also must have been rare. But whether this was the case or not, it is a well-known fact that ordinary places of worship were found in Judea during the time of the Maccabees; and from the days of the Asmonean princes they had increased to such an extent in the Holy Land, that, as the rabbins inform us, there were 480 in Jerusalem alone



To constitute a congregation among the Jews for the celebration of public worship, it is required, according to the decisions of the Rabbis, that there be at least ten males who have passed the thirteenth year of their age. When it has been arranged that a synagogue is to be erected, it must be built in the most elevated part of the city. No particular form is laid down for the outward structure of a synagogue, but the walls inside are either wainscotted or white-washed; and on them are inscribed suitable texts of Scripture. In the middle of the synagogue is the desk or pulpit, enclosed with rails, within which may be accommodated three or four persons. From this place the book of the law, after having been unfolded with great solemnity, is read to the people. The principal object in the synagogue is a veiled chest, or ark, representing the ark of the covenant, in which are kept the manuscripts of the law and other copies of the Hebrew Scriptures for use in public worship. The congregation sit with their faces towards the ark, the upper seats being occupied by the rulers and rabbis. The seats nearest the ark are generally purchased by the rich Jews at a large price. Lamps and chandeliers are suspended from the roof of the building; and small boxes are placed at or near the doors to receive voluntary contributions for the poor. During the synagogue service the Jewish women sit apart from the men in a latticed gallery, where they can hear the service without being seen. The ark is placed opposite the door; and each Jew, on entering, bows towards it, and during prayer looks in that direction.

The days on which the Jews engage in the worship of the synagogue are Monday, the evening of Friday, which is the Jewish Sabbath eve, and Saturday, which is the Jewish Sabbath. The Talmud asserts it to have been one of the things appointed by Ezra, that three days should never be suffered to pass without some portion of the law being read in the synagogue. The Rabbis affirm that Thursday was the day when Moses went up into the mount the second time to pacify God's anger for the golden calf, and Monday was the day when he returned, therefore Mondays and Thursdays were the days appointed. In some places Thursday is a synagogue day. The Jewish festivals are also observed publicly in the synagogue. The service of the synagogue is conducted three times a-day, morning, noon, and night, in accordance with the resolution of David, Psalm lv. 17, "Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice." The institution of morning prayer is attributed by the Jews to Abraham, as in Gen. xix. 27, "And Abraham gat up early in the morning to the place where he stood before the Lord;" that of the noon, or rather afternoon prayers to Isaac, as in Gen. xxiv. 63, "And Isaac went out to meditate in the field at even-tide; and he lifted up his eyes, and saw, and behold, the camels were coming;" and that of the evening prayer to Jacob,

for the rabbins render Gen. xxviii. 11, "He lighted upon a certain place, and tarried there all night," as meaning that he prayed there. The hours of morning and evening service are nine o'clock forenoon and three afternoon of our time, corresponding to the hours of the daily morning and evening sacrifice in the ancient temple. Every synagogue has a *chassan* or reader and chanter; one or more clerks for the management of pecuniary and other matters; and one or more persons whose duty it is to clean the place, to trim the lamps, light the candles, open and shut the doors, keep the keys, and attend at all times of prayer. There are also wardens appointed to manage the general concerns of the congregation.

The government of the synagogue has varied at different times. In the days of our Lord each synagogue had three rulers, whose office is thus explained:—"The office of the three rulers was to decide the differences which arose among the members, and to take care that the worship of God was regularly performed. This court of three was invested with power to inflict corporeal punishment, such as scourging, but could not inflict capital punishment. They decided in causes relative to pecuniary matters, thefts, losses, restitutions, ravishing, enticing, admission of proselytes, laying on of hands, and several other matters, both of a civil and a religious nature. This court of three, in all probability, was appointed by the authority of the apostles, therefore Paul chided the Corinthian church, saying, 'Dare any of you, having a matter against another, go to law before the unjust, and not before the saints! Know ye not that saints shall judge angels? How much more things which pertain to this life? I speak to your shame. Is it so that there is not among you, no, not one, that shall be able to judge between his brethren?' Besides this court of three, there was one principal ruler called the bishop of the congregation, or the angel of the church. His office was to offer prayers for the whole congregation, to which all answered amen; and to preach, if there was no other person present to officiate. The reading of the law was not properly his business; but every Sabbath he called out seven from among the members of the synagogue, and other days fewer, to perform that part of the public service. But he stood by the person who read, in order to see that he read correctly, and if he went wrong he interrupted and corrected him. Hence he was denominated an overseer. He also took particular care that all the parts of the holy service should be performed without the least disorder or indecency.

"The manner in which the chief ruler called out to read was the following. A priest was first called, then a Levite, if any was present, and afterwards any of the congregation, until seven had read. Tradition says that upon the Sabbath the readers were seven, upon the day of expiation six, upon holy days five, upon the new moons and the great festivals

four, and upon the second and fifth day of every week three; and the law was not allowed to be read by fewer than three in succession."

Folding and unfolding the law, bearing it in procession through the synagogue, elevating it on the altar that it may be seen by all the people present, reading certain lessons on particular days, and other public services, are performed by various Jews at different times. Each of these duties it is accounted a high honour to perform, and such is the competition to obtain the privilege, that it is put up to public auction, and often purchased at a great price. Numerous forms of public prayer, all of them in Hebrew, are prescribed for the worship of the synagogue, as well as for domestic and private use. The most solemn and important of these public prayers are called *Shemoneh Esreh*, or the eighteen prayers. Another essential part of the daily service is *Kiriath Shema*, or reading of the *Shema*, which consists of three portions of Scripture. At morning service the people first recite many collects privately, after which the minister, standing up, repeats the public prayers. Then the Chassan with great solemnity takes the roll or book of the law out of the ark, and lifting it up, shows it to the people, who thereupon manifest great joy. The roll is then unfolded, and read in seven sections by the same number of readers. The reader recites the original text in Hebrew in a low whispering voice, and an interpreter by his side translates it aloud to the people. The reading of the law is closed with solemn prayer. Besides a portion of the law, a passage taken from the prophets, called Haphtorah, is also read. Any person may read it except a female. After the reading of the Haphtorah, the officiating minister dismisses the congregation with a blessing, unless there be some one to preach, in which case the sermon is delivered before the close of the service. The afternoon and evening services consist wholly of singing and prayer, and are much shorter than the morning service.

Among the Jews the synagogue is called the lesser sanctuary. It is dedicated by solemn prayer, after which it is accounted so sacred, that no one may even take shelter in it from the weather.

**SYNAGOGUE (THE GREAT)**, a remarkable convocation at Jerusalem in the time of Ezra. It consisted of one hundred and twenty eminent men, of whom Ezra acted as president. Of the number were Nehemiah, Daniel, Shadrach, Meshach, Abednego, Haggai, Zachariah, Malachi, Mordecai, and Zerubbabel. This famous assembly determined the question as to the foreign wives referred to in Ezra x. 16, 17, and had the power of explaining the law, and making a hedge to it, or guarding against its infringement. They also prepared a canon of the Old Testament, and circulated correct manuscripts. The Great Synagogue was a special and extraordinary assembly, which commenced with Ezra, and ended with Rabbi Simon, surnamed the Just, who died B. C. 293.

**SYNAXEOS (DOMUS)**, house of assembly, a name often applied to Christian churches in the rescripts of heathen emperors.

**SYNCELLUS**, a high ecclesiastical personage anciently in the Greek church, who was the constant companion and inspector of a patriarch, and commonly destined to be his successor. The office afterwards degenerated into a mere dignity or title of honour, conferred by the Greek emperor on the prelates themselves.

**SYNCRETISTS**. See **CALIXTINS**.

**SYNECDEMI** (Gr. fellow-pilgrims), a name given by the Paulicians, in the ninth century, to their teachers, because they were all equal in rank, and were distinguished from laymen by no rights, prerogatives, or insignia.

**SYNERGISTIC CONTROVERSY**, a dispute which arose in the sixteenth century in regard to the question, whether or not there is a *synergeia*, or co-operation, of man with God in the work of conversion. Luther, in his anxiety to avoid the errors of the Romish church, and to maintain the doctrine of Paul that we are "justified by faith, without the works of the law," had used language which seemed to some minds to convey the impression that good works were not indispensable to salvation. To prevent the abuse of this doctrine, Melancthon asserted, in his revised Confession of 1535, that good works were truly necessary, but in no sense meritorious. In opposition to this modified view of the subject, Amsdorf maintained that in this way justification by mere grace was denied. In the **INTERIM** (which see) an attempt was made, under the influence of Melancthon, to conciliate the Semi-Pelagians of that day, by the assertion that in conversion the will of man consented and conspired with the grace of God. Pfeffinger published a work at Leipsic in favour of this Synergistic doctrine, which was publicly opposed by Amsdorf. The professors at Wittenberg took the side of Pfeffinger; the professors at Jena, on the other hand, led on by Flacius, endeavoured to prove that the natural man could never co-operate with the Divine influence in the heart, but was always in opposition to it. But even at Jena there was a party favourable to Synergism, headed by Strigelius, who, for his opinions, was cast into prison. At length a public disputation was held at Weimar between Strigelius and Flacius, in A. D. 1560, respecting the natural power of man to regenerate himself, and to do good. In the course of this disputation Flacius had been driven to the extravagant assertion that original sin was the very essence or substance of man. The greatest part of the Lutheran church condemned this doctrine, judging it to be nearly allied to the opinion of the *Manicheans*, and thus attention was diverted from the Synergistic controversy, which speedily dropped. See **ADIAPHORISTS**.

**SYNIA**, an ancient Scandinavian goddess, who presided over wisdom and prudence.

**SYNOD**, an assembly of ecclesiastical persons



convened for the purpose of consulting on matters of religion. Of these there have usually been reckoned four kinds: (1.) *General*, consisting of clerical representatives from all quarters; (2.) *National*, consisting of ecclesiastics belonging to one nation; (3.) *Provincial*, consisting of ecclesiastics connected with one province; and (4.) *Diocesan*, consisting of ecclesiastics connected with a single diocese. The term synod is also applied to a Presbyterian church court, composed of ministers and elders from the presbyteries within its bounds. Where there is a general assembly the synod is subordinate to it.

**SYNOD (HOLY)**, the supreme ecclesiastical court of the *Russo-Greek Church*. It was established by the Czar Peter in 1723. Its first meeting was held in Moscow, and on that occasion it was limited in number to twelve; but it was afterwards transferred to St. Petersburg; and the number of its members is entirely regulated by the Emperor, with the advice of the imperial procurator. The Holy Synod usually consists of two metropolitans, two bishops, the chief secular priest of the imperial staff, and the following lay members, namely, the procurator or attorney, two chief secretaries, five secretaries, and a number of clerks. The procurator may at any time suspend the execution of the Synod's decisions; and if he see cause, he may report any case to the Emperor. It belongs to the Holy Synod to decide all matters relating to the faith of the church, and to superintend the arrangements of ecclesiastical affairs; and with this view it requires from each diocese a regular half-yearly report of the state of the churches and schools.

**SYNOD (HOLY GOVERNING)**, the supreme ecclesiastical court of the orthodox Eastern or Greek Church. It was established when Greece recovered its independence, in imitation of the *Holy Synod* of the *Russo-Greek Church*. That the church might be no longer dependent upon a patriarch appointed by the Sultan of Turkey, an assembly of bishops, met at Syra in August 1833, was directed by the government to declare that the orthodox Church of Greece acknowledged no head but Jesus Christ; that the administration of ecclesiastical affairs belonged to the king, and was to be carried on under the

guidance of the sacred canons by a synod of bishops permanently appointed, but annually renewed by him. The constitution of 1844 recognised the orthodox Oriental Church as established by law; required that the successor to the throne should be member of that church; and while it gave free toleration to other forms of worship, it forbade efforts to proselytize in their favour. The ecclesiastical statute of 1845 made the synod less dependent on the government. It was recognized by the patriarch of Constantinople, through the mediation of Russia, in 1850, on the condition that its holy oil should always be obtained from the mother church; but it was itself to be chosen by the clergy, and the Bishop of Attica was to be its perpetual president.

**SYRIAN CATHOLIC CHURCH**. The origin of this church is to be attributed to the different Romish missions which have been in operation in Syria during the last two and a half centuries; and more especially to the mission of the Jesuits to Aleppo, which commenced in 1625. The number of Christians, however, in Syria at the present day owning subjection to Rome is comparatively small. Their ecclesiastical chief is called the Patriarch of Antioch; who, in addition to his duties as such, administers also the affairs of the patriarchate of Jerusalem. Under him there are four bishops, those of Nabah and Horus in Syria, and Mosul and Mardin in Mesopotamia.

**SYRIAN CHRISTIANS**. See THOMAS (ST.) (CHRISTIANS OF).

**SYRIAN CHURCH**. See JACOBITE CHURCH.

**SYRO-ROMAN CHRISTIANS**, a class of converts to Rome in Malabar and Travankúr in India. They have their own bishops and priests. Their forefathers appear to have belonged to the Christians of St. Thomas, as they were called; and were gained over to the Romish Church by the Portuguese, who compelled the churches nearest the coast to acknowledge the supremacy of the Pope. The Syro-Roman Christians, along with the converts from other tribes in the district, are said to amount to upwards of 100,000 souls. They are allowed to retain their own language in Divine worship as well as their own liturgy. They have also a Syriac college.

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**TAAROA**, a deity worshipped among the South Sea islanders, and especially the Samoans, as the creator of all things, and the author of their mercies. He was the first in rank of all the gods.

**TABERNACLE**, the moveable place of worship

made by Moses for the use of the Israelites in their journeyings through the wilderness. It was constructed according to a Divine pattern shown to Moses on the mount. Its figure was an oblong rectangle, thirty cubits long, ten wide, and ten high

which, by Bishop Cumberland's calculation, makes its dimensions fifty-five feet long, eighteen wide, and eighteen high. The outer enclosure or court was one hundred cubits long and fifty wide, surrounded by sixty pillars, twenty at each side, and ten at each end. These pillars were of shittim-wood, with sockets of brass. Near the top of the columns silver hooks were fixed, on which the curtain rods rested.

The entrance of the tabernacle, which was on the east side, was closed by a curtain of fine linen, embroidered in needle-work, in blue, and purple, and scarlet. The tabernacle was divided into two parts; the first, which occupied nearly two-thirds of the whole length, was called the holy place or the first tabernacle; the second or inner apartment was called the most holy place, or the Holy of Holies. These two divisions were separated from each other by a wrought curtain or veil.

The furniture of the court and the tabernacle consisted of the brazen altar of burnt-offering, which stood in the middle of the court, facing the entrance. Between the altar and the tabernacle was placed a large laver of brass, designed for washing and purification. Within the tabernacle, in the Holy Place, stood a table of shittim-wood, on which was placed the shewbread. The tabernacle had no windows, out was lighted by a large candlestick, or rather lampstick, of pure gold, which stood in the Holy Place, having, besides the main stem, six branches, at the end of each of which, as well as at the top of the main stem, there was a lamp fed with olive oil. There was also a small altar of incense, which stood near the veil. In the Holy of Holies, within the veil, stood the ark of the covenant, covered over with the purest gold, on the lid of which, called the mercy-seat, rested the Shechinah between the cherubim. Into this part of the tabernacle it was not lawful for any except the priests to enter. The sacrifices were offered in the outer court; and on the great day of atonement the high-priest carried the blood of the victim through the Holy Place into the Holy of Holies, where he sprinkled it upon and before the mercy-seat. Beside, or more probably within the ark of the covenant, were placed a portion of the manna which fell in the wilderness, Aaron's rod which budded, and a copy of the book of the law.

The materials for the construction of the tabernacle and its furniture were supplied by the people, who contributed so liberally that Moses found it necessary to restrain them. The chief directors of the work were Bezaleel, of the tribe of Judah, and Aholiab, of the tribe of Dan, who, we are told, were filled "with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work." An account

of the setting up and consecrating of the tabernacle is given in Exod. xl. A minute account is also given in Numb. iv. of the manner in which the different parts of the tabernacle and its furniture were carried by the Levites during the removals of the Israelites in the wilderness. When they had entered Canaan, the tabernacle was set up at Gilgal, where they first encamped. It remained there for about seven years, and then was removed to Shiloh, a few miles north of Jerusalem. Some time after the death of Eli, it appears to have been fixed at Nob, from which place it was carried to Gibeon. We have no information in Sacred Scripture what became of the tabernacle after the temple was built.

TABERNACLES (FEAST OF), the last of the three great yearly festivals of the Jews. It was divinely instituted in commemoration of the dwelling of the Israelites in tabernacles, or tents, during their journeyings in the wilderness. This feast, which was also observed as a thanksgiving for the harvest, commenced on the 15th of the month Tisri, and lasted for seven days, the last being the greatest day. During the whole time of celebration the people dwelt in arbours made of boughs of trees. On the last day they drew water from the pool of Siloam in the neighbourhood of Jerusalem, and poured it out before the altar. The mode in which the modern Jews observe this feast is thus detailed by Mr. Allen in his 'Modern Judaism': "The first two days of this festival, and the last two, are celebrated with active and pompous services in the synagogue, and the same strict abstinence from all servile labour as the first and last two of the feast of Passover. Particular prayers and lessons are appointed for the whole of the festival; but the five intermediate days are kept with less strictness, and the services performed on them differ less from the services on common working days. Against this feast they provide themselves with branches or twigs of citron, palm, myrtle, and willows of the brook; some of which they take to the synagogue on each of the first seven days, except that which happens to be the sabbath, and hold in their hands during the recital of certain psalms; the citron in the left hand, the other twigs in the right. With their hands thus adorned, they march in procession round the altar, once on the first day, and once on the second. On each of the four succeeding days they perform two of these circuits. The seventh day, which is honoured with rather more solemnity than the four preceding ones, is called *Hosanna Rabbah*, that is, 'assist with great succour:' 'being a solemn acclamation used in the prayers of this day. They also on this day take forth seven of the laws, or rather copies of the law, 'from out of the ark, and carry them to the altar.' To their bundles of boughs they add other branches of willow; 'and with the reader at their head, go seven times round the altar in remembrance of the sabbatical years,' according to some; or, ac-



cording to others, in memory of the circumambulation of the walls of Jericho."

The Feast of Tabernacles is observed by the modern Jews, not for seven, but for nine days, the eighth and ninth being high days, especially the last, which, indeed, is accounted a particular festival. See JOY OF THE LAW (FESTIVAL OF THE).

TABLE, the supreme ecclesiastical court of the WALDENSIAN CHURCH (which see) in the valleys of Piedmont.

TABORITES, a party of the HUSSITES (which see), which set aside the authority of the church, and would admit no other rule than the Holy Scriptures. They derived their name from a mountain in Bohemia on which they held their meetings.

TABU, an institution common to all the Polynesian tribes, which solemnly interdicted what was esteemed sacred. With places or persons that were tabued all intercourse was prohibited. The term was used to denote anything sacred or devoted. There were tabued or sacred days when it was death to be found in a canoe. Pork, bananas, cocoa nuts, and certain kinds of fish, were tabued to women, and it was death for them to eat these articles of food. Another tabu forbade men and women eating together, so that a man and his wife must eat separately, and have separate ovens for preparing their food. Anything of which a man made an idol was a tabu to him. Birds, beasts, fish, and stones, were objects of worship, and whoever made any of these his god they were tabu to him. Articles of food also which were employed as offerings to idols, were afterwards tabu to the offerer. If a king died, the whole district was tabu, and his heir was obliged to go to another district. The ariki, or head chief, of an island was accounted so sacred, that his house, his garments, and everything relating to him, was tabu. The late Mr. Hardwick gives the following plausible explanation of this peculiar institution:—"I am disposed to think with one who has bestowed considerable pains on this investigation, that the tapu-system had arisen gradually in Polynesia, in proportion as the theory of religion there prevailing was more fully mastered and developed. When the many were familiarized with the idea that an *atua*, or divinity, resided in some principal chief or priest, it followed that a portion of his spiritual essence was communicated of necessity to all the objects he might touch. It followed, also, 'that the spiritual essence so communicated to any object was afterwards more or less retransmitted to anything else brought into contact with it.' Hence accordingly arose the duty of protecting aught in which that spiritual essence was inherent, or over which its virtue had been temporarily diffused, from every risk of being polluted by contact with articles of food; since the act of eating what had touched a thing *tapu* must carry with it the necessity of eating particles of the sacred essence of the *atua*, from which its own sacredness was all derived. In this way had

been formed the mightiest of political engines for exalting the importance of the priest-king of New Zealand, for strengthening his iron arm, and thus investing him with almost supernatural powers for good or for evil."

TACITA (Lat. silent), an ancient Roman goddess, one of the Camenæ, whose worship was introduced at Rome by Numa.

TAE-KEIH, the fundamental unity of the Chinese literati, the Absolute, or literally the "Great Extreme." Beyond this they allege no human thought can soar. Itself incomprehensible, it girdles the whole frame of nature, animate and inanimate. From it alone, as from the fountain-head of nature, issued everything that is. Creation is the periodic flowing forth of it. "The Absolute," says a Chinese philosopher, "is like a stem shooting upwards it is parted into twigs, it puts out leaves and blossoms: forth it springs incessantly, until its fruit is fully ripe: yet even then the power of reproduction never ceases to be latent in it. The vital juice is there; and so the Absolute still works and works indefinitely. Nothing hinders or can hinder its activity, until the fruits have all been duly ripened, and activity gives place to rest." *Tae-Keih*, then, is identical with *Le*, the immaterial element of the universe.

TAHAURA, the Polynesian god who is believed to preside over fishermen.

TAIRI, the principal deity of the Sandwich Islanders.

TALAPOINS, priests or friars of the Siamese. They reside in convents, which are square enclosures, with a temple in the middle, round which the cells of these friars are placed. There are likewise female *talapoins*, or nuns, who are subject to the same regulations as the men, and live in the same convents. Besides, there are young *talapoins*, who wait on the old ones, and receive their education from them. Each convent is under the direction of a superior, whom they call a *sanerat*. Nearly every male inhabitant of Siam enters the priesthood once in his life. The monarch also annually, in the month of Asārha, throws off his regal robes, shaves his head, adopts the yellow sackcloth of a novice, and does penance in one of the *wihāras*, or temples, along with all his court. At the same time, slaves are brought to be shaved and initiated, as an act of merit in their converter. The residences of the Talapoins are much superior to those of the priests in Ceylon and Burmah, having richly carved entrances and ornamented roofs. They are obliged to remain single, and a breach of chastity in the case of any one of them is punished with death.

TALASSIUS, a deity among the ancient Romans who presided over marriage.

TALLETH, a square vestment which every Jewish male is required to possess, and which is worn constantly as an inner garment. It consists of two square pieces, generally of woollen, sometimes of

silk, joined together at the upper edge by two fillets or broad straps, with a space left sufficient for the head to pass between them. These fillets rest on the shoulders, and the two square pieces hang down, one over the back, and the other over the breast. From each of the corners hangs a fringe or tassel, consisting of eight threads, and tied with five knots. The *Talleth* receives its name of *Tsitsith* from the fringes, on which all its sanctity depends.

Besides the ordinary *Talleth*, there is a larger one, which is required to be worn during the daily morning prayers, and on some other occasions. It is a square piece of cloth, like a shawl, made of white sheep or lambs' wool, sometimes of camels' hair, and bordered with stripes of blue, with a fringe or tassel at each corner. The fringe, which is considered as peculiarly sacred (see *LACE OF BLUE*), is composed of wool that has been shorn, not pulled or plucked; and spun by the hand of a Jewess for the express purpose of being used in these fringes. The Jews attach special importance to the fringe from what is written in Numb. xv. 39, "And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them." The larger *Talleth*, when worn, is thrown loosely over all the other garments, and passed over each shoulder like a scarf. The square garments with fringes are not required to be worn by night, nor is it incumbent upon women, servants, or young children, to wear such a garment.

**TALMUD** (Heb. doctrine), a work which is held in high estimation among the modern Jews, as containing a complete system of the Jewish canon and civil law. It consists of two parts,—the *Mishna*, or text, and the *Gemara*, the exposition or commentary. These together form the Talmuds, of which there are two, the Jerusalem Talmud, which was completed towards the end of the third century in Palestine, and the Babylonian Talmud, compiled in the schools of Babylon and Persia about A. D. 500. The object of the Talmud is to exhibit and expound the oral or unwritten law, which the Jews allege was first communicated by God to Moses, and from him transmitted by tradition from age to age. The *Mishna* was prepared after forty years' labour by Rabbi Judah, president of the sanhedrin and head of the school at Tiberias. Various commentaries were written upon the *Mishna* by later rabbins, all of which were collected by Rabbi Jochanan ben Eliezer, head of the school at Tiberias, and formed into the *Gemara*, A. D. 290. Another *Gemara* was commenced by Rabbi Asa, who died A. D. 427, and the work was continued and completed by other rabbins. Thus there are two Talmuds composed of one and the same *Mishna*, but two different *Gemaras*. The Jerusalem Talmud contains Rabbi Jochanan's *Gemara*; while the Babylonian Talmud contains Rabbi Asa's *Gemara*. The latter is the most highly esteemed by the Jews, and is called the Talmud by way of eminence; whenever the other is referred to, it is called the Jerusalem

Talmud. The Babylonian Talmud extends in some editions to twelve folio volumes, and in others to thirteen; while the Jerusalem Talmud is printed in one large folio volume. Maimonides, in the twelfth century, made an abridgment of the Talmud, which is considered an excellent digest of Jewish law. Since the completion of the Talmud, many rabbins have written commentaries upon it, the principal of whom is Rabbi Solomon Jarchi, who, early in the twelfth century, wrote so famous a commentary upon the *Gemara*, that he was styled the prince of commentators. See *GEMARA*, *MISHNA*, *ORAL LAW*.

**TALMUDISTS**, a name given to those rabbins who use in their writings the style and language of the Talmud. The term is also applied to those numerous Jews who hold the Talmud to be on an equal footing in point of authority with the Old Testament Scriptures. See *JEWS (MODERN)*.

**TAMA**, a god of surgery among the Polynesians.

**TAMAR**, the wife of the patriarch Noah. She appears after her death to have been made the goddess of child-bearing throughout the postdiluvian world. She was worshipped by the Greeks under the name of *Artemis*, and by the Scythians under the name of *Tomyris*. Among the Egyptians, at a later period, she was called *Lethon*, and among the Romans *Latona*. Mr Osburn tells us that Tamar was first made a goddess in a city called Ptenethus which stood somewhat to the eastward of the Canopic Nile. At a very early epoch the frog was made her living symbol, and was worshipped soon after as a separate goddess, or impersonation of a real goddess. Noah and Tamar were made the god and goddess of Eilethya, a city of Upper Egypt, and she occasionally appears afterwards as the wife of other gods also.

**TAMMUS**, the tenth month of the Jewish civil year, and the fourth of the sacred year. On the seventeenth day of this month the Jews kept a fast in commemoration of the worship of the golden calf.

**TAMMUZ**, a heathen idol mentioned in Ezek. viii. 14, where the women are represented as weeping for Tammuz. It is generally supposed that this deity was identical with *ADONIS* (which see), whose name indeed is used by the Vulgate version instead of Tammuz.

**TANAITES**, an order of Jewish doctors who taught the traditions of the *Oral Law* from the time of the Great Synagogue to that of the compilation of the *Mishna*, after which they were called *AMORAJIM* (which see). At the head of the Tanaites, or Traditionists, the Jews are accustomed to place Ezra, whom they represent as having been succeeded by Simon the Just. The Jews hold the Tanaites in great veneration as the preservers of their traditions, and allege them to have been assisted by the *BATH-KOL* (which see), to have conversed with angels, and to have had power over sorcerers and demons. Each Tanaite was permitted to add his own comments to the traditions which had been handed



down from Ezra and the men of the Great Synagogue. Thus the body of traditions was gradually enlarged from generation to generation, until, in the middle of the second century, it was deemed proper to collect them, and commit them to writing. The task was committed to Judah the Holy, who, after forty years, completed the *Mishna*, or collection of traditions. At this period the order of *Tanaites* gave place to the *Amorajim*. See DOCTORS (JEWISH).

TANE, an inferior deity among the Polynesians who had power to restrain the effects of sorcery. He was the tutelary god of Huahine.

TANFAIREI, a Polynesian goddess, the spouse of TANE (which see).

TANFANA, an ancient deity mentioned by Tacitus as having been worshipped by the Marsi, a Saxon tribe who inhabited that part of Germany now called Westphalia. This god presided over lots, by which almost all affairs of any importance were regulated.

TANGENA, an ordeal administered in Madagascar to determine the guilt or innocence of any person suspected of witchcraft or sorcery. It is thus performed. The accused is first required to make a hearty meal of rice; after which three pieces of the skin of a fowl killed for the occasion are swallowed; and then an emetic is administered consisting of the Tangena nut. If the three pieces of skin are ejected from the stomach, the party is declared innocent, and he is conducted by his friends to his home with much pomp and ceremony. If the pieces have not been ejected, he is declared guilty, and immediately killed with a club, unless he happen to be a slave, in which case he is sent to a distant part of the country and sold. Sometimes the accused, when found guilty, are cast into the underground rice granaries, and scalded to death with boiling water. The Tangena ordeal is in some cases administered to large numbers at the same time.

TANQUELINIANS, the followers of one Tanchelm or Tanquelin, who, about A. D. 1115, resided on the sea-coast of the Netherlands, preached against ecclesiastical organizations, collected around himself an armed band of men, claimed to be God equal to Christ, on account of the Holy Ghost which he professed to have received, held public celebrations in honour of his espousals to the Virgin Mary, and was finally slain by a priest about A. D. 1124. His followers continued after the death of their leader to maintain his doctrines, despising the sacraments, and refusing to pay tithes to the clergy. The sect was at length extinguished by St. Norbert, founder of the *Premonstratensians*.

TANTALUS, an ancient king of Phrygia, of whom it was fabled, that as a punishment for revealing the secrets of the gods, he was condemned after death to be placed in a lake in the infernal regions up to the chin in water, but whenever he attempted to quench his thirst the water withdrew from him.

Branches laden with fruit also hung over his head, but whenever he stretched out his hands to take the fruit it eluded his grasp. Hence the English verb "to tantalize," meaning to disappoint the hopes.

TANTRAS, sacred writings of the Hindus, which are said to have been composed by *Shiva*, and bear the same relation to the votaries of *Shiva* which the *Puranas* do to the votaries of *Vishnu*. The Saiva sects look upon the Tantras as a fifth Veda, and attribute to them equal antiquity and superior authority. The observances they prescribe have indeed in Bengal almost superseded the original ritual. The question as to the date of their first composition is involved in considerable obscurity, but Professor H. H. Wilson thinks that the system in all probability originated at some period in the early centuries after the Christian era, being founded on the previous worship of the female principle, and the practices of the Yoga, with the Mantras or mystical formulæ of the Vedas. Rammohun Roy alleges, in his 'Apology for Vedantic Theism,' that among the Tantras there are forged works and passages which have been published as if they were genuine, "with the view of introducing new doctrines, new rites, or new prescripts of secular law." Some of the *Tantras* appear to have been written chiefly in Bengal and the eastern districts of Hindustan, being unknown in the west and south, and the rites they teach having there failed to set aside the ceremonies of the Vedas, although they are not without an important influence upon the belief and practices of the people. The SAKTAS (which see) derive the principles of their sect and their religious ceremonies wholly from the *Tantras*, and hence they are often called *Tantrists*.

TAOISTS, a philosophico-religious sect among the Chinese founded by Lao-tse, an ardent, imaginative recluse, who is alleged to have been born B. C. 604, and therefore to have been a cotemporary of *Confucius*. In the oldest narratives he is represented simply as a sage, but in course of time his followers began to claim for him a supernatural origin. Some alleged that he was born before the creation of the heavens and the earth; others, that he possessed a pure soul which was an emanation from heaven. A legendary story has been related of his birth as having taken place after his mother had borne him seventy-two years, or, according to others, eighty-two, in her womb. At his birth his head was covered with hair white as snow, and hence the name *Lao-tse*, which means "old-man child." The propagation of such fabulous traditions naturally led to his being regarded as a divine being, an incarnation or avatar, the great progenitor of the primordial elements of creation. Stripping the history of *Lao tse*, however, of the fables with which it has been mixed up, the truth appears to be that he was an eminent Chinese sage, of retired and austere habits, who devoted himself to contemplation and acts of self-denial. It has been alleged that, leaving his native country

for a time, he travelled westward into India and Parthia, and even visited some parts of the Roman empire. Crediting this tradition, M. Abel-Remusat, an eminent French savant, attempts to establish some strong points of analogy between the doctrines of this Chinese philosopher and those of the schools of the Grecian philosophers Pythagoras and Plato. But, looking at the Taoist system from another point of view, M. Pauthier maintains, that in its essential features it is borrowed from Hindustan, being to some extent based on the systems of the Sankhya and Vedanti schools. But whatever may have been its origin, it contains some doctrines which have excited no small interest among philosophic theologians.

The first and fundamental point of *Taoism* as it is developed in the *Tao-te-king*, or 'Book of Wisdom and Virtue,' respects the nature and attributes of the *Tao*. This word is explained by Dr. Morrison as denoting primarily "a way," or "the fixed way;" and secondarily "a principle," the principle from which heaven, earth, man, and all nature emanates. Taking the word in its primary signification, the sect has been termed "The School of the Fixed Way." M. Abel-Remusat considers the *Tao* as equivalent to the *Logos* in its threefold sense of sovereign being, reason, and speech. "It is evidently," he says, "the reason of Plato which has arranged the universe, the universal reason of Zeno, Cleanthes, and other Stoics." Pauthier even goes so far as to represent the *Tao* of the Chinese as identical with the *God* of Christianity. But such extravagant opinions are shown to be utterly unfounded by a simple reference to the *Tao-te-king*, the acknowledged text-book of the sect, in which the *Tao* is declared to be a passive, unintelligent, unconscious being, or rather a principle, the seminal principle of universal nature. This principle *Lao-tse* seems to have invested with a sort of personality, and yet it was fixed and impassible, immaterial and invisible.

Several modern Sinologists, in their anxiety to magnify the merits of the Chinese philosopher, represent him as not only teaching the existence of a Supreme Being, but also the Christian doctrine of a Trinity in unity. The idea is founded on a solitary passage in the *Tao-te-king*, which runs in these terms:—"You look for the *Tao*, and you see it not: its name is *I*. You listen for it, and you hear it not: its name is *Hi*. You wish to touch it, and you feel it not: its name is *Wei*. These three are inscrutable, and inexpressible by the aid of language; we are therefore in the habit of combining them into one." The three mystic words in this passage, however, which are converted by some modern writers into a Trinity in unity, are simply descriptive of three negative qualities—colourless, voiceless, formless—which are fitly applied to the *Tao*, or original principle of all things, which forms the centre-point of the whole system, and of which it is said, "The

*Tao* produced one; one produced two; two produced three; three produced all things."

The moral principles of *Taoism* are embodied in what is often spoken of as the Saint of China, that is, the man who has preserved the *Tao* by wholly losing sight of self in his anxiety to do good to all creatures. He possesses three great qualities, which *Lao-tse* claimed as belonging to himself, affection, frugality, and humility, forming in their combination a perfect man. Throughout the whole ethics of the system, as developed in the *Tao-te-king*, there is a constant reference to the *Tao* as the object of imitation. A more recent work, however, is in circulation among the members of the sect, which loses sight of the *Tao*, and inculcates the practice of virtue upon every man, that he may acquire merit, and obviate injury to himself and his posterity. In this treatise, which is termed the 'Book of Rewards and Punishments,' there are many excellent moral maxims enforced by arguments founded, however, on prudential and selfish motives, with the exception perhaps of an occasional warning to avoid offending the spirits of heaven and earth, who are alleged to be affected by every work of man, and are invested with power both to punish and reward.

Whatever may have been the earlier influence of *Taoism* in the first period of its promulgation, for many centuries the disciples of this school have been generally characterized by a melancholy degradation in moral character. In proof of this we quote from the recent work of an American missionary, Mr. Culbertson, who thus describes the present condition of the Taoists:—"They have departed far from the simplicity of his philosophy. Although they have deified 'Eternal Reason,' and profess to reverence this abstraction above all things, they are now among the grossest idolaters in China. Their idols are very numerous. The most exalted of their gods are the 'Three Pure Ones,' but the one most worshipped by the mass of the people is 'Yu Hwang Shangti,' or the 'Pearly Imperial Ruler on High.' This god is very generally worshipped by those Chinese who frequent the temples, and his image is often found in the Buddhist, as well as in the Taoist temples. There is very little rancour between the different sects, because the people generally are willing to patronize them all; and Buddhist and Taoist priests very gladly set up each other's idols in their temples, if they can thereby attract worshippers, and thus increase their profits. This Taoist idol is the god generally referred to by the common people when they speak of Shangti, the 'Ruler on High.' It is this fact that has led so many of the missionaries in China to object to the use of this term as a designation of the true God. The birthday of this idol god is celebrated with much pomp and ceremony. It occurs on the ninth day of the first month, during the new year's holidays, and his temple is always crowded on that day with numerous worshippers."



The forms of worship and religious rites of the Taoists bear a great resemblance to those of the Chinese Buddhists. Their priests live in the temples, and are supported by the produce of the grounds attached to the establishment, by the sale of charms, and by presents received on funeral and other occasions. Their official robes are not so long as those of the Buddhist priests, and are of a red colour, while those of the Buddhists are yellow. The Buddhist priests shave off all the hair from their heads, but the Taoists leave a small tuft of hair on the back of the head. There is a class of Taoist priests called common or social priests, who have families, live in their own houses, and dress like other men. These are diviners and magicians. The Taoist priests generally profess to have great power over the spirits and demons of the invisible world. The head of the sect resides at the capital of the province of Kiang-si, and is called Tiang Tsien-tse. Like the Lama of Thibet he is believed to be immortal; that is, as soon as one dies another is appointed in his place, and the spirit of the departed is believed to pass into the body of his successor. He is believed to have supreme power over the spirits of the dead, and to appoint the various gods to the several districts over which they are to preside, and within which they are to be specially worshipped. The priests of the Taoist sect prepare charms and amulets, which are believed to secure against noxious influences, and these are in great demand among the people. They consist merely of small slips of paper, on which enigmatical characters are written. These are pasted by the people over the doors of their houses, which are thus protected from evil spirits.

From Dr. Medhurst we learn that in some places the Taoists have an annual ceremony for the purpose of purifying their town or neighbourhood from evil spirits. It is thus described:—"On the birth-day of the 'High Emperor of the Sombre Heavens,' they assemble in front of his temple, and there march barefoot through a fire of burning charcoal. First are the chanting of prayers and sprinkling of holy water, accompanied by a ringing of little bells, and the din of horns. Brandishing swords, and slashing the burning coals with them, they frighten the demons. Then, with the priests in advance, and bearing the gods in their arms, they rush, with loud shouts of triumph, through the fire. They believe that if they have a sincere mind, the fire will not hurt them. They are horribly burnt, nevertheless, but have so much confidence in the efficacy of the ceremony, and are so fully persuaded of its necessity, that they willingly submit to the pain."

**TAPU.** See **TABU**.

**TARGUMS.** See **CHALDEE PARAPHRASES**.

**TARTAK**, a deity worshipped by the ancient Avites, and referred to in 1 Kings xvii. 31. The rabbins allege that he was worshipped under the form of an ass, but this is by no means probable.

In Scripture this god is mentioned in conjunction with NIBHAZ (which see).

**TARTARUS**, a place mentioned by the later Greek poets as being situated in the infernal regions, the abode of the spirits of wicked men, where they suffer the punishment due to their crimes committed on earth. Homer represents it as a subterranean region as far below Hades as heaven is above the earth. See **HADES**, **HELL**.

**TARTARY (RELIGION OF).** See **LAMAISM**.

**TA-SUY**, the "great year," a Chinese god who presides over the year. The Chinese cycle consists of sixty years, and each year has a god specially appointed to take charge of it. This deity is a kind of president continued in office for one year, and his turn to rule comes round in sixty years. In the festival of Agriculture, which takes place annually, Ta-suy is carried along in procession, the idol representing a little boy, and his attire varies from year to year. See **AGRICULTURE (FESTIVAL OF)**.

**TATIANISTS.** See **ENCRATITES**.

**TATTOOING**, a practice followed by the Pagan natives of the islands of the South Pacific ocean, in which they mark their bodies with various figures. Until a young man is tattooed he is reckoned as still in his minority; but as soon as he has undergone the process he passes into his majority, and considers himself entitled to the respect and privileges usually awarded to a person of mature years. Tattooing is generally sought for by a youth when he has reached sixteen years of age, at which time he is generally on the outlook for the tattooing of some chief with whom he may unite. In New Zealand the process is rendered much more painful than in the other Pacific isles, the operation being performed with a small rough chisel, with which an incision was made by a blow with a mallet, the chisel being first dipped in colouring matter made of the root of flax burnt to charcoal and mixed with water, the stain of which is indelible. In the other islands of the South Sea the process was performed in a totally different method. The figures were first drawn on the skin with a piece of charcoal. The instruments used for perforating the skin were constructed of the bones of birds or fishes, fastened with fine thread to a small stick. The colouring fluid was made of the kernel of the candle-nut baked and reduced to charcoal, and then mixed with oil. The points of the instrument having been dipped in this fluid, and applied to the surface of the body, a blow upon the handle punctured the skin and injected the dye.

**TAUMURE**, one of the gods of Tahiti, in the South Sea Islands.

**TAURII LUDI**, sacred games which were instituted among the ancient Romans in the time of Tarquinius Superbus. A dreadful plague broke out, which raged with such severity, that when pregnant women were affected, the children died in the womb. To propitiate the infernal divinities accordingly,

games were instituted along with the sacrifice of barren cows, or *Taureæ*. Hence the name which these games received.

TCHU-CHOR, the prayer-mill used by the Buddhist priests in Chinese Tartary. It is constructed in two forms. The one is a small wheel with flies which move either by wind or water. On these flies are written prayers, and the motion of these, whether by the draught of a chimney or the current of a running stream, is supposed to confer all the merit of the recitation of the prayers upon him that sets it in motion. The other is a huge egg-shaped barrel, as large as a puncheon, upon an upright spindle, composed of endless sheets of paper pasted one over the other, and on each sheet is written a different prayer. At the bottom of this pasteboard barrel is a cord, which gives a rotatory motion like that of a child's whirligig. The Lamas make this spin rapidly, and acquire the merit of the repetition of all the prayers written on all the papers at every revolution of the barrel. The Lamas spend much of their time in plying the Tchu-chor by way of interceding for the people; and in return they receive from each person a small compensation for their trouble.

TEA SECT, a small sect in China known by the name of *Tsing-chamun-Keaou*, that is, the pure Tea Sect; probably from the circumstance that the offerings which they make to the gods are of fine tea. Dr. Milne, who has laboured for many years as a missionary in China, ascertained the following particulars in regard to this sect: "On the first and fifteenth of every moon, the votaries of this sect burn incense; make offerings of fine tea; bow down and worship the heavens, the earth, the sun, the moon, the fire, the water, and their deceased parents. They also worship *Fo*, and the founder of their own sect. In receiving proselytes they use bamboo chopsticks, and with them touch the eyes, ears, mouth, and nose of those that join their sect, commanding them to observe the three revertings and the five precepts. They affirm that the first progenitor of the family of Wang resides in heaven. The world, they say, is governed by three *Fos* in rotation. The reign of *Yen-tang-Fo* is past; *Sheh-kea-Fo* now reigns; and the reign of *Me-lih-Fo* is yet to come. These sectaries allege that this last *Fo* will descend and be born in their family; and that he will carry all that enter the sect, after death, into the regions of the West, to the palace of the immortal *Teen*, where they will be safe from the dangers of war, of water, and of fire." In 1816 one of the heads of this sect was arrested, and in obedience to the imperial order, was cut in small pieces, and his head publicly exposed on a pole as a warning to the people. And not only was he himself thus inhumanly treated; his nephew also was delivered over as a slave to the Mohammedans; two other relatives were delivered over to the viceroy of Chcelee, to be banished wherever he should deem proper; the other members of

his family were made slaves to government, and his property was confiscated.

TE DEUM, the title of a celebrated Christian hymn long used in the Christian church, and so called from its commencing words, "*Te Deum laudamus*," that is, "We praise thee, O God." Considerable doubt exists as to the origin and authorship of this hymn. Some have alleged it to have been the joint production of Ambrose and Augustine; others have assigned it to Ambrose alone, because he is well known to have been a writer of hymns for the use of the church. The most probable opinion, however, is that it was composed by Nicetus, bishop of Triers, who lived about A. D. 535, and who is said to have written it for the use of the Gallican church.

TEEN, a word which in the Chinese language means "Heaven," the visible and invisible heaven. It was generally used by the early Roman Catholic missionaries to denote the Supreme Being; but to render it more evidently descriptive of a person, the Inquisition ordered the addition to it of the word *Choo*, "Lord," thus rendering the phrase *Teen-Choo*, "Heavenly Lord," or "Lord of Heaven," which came to be the recognized appellative of God for all Romish converts in the Chinese empire. The Protestant missionaries, on the other hand, rejected *Teen* as the designation of the God of the Bible, and substituted either *Shin* or *Shang-te*, both of which terms have found zealous advocates, especially since 1847, when a missionary conference on the subject was held at Shanghai.

TELES-DHUTANGA, the thirteen ordinances which are commanded to be observed by the Buddhist priests, with the view of destroying the tendency to cleave to existence. The principal of these enjoin the priest to call at all houses alike when carrying the alms-bowl; to remain on one seat when eating, until the meal be finished, and to reside in an open space.

TELLUMO, a male divinity mentioned by the later Roman writers, to whom prayers were offered in connection with the festival of *Tellus*. See next article.

TELLUS, a goddess among the ancient Romans, who personified the earth; and accordingly she was also called *Terra*. She is generally spoken of in connection with the infernal deities; and when people swore by her they stretched their hands downwards, as in the case of oaths by the gods of the lower regions. A festival called *HORDICALIA* (which see), was celebrated annually on the 15th of April in honour of *Tellus*.

TEMENOS, a Greek word which, in the Homeric age, was used to denote land set apart for the support of some hero or king. Afterwards it came to signify land dedicated to a divinity; or appropriated by the State to the support of the heathen temples and the maintenance of public worship. At Rome, as early as the time of Romulus, there were sacred lands, the produce of which was applied to the support of the temples. The term *Temenos* was in process of time used to denote the land on which a



temple was erected, including all the sacred buildings and sacred ground planted with groves which belonged to a temple. In some cases it was employed to signify the temple itself; and hence, in the early Greek fathers, we occasionally find it used for a Christian church.

TEMPLARS (KNIGHTS). See KNIGHTHOOD (ECCLESIASTICAL ORDERS OF).

TEMPLE, a magnificent building erected for religious worship. The Jews and the most eminent among Christian writers recognize not three successive temples at Jerusalem, as has sometimes been alleged, but only two, the first built by Solomon, and the second built indeed by Zerubbabel, but enlarged and beautified by Herod the Great. The first, which is usually known by the name of Solomon's temple, was erected on Mount Moriah, selected by David as a suitable and commanding site. We derive from Scripture no precise information as to the size, proportions, and general appearance of the building. It appears, however, to have been a vast and splendid structure, after the model of the *Tabernacle* which Moses erected in the wilderness according to a Divine pattern. King David projected the formation of a fixed place for the worship of God, and had made preparations and provided materials to such an extent before his death, that nothing remained for Solomon but to accomplish the work. No sooner, accordingly, did he succeed to his father's throne than he set about rearing the temple. The foundation was laid in the second month of the fourth year of his reign; and seven years and six months were spent in its erection; the solemn dedication of it having taken place B.C. 996.

The temple, like the tabernacle, consisted, in the main building, of two parts, the Holy Place and the Holy of Holies. This pile was surrounded on each side except the entrance by three storeys of small rooms, which reached to about half the height of the body of the temple; while the east end or front was a magnificent portico. The space round the building was divided into two courts; the inner called the "court of the Temple," and sometimes the "court of the Priests," while the outer court was used as a kind of storehouse for containing the articles used in the service of the temple. Only thirty years had elapsed after the completion of this superb edifice, when it was plundered of its most precious ornaments by Shishak, king of Egypt. Frequently, in the course of its subsequent history, was it exposed to profanation and pillage, until it was finally destroyed by the Chaldeans under Nebuchadnezzar, B.C. 484, when the Jews were carried captive into Babylon. During the seventy years' captivity, the temple on Mount Moriah was a heap of ruins; but on the restoration of the Jews to their own land, one of their first cares was to rebuild the temple. The work was commenced by Zerubbabel, but in a style far inferior to the first temple in architectural beauty and elegance. At the conquest of Syria by

the Seleucids, this second temple was profaned by Antiochus Epiphanes, who commanded the Jewish priests to discontinue the daily sacrifice; and to re-establish Paganism on the ruins of the Jewish faith, he erected the temple of Jupiter Olympius on the altar of burnt-offering. This continued for the space of three years, when Judas Maccabæus, having recovered the independence of his country, removed the abominations from the temple, and restored the purity of the temple worship.

When the second temple had stood for five hundred years, it began to exhibit symptoms of decay, and Herod the Great, to reconcile the Jews to his government, undertook to rebuild it. He accordingly devoted nine years to this work; and though, in the course of that period, the main structure was completed, the Jews continued from time to time to enlarge and decorate it, so that in our Saviour's days they could say with propriety, "Forty and six years were we in building this temple." No expense was spared in rendering it one of the most magnificent structures which had ever been reared by the hand of man. It had nine gates, each of which was richly studded with gold and silver. Through the east gate, called the gate Shushan and the King's gate, entrance was obtained to the outer court, which was named the court of the Gentiles, because Gentiles were permitted to enter it, but not to advance any farther. Inside the court of the Gentiles, but separated from it by a low stone wall, was the court of the Israelites, into which aliens or strangers were prohibited from entering. This court was divided into two parts,—the court of the women, in which stood the treasury, and the court appropriated to the male Israelites. Within the court of the Israelites was the court of the Priests, so named because none except priests were allowed to enter its sacred precincts. Twelve steps led from the court of the Priests to the temple properly so called. This sacred structure was divided into three parts—the portico, the outer sanctuary, and the Holy of Holies. In the portico were deposited the votive offerings presented either by Jews or foreigners. In the outer sanctuary, into which priests of every degree had ready admission, stood the altar of incense, and this part of the temple was separated from the Holy of Holies by a double veil, through which none were allowed to pass except the high-priest, and that only once a-year, on the great day of atonement.

In the time of our blessed Lord, the temple appears to have excited the admiration and astonishment of his disciples, so that they exclaimed, Mark xiii. 1, "Master, see what manner of stones and what buildings are here." But amid all its splendour and magnificence, the doom of the temple was sealed; for in reply to the exclamation of his disciples, Jesus declared that the existing generation was not to pass away before the mighty edifice should be reduced to a mass of ruins. And the prediction was fulfilled to the very letter. In A.D. 70, the Romans,

under Vespasian, laid siege to Jerusalem, and both the city and the temple were utterly destroyed. An attempt was afterwards made by the Emperor Julian the Apostate, to rebuild the temple of Jerusalem and restore it to the Jews, but miraculous balls of fire are said to have burst from the foundations, and compelled the workmen in terror to abandon the undertaking. At last, when Jerusalem was conquered by the Saracens, the Caliph Omar erected a splendid mosque on the site where the ancient temple stood.

**TEMPLES (PAGAN).** In the earliest ages sacred worship was in all probability performed in the open air, under the ample canopy of heaven. But even then particular spots, such as high mountains and gloomy forests, were regarded as fit habitations for the gods. "The only sacred structures," says Mr. Gross, "appropriated to divine worship, of which some nations could boast, were rude altars made of large, flat stones; while others, like the Celts in Britain, had their altars inclosed with circular rows of upright stones. These inclosures were designated by the terms *Caer*, *Côr*, and *Cylch*, which denote respectively a circle, and they constituted the first rudiments of temples. The smaller *Côr* had but one row of stones; the larger three concentric rows; four such rows, it is said, constitute the highest number which has heretofore been discovered. It appears that three rows were the usual number, and that the top of the stones which composed them was covered with an architrave, or a succession of large, flat stones, embracing and sustaining the whole framework of the rude specimen of peristyllic architecture."

The Egyptians are said to have been the first who built temples to the gods. Many of the ancient heathen nations, for example the Persians and Scythians, refused to allow temples to be erected for divine worship, holding that the whole universe was the residence of the Deity. In the Sacred Scriptures, however, we find frequent mention of idolatrous temples. Thus there was a temple of Dagon at Gaza and another at Ashdod; a temple in honour of Ashtaroth and another of Baal; the temple of Rimmon at Damascus, the temples of Nisroch and of Bel at Babylon, the temples of Chemosh and of Moloch among the Moabites, and the temples in honour of the golden calf at Bethel and at Dan. What was the structure of these heathen temples we are not informed; but in the most ancient Egyptian temples, as well as subsequently in the temples of Greece and Rome, there was an inner shrine which was held to be the special residence of the Divinity, and which was hidden from the popular gaze by some mysterious curtain. Among the ancient Greeks and Romans, the word *templum* and its equivalent *temenos*, in their original signification, simply implied a piece of ground set apart for sacred purposes, more especially for taking the auguries. And it was only at an after period that it came to

denote a building erected for the worship of the gods; having previously been used exclusively as a residence for a god. At an early period the temples of the Greeks were dark and gloomy, without windows, and lighted only from the door, or artificially by lamps suspended from the ceiling. They were at first formed of wood. Soon, however, temples were erected of stone; and architects displayed their skill in forming structures of remarkable beauty and magnificence. They were usually of an oblong or a round form, and generally adorned with columns, either in the front alone or on all the four sides. These elegant edifices were usually lighted from the top, and they consisted of three parts,—the vestibule, the cella, and the hinder part. In the cella was placed the image or statue of the god, surrounded with a balustrade or railings. The hinder part of the building contained the treasures of the temple. In the earliest times of Roman history there seem to have been few or no temples for the worship of their gods, but simply altars, on which sacrifices were offered to gods in the open air. The Roman temples of later times were built after the model of the Greeks.

In the early ages of the history of the Scandinavian nations, it was forbidden to erect temples, from the prevalence of the notion that it was offensive to the gods to pretend to enclose them within the circuit of walls. Accordingly, even at the present day there are found in Denmark, Sweden, and Norway in the middle of a plain or upon some little hill, altars, around which they assembled to offer sacrifices and to assist at other religious ceremonies. By degrees, as the northern tribes held intercourse with other nations, they began to build temples. The most splendid is said to have been that of Upsal in Sweden, which glittered on all sides with gold. Hakon, earl of Norway, erected another magnificent temple at Drontheim. Iceland had also its temples, and the chronicles of that country speak with admiration of two especially, one situated in the north of the island and the other in the south. The temples of the northern nations are thus described by Mallet in his 'Northern Antiquities':—"A Scandinavian temple was in fact nothing more than a large wooden banqueting-hall, with a small recess at one end that formed a kind of sanctuary. In winter a fire was kindled on a hearth placed exactly in the centre of the hall, the smoke finding its way out through apertures in the roof, which also served for windows, and appear to have been furnished with shutters. On the southern side of the hall, opposite the fire hearth, was the *öndregi*, or high seat, a kind of throne raised on steps, and placed between two wooden columns, called the *öndregissalur*, which were generally carved with Runic inscriptions, and ornamented with images of Odinic divinities. This was the seat occupied by the chieftain, his most distinguished guest being placed on another *öndvegi* seat, probably not quite so high,



and without columns, on the northern side of the hall, the fire blazing between them. The other guests, and the retainers and dependents of the chieftain, were ranged with their backs to the wall, on benches to the right and left of these öndvegi seats, the other side of the tables placed before them being unoccupied. The flesh of the sacrificed animals, after being boiled in a large kettle over the fire, was served up to those rude banqueters, who frequently amused themselves by throwing the bones at one another, the manner in which they were placed on the opposite sides of the hall being very convenient for indulging in this elegant pastime. After they had finished eating their boiled horse flesh, they generally sat swilling their ale out of capacious drinking-horns, and listening to the lay of a Skald or the tale of a Sagaman."

The temples belonging to the different nations of modern heathendom are described in the present work under the different names which they bear, and therefore it is unnecessary to describe them here.

TENSIO-DAI-DSIN, a goddess who was the chief object of worship among the SINTOISTS (which see) of Japan. She was the supposed progenitor of the *Dairi*, and the mother of the Japanese nation.

TEO-TL, the name for God among the ancient Mexicans. He was called the Cause of causes and the Father of all things. He was identified with the sun-god, which on this account was designated the *Teo-tl*.

TEPHILLIN. See PHYLACTERY.

TERAPHIM, small idols or images which are mentioned in very early times as having been worshipped. They were sometimes worn as amulets or charms, and at other times regarded as tutelary. These were the gods which Rachel carried away from her father Laban. In various other cases in the Old Testament the word teraphim is used for idols or superstitious figures. The Septuagint render the word teraphim by oracles, and some Jewish writers allege that they were human heads placed in niches, and consulted by way of oracles. M. Jurien supposes them to have been household gods.

TERMINISTIC CONTROVERSY, a dispute which arose towards the end of the seventeenth century on the question, Whether God has fixed a *terminus gratie*, or determinate period in the life of an individual, within which he may repent and find favour with his Maker; but after the expiration of which neither of the two is possible. This controversy was carried on at Leipsic between professors Ittig and Reichenberg, the former of whom adopted the negative, and the latter the affirmative. Hence those who agreed with Reichenberg received the name of *Terminists*.

TERMINISTS, a name given to the NOMINALISTS (which see).

TERRA. See TELLUS.

TERSANCTUS. See CHERUBICAL HYMN.

TERTIARIES, a class of monks of the *Francis-*

*can* order, who adhered to the third rule prescribed by St. Francis for such as wished to connect themselves in some sort with his order, and to enjoy the benefits of it, and yet were not disposed to forsake all worldly business and to relinquish all their property. This rule accordingly prescribed only certain pious observances, but did not prohibit private property, marriages, public offices, and worldly occupations. This institution of St. Francis was speedily followed by other orders of Romish monks; and hence most of the orders of the present day have *Tertiarii*. See FRANCISCANS.

TERTULLIANISTS, a sect which was formed in Carthage in the beginning of the third century, and professed to follow the doctrines of the MONTANISTS (which see) as developed in the writings of Tertullian, who was a native of Carthage, and a presbyter in that city. This sect appears to have been still in existence even in the fifth century.

TERUHUHATAI, a Polynesian deity who was supposed to be able to neutralize the evil effects of sorcery.

TEZCATLIPOCA, the chief of the thirteen greater gods of the ancient Mexicans. The name denotes the "shining mirror," and on the monuments and in the paintings he is often represented as encircled by the disc of the sun. Lord Kingsborough, in his 'Antiquities of Mexico,' states that "all the attributes and powers which were assigned to Jehovah by the Hebrews were also bestowed upon Tezcatlipoca by the Mexicans." Mr. Hardwick, however, inclines to believe that this deity was merely the deified impersonation of the generative powers of nature, and as such his highest type was the sun. A festival in his honour was held annually in the month of May, when a human being, in the spring of life and of unblemished beauty, was sacrificed, and the heart of the victim, still warm and palpitating, was held up towards the sun, then thrown down before the image of the god while the people bowed in adoration.

THIARAMIS, the Thunderer, a deity worshipped among the ancient Gauls, corresponding to the *Zeus* of the Greeks and *Jupiter* of the Romans.

THEATINS, a Romish order of monks which was formed in the sixteenth century. Its founder was John Peter Caraffa, afterwards pope Paul IV., who instituted it, in 1524, at Theate, or Chieti, a town in the kingdom of Naples. They were required to renounce all personal possessions and to live on the bounty of the pious; and the duties imposed upon them were, to succour decaying piety, to improve the style of preaching, to attend upon the sick and dying, and zealously to contend against all heretics. There were also some convents of sacred virgins connected with this order.

THEBET, the tenth month of the sacred and the fourth of the civil year according to the Hebrew calendar.

THEISTS (from Gr. *Theos*, God), those who believe in the existence of God, in opposition to *Athe-*

*ists*, who deny his existence. The principal arguments by which *Theists* support their views have been already noticed under the article GOD.

**THEMIS**, the goddess of Justice among the ancient Greeks.

**THEMISTIANS**. See AGNÆTÆ.

**THEOCRACY**, a species of government such as that which prevailed among the ancient Jews, in which Jehovah, the God of the universe, was recognized as their supreme civil ruler, and his laws as the statute-book of the kingdom.

**THEODOREANS**, a branch of the school of ancient Greek philosophy called CYRENAICS (which see). Theodorus taught that the great end of human life is to obtain joy and avoid grief; that prudence and justice are good, their opposites evil; and that pleasure and pain are indifferent. He held that patriotism was not a duty, but that every man ought to reckon the world his country. He taught that there was nothing really disgraceful in theft, adultery, or sacrilege; but that they were branded only by public opinion, which was formed only to restrain fools. The heaviest charge, however, which was laid against Theodorus was that of atheism. Diogenes Laertius says that "he did away with all opinions respecting the gods;" and Cicero repeats the charge, calling him an Atheist. Others are of opinion that he only denied the existence of those deities which were worshipped by the people.

**THEODOSIANS**, a sect of dissenters from the *Russo-Greek Church* who separated some years since from the *Pomoryans*, partly because they neglected to purify by prayer the articles which they purchased from unbelievers. An early Protestant sect bearing this name was formed in Russia in 1552 by Theodosius, one of three monks who came from the interior of Muscovy to Vitepsk, a town of Lithuania. These monks condemned idolatrous rites, and cast out the images from houses and churches, breaking them in pieces, and exhorting the people by their addresses and writings to worship God alone, through our Lord Jesus Christ. The good seed of the Word took root and bore fruit at Vitepsk, the inhabitants having renounced idolatry, and built a church, where the pure word of God was preached by Protestant ministers from Lithuania and Poland.

**THEODOTIANS**, a name given to the MONARCHIANS (which see) of the second century, from their founder Theodotus, a leather-dresser from Byzantium.

**THEOPASCHITES** (Gr. *Theos*, God, and *pascho*, to suffer), a Christian sect which arose in the fifth century, founded by Peter Fullo, bishop of Antioch. He introduced into the liturgy a Monophysite formula, which asserted that God had been crucified. This occasioned a dispute, the result of which was, that the Western Church rejected the objectionable clause, but the Eastern Church continued to use it down to modern times without offense, because they refer the clause to Christ only, or to but one Person in the Trinity.

**THEOPATHETICS**, those mystics who have resigned themselves more or less passively to an imagined divine manifestation. Among these may be mentioned Tanchelm, who appeared in the twelfth century, and announced himself as the residence of Deity; Giechtel, who believed himself appointed to expiate by his prayers and penance the sins of all mankind; and Kuhlmann, who traversed Europe, the imagined head of the fifth monarchy, summoning kings and nobles to submission.

**THEOPHILANTHROPISTS** (Gr. Lovers of God and man), a sect of *Deists* which appeared in France amid the confusion and disorder of the first revolution. While the state was indifferent to all forms of religion, and the republican directory was afraid of the Christianity which prevailed in the church, a felt consciousness of the necessity of some religion led many to adopt a form of worship adapted to a natural religion. Accordingly, in 1796, a kind of catechism or directory for public or social worship was published at Paris, under the title of 'Manuel des Theantrophiles.' This breviary, which met with acceptance among numbers, was based on the simple fundamental articles of a belief in the existence of God, and in the immortality of the soul. A congregation for worship on these principles was formed in January 1797, composed of five families. Their numbers soon increased, and additional congregations were organized, professing this species of natural religion, which consisted in worshipping God and loving their fellow-creatures. It was not likely that a system of faith which denied all the peculiar doctrines of revealed religion would take deep root among any class of men, or exercise any permanent influence either over individual minds or society at large. Accordingly, no sooner was Christianity restored in France, even in the corrupt form of Romanism, than Theophilanthropism lost the slight hold it had got over the minds of its believers. The First Consul issued a proclamation that this mode of worship could no longer be tolerated in the nation; and this system of natural religion, in its barest and least attractive form, after a brief period of success, was wholly discontinued. An attempt was made by Lamennais to revive Theophilanthropism in 1840, but it utterly failed.

**THEOSOPHISTS** (from *Theos*, God, and *sophia*, wisdom). This term is usually applied to those who, like the *Rosicrucians*, apply religion to principles drawn from chemistry and natural science. The word was first employed by the school of Porphyry to denote those who knew God not by the study of theology, but by intuition, the highest wisdom. A theosophist, properly speaking, is one who speculates upon God and his works, not on the basis of reason, but of an inspiration peculiar to himself, a supernatural, divine faculty which he has received for the purpose. As examples, we might refer to Jacob Behmen or Emanuel Swedenborg, to the Neo Platonists of earlier and Schelling of later times.



**THEOTOKOS** (Gr. mother of God), an epithet applied by various Romish writers to the Virgin Mary as being the mother of Jesus. See **MARIOLATRY**.

**THERAPEUTÆ** (from Gr. *Therapeuo*, to heal), an ascetic sect similar to the *Essenes*, which arose in the first century after Christ among the Alexandrian Jews. The cells of these recluses were pleasantly situated on the farther shore of lake Mareotis. Here they lived, men and unmarried women, shut up singly in their cells, giving themselves up to prayer and religious meditation. "The basis of their contemplations," says Neander, "was an allegoric interpretation of Scripture, and they had old Theosophic writings, which served to guide them in their more profound investigations of Scripture, according to the principles of the Alexandrian Hermeneutics. Bread and water constituted their only diet, and they practised frequent fasting. They ate nothing until evening, for, through contempt of the body, they were ashamed, so long as sunlight was visible, to take sensible nourishment, to acknowledge their dependence on the world of sense. Many of them fasted for three or even six days in succession. Every Sabbath they came together, and as the number seven was particularly sacred with them, they held a still more solemn convocation once in every seven weeks. They celebrated, on this occasion, a simple love-feast, consisting of bread seasoned with salt and hyssop; mystic discourses were delivered, hymns which had been handed down from old tradition were sung, and amidst choral music, dances of mystic import were kept up late into the night."

It has been a favourite idea with some writers that the *Therapeute* and the *Essenes* were identical; but it is not improbable that the same principles and tendencies may have given rise to two different though similar sects at the same period, the one in Palestine and the other in Egypt.

**THEURGISTS** (from *Theos*, God, and *ergon*, a work), those mystics who claim to hold converse with the world of spirits, and to have the high power and prerogative of working miracles, not by magic, but by supernatural endowment. Among these may be mentioned Apollonius of Tyana, Peter of Alcantara, and the large company of Romish saints.

**THIBET (RELIGION OF)**. See **LAMAISM**.

**THOMAS (ST.) (CHRISTIANS OF)**, a body of Syrian Christians inhabiting the interior of Malabar and Travankûr, in the south-western part of Hindustan. Between fifty and sixty churches belong to this ancient branch of the Christian church, which has preserved the Syriac Scriptures in manuscript for many ages, and stood as a church separate from the rest of the Christian world, in the midst of the surrounding darkness, idolatry, and superstition. The tradition among them is that the gospel was originally planted in Hindostan by the apostle Thomas, who, after labouring for some time on the Coro-

mandel coast, was put to death at a place near Madras, which still bears the name of St. Thomas's Mount. That Christians existed in India at a very early period is plain from the fact that the bishop of India was present and signed his name at the Council of Nice, A.D. 325. In the fifth century, a Christian bishop from Antioch, accompanied by a small colony of Syrians, emigrated to Hindustan, and settled on the coast of Malabar. Thus a Christian church has existed, probably from the time of the apostles, in that part of India, which has maintained its ground to this day, though exposed to frequent and severe persecutions. It still retains the liturgy anciently used in the churches of Syria, and employs the Syriac language in public worship. Portuguese historians inform us that in 1503 there were upwards of a hundred Christian churches on the coast of Malabar. Romish missionaries succeeded in prevailing upon not a few, particularly on the coast, to acknowledge the supremacy of the Pope. These are known by the name of **SYRO-ROMAN CHRISTIANS** (which see). Those churches, however, which were situated in the interior refused to conform to Rome. These are the Syrian Christians of Malabar or the Christians of St. Thomas, who were first brought to the notice of British Christians by the Christian Researches of Dr. Claudius Buchanan, who visited them in 1806. The information thus obtained led the Church of England Missionary Society to establish among these interesting Christians an extensive mission occupying two or three stations, which have now for many years been conducted by a pious and efficient staff of agents. A college has been established at Kottayam for the instruction of candidates for the ministry in connection with the Syrian church, and which has been liberally endowed by the Rani of that country.

**THOMISTS**, a philosophico-religious school which arose in the thirteenth century, deriving their name from the celebrated scholastic writer, Thomas Aquinas, who was honoured with the title of the "Angelical Doctor." He is justly considered as the chief of the schoolmen. He belonged to the Dominican order; while his rival, Duns Scotus, was a Franciscan. Aquinas taught at Paris, Rome, Bologna, and Pisa; and died in 1274, on his way to the council of Lyons. He was canonized by Pope John XXII. in 1323. In discussing the nature of science he laid down the fundamental principle, that every demonstration results from the combination of two elements, the empirical and the rational, the one being the matter of the demonstration, and the other its productive form. His opinion on the subject of Universals was, that the matter of a universal idea exists solely in each individual, while the form is obtained by abstracting what is peculiar to each individual in order to consider what is common to all. Applying this distinction established by Aquinas to his argument for the unity of God, Mr. Douglas of Cavers thus presents it in a cou-

densed form:—"Whatever constitutes a being, an individual, is not communicable to another individual, otherwise it would not possess the principle of individuation. The properties which constitute Aquinas a man, are common to the kind—the properties which constitute him an individual, are confined to himself; on the supposition of two gods, each is possessed of absolute being, and all perfections; but absolute being and all perfections constitute the Divine nature,—they are therefore identical with it, and by mathematical demonstration are identical with each other. Secondly, number implies difference; but on the supposition of two Deities, they both possess all perfections, therefore there is no difference, and of course no number and no plurality. Thirdly, in the universe all are parts of a whole, co-ordinate and subservient one to another; but things which differ do not assume one order unless under one ordainer, for many are more easily brought into one order by one than by many. One design is the natural result of one mind, but not of many minds, except contingently, that is, as far as they happen to be at one with each other. But since that which is original is absolute and necessarily existent, and nowise contingent, it follows that the Original Cause which reduced all things under one order should itself be one; and this first and single cause is God." In regard to the theory of the universe, Aquinas considered nature as a representative of that which is in God, as a mirror of the Divine essence. He maintained that all creatures, rational and irrational, are as creatures the representation of the Trinity in the way of vestige, that is, merely attesting the action of the cause without reproducing its form.

Thomas Aquinas endeavoured to prove that the doctrines of Christianity may be apprehended, on the one hand, by reason, but, on the other, are above reason, and yet do not contradict it. He also sought to demonstrate that man does not know God by himself, but in his relation to the creature; while Scotus taught the opposite doctrine. On this point a keen argument was carried on between the *Thomists* and the *Scotists*, by which it was at length decided, that man may know the nature of God, but not so thoroughly that no part of his nature should be concealed from man. On the subject of the existence of evil, Aquinas regarded evil as the absence of good, and as forming a necessary part of the finite world, retaining, however, the difference between moral evil and physical evil; and holding with Augustinus that the idea of evil belongs more properly to the evil of guilt than to the evil of punishment. He taught that the power of Satan has been especially limited since the appearance of Christ.

On the nature of man Aquinas drew a distinction between the sensitive soul and the intellectual soul; the former being, in his view, propagated in a physical manner as allied to the physical, while the latter is created by God, and is alone immortal.

He believed man to have been created in the full possession of the Divine righteousness, and not deprived of it till after the fall. He held the doctrine of the substitution of Christ, in the sense that Christ had endured in his body all the sufferings which men have to endure in their reputation, worldly possessions, body and soul; but that in his soul he possessed the uninterrupted enjoyment of blessedness. In common with Anselm and Peter Lombard, he endeavoured to retain Augustine's doctrine of an unconditional election, though with some limitations. Thus he taught that God wills that all men should be saved antecedently, but not consequently. He understood by justification, not only the acquittal of the sinner, but also the infusion of Divine grace from the hand of God, which takes place at the same time with justification. He pointed out three ways in which a man could ascertain whether he was a subject of Divine grace or not. (1.) By direct revelation on the part of God—a mode which is very rare, and only given to some by special privilege. (2.) By the man's own spiritual consciousness; and (3.) By certain indications. The two last were in his opinion uncertain; but the notion of the uncertainty of man being in a state of grace, Luther denounced as a dangerous and sophistical doctrine.

Aquinas spoke of faith as a virtue, though he considered it as the highest of all the virtues. The distinction which he drew between a *counsel* and a *precept* gave rise to the Romish doctrine of supererogation; and his distinction of the different degrees of worship into *Latria*, *Dulia*, and *Hyperdulia*, has been the source of much of the idolatry of the Church of Rome. This eminent schoolman gave origin also to the Romish notions as to the physical efficacy of the sacraments in communicating grace, and the kindred dogma of baptismal regeneration. In the administration of baptism he preferred immersion, as being the more ancient custom, because it reminded Christians of the burial of Christ, but he did not think it absolutely necessary. On the subject of the Eucharist, Aquinas maintained that Christ is wholly and undividedly in every particle of the host. In the same way the consecrated wine remains the blood of Christ as long as it does not cease to be wine, though other liquids may be added. In maintaining Transubstantiation, he held that the elements are, properly speaking, changed only into the body and blood of Christ, but his soul is united to his body, and his divine nature to his soul. He held that the cup should be reserved exclusively for the clergy. He taught that penance is a sacrament, the outward infliction being a sign of the inward penitence. The matter of penance is the sin which is to be removed; the form consists in the words of the priest, "I absolve thee." In the writings of Thomas Aquinas occur some curious speculations as to the resurrection-body, which he alleges will be exceedingly delicate and ethereal; nevertheless it will be tangible, as the body of Christ could be touched after the re-



sururrection. He asserted that the final judgment will take place mentally, because the verbal trial and defence of each individual will require too much time. He taught the doctrine of purgatory, not for all men, but only those who require it. The truly pious go at once to heaven; the decidedly wicked go at once to hell. The *Limbus infantum* he held as distinguished from the *Limbus patrum* in regard to the quality of reward or punishment, because children who die without baptism have not that hope of eternal salvation which the Fathers had prior to the manifestation of Christ. He believed that for the righteous were reserved different endowments of blessedness in heaven. In addition to the golden crown which is given to all the blessed, there are particular aureolæ for martyrs and saints, for monks and nuns. The future torments of the wicked, he alleged, would consist in useless repentance. They can neither change for the better nor for the worse. They hate God, and curse the state of the blessed. But the latter are not disturbed in the enjoyment of their happiness by feelings of compassion for the lost.

The followers of Thomas Aquinas were ranged into a body in opposition to the *Scotists*, chiefly on the question whether the sacraments confer grace morally or physically. Dens and other Romish divines hold with the *Thomists* that grace is conferred physically by the sacraments. It was in the fourteenth century that the two hostile sects first engaged in angry controversy. The Dominicans joined the *Thomists* and the Franciscans the *Scotists*, and warm contentions ensued which divide Romish divines even at the present day. The chief points of difference regard the nature and extent of original sin, the measure of Divine grace necessary to a man's salvation, and some subjects of minor interest.

THOR, the second principal god of the ancient Scandinavians. The Edda calls him the most valiant of the sons of Odin. He was considered as the defender and avenger of the gods. He always carried a mallet, which he grasped with gauntlets of iron, and besides he wore a girdle, which had the virtue to renew his strength as often as was needful. With these formidable weapons he overthrew the monsters and giants who were the enemies of the gods. In the temple at Upsal, Thor stood at the left hand of Odin, with a crown upon his head, a sceptre in one hand, and his mallet in the other. It has been alleged that human sacrifices were offered in honour of this god. The Norwegians and Icelanders appear to have been more devoted to the worship of Thor than the Danes and Swedes; the former looking upon him as the Almighty God, while the latter assigned that title to Odin. Indeed the question is still undecided whether Odin or Thor is entitled to occupy the highest place in the Scandinavian pantheon.

THOTH, one of the gods of the ancient Egyptians, who was believed to preside over letters,

speech, and writing. It was the special office of this deity to judge in the place of the dead the words which men had spoken upon the earth. He was worshipped as the god of writing by the Phœnicians, the Scythians, Germans, Gauls, and other ancient nations. He was first worshipped in Egypt in a city on the western verge of the Delta, called by the Greeks the lesser Hermopolis. The symbol of Thoth was the *Ibis*; and his festival was celebrated on the first day of the first moon in the year. From the beginning he was the god of the moon. Thoth, as we learn from Mr. Osburn, is the first god whose human image is known to be depicted on the monuments of Egypt. He appears as an ibis-headed man.

THUGS, a Hindu sect scattered throughout India whose profession it is to get their food by murder. They owe their origin and laws to the bloody goddess *Kali*, who, they allege, authorizes and commands them to become murderers and plunderers. They are called not only by the name of Thugs but also by that of Phansiagars, the instrument which they use when they murder people being a phansi, or noose, which they throw over the necks of those whom they intend to plunder, and strangle them. The Thugs are composed of all castes. They chiefly murder travellers; and when they have selected a victim they will pursue him sometimes for weeks until they find a favourable opportunity for effecting their object. This being got, one casts the noose over his head, and immediately tightens it as firmly as possible; and another strikes him on the joints of the knees as he rises, and thus causes him to fall backwards. After he has fallen, they kick him on the temples until he dies; after which they mangle the body and bury it. A portion of the plunder which they obtain on such occasions is presented to their patron goddess *Kali*. "Intense devotion to Kali," says Dr. Duff, "is the mysterious link that unites them in a bond of brotherhood that is indissoluble; and with a secrecy which for generations has eluded the efforts of successive governments to detect them. It is under her special auspices that all their sanguinary depredations have been planned, prosecuted, and carried into execution. It is the thorough incorporation of a feeling of assurance in her aid with the entire framework of their mental and moral being, that has imparted to their union all its strength and all its terror. In their sense of the term, they are of all men the most superstitiously exact, the most devoutly religious in the performance of divine worship. In honour of their guardian deity, there is a temple dedicated at Bindachul, near Mirzapur, to the north of Bengal. There, religious ceremonies are constantly performed; and thousands of animals offered in sacrifice. When a band of these leagued murderers, whose individuality and union have for ages been preserved in integrity, resolve to issue forth on their worse than marauding expedition, deliberately intent on imbruing their hands in

he blood of their fellows, they first betake themselves to the temple of the goddess; present their prayers and supplications and offerings there; and vow, in the event of success, to consecrate to her service a large proportion of the booty. Should they not succeed—should they even be seized, convicted, and condemned to die,—their confidence in Kali does not waver; their faith does not stagger. They exonerate the goddess from all blame. They ascribe the cause of failure wholly to themselves. They assume all the guilt of having *neglected* some of the *divinely* prescribed forms. And they laugh to scorn the idea that any evil could possibly have befallen them, had they been faithful in the observance of all the divinely appointed rules of their sanguinary craft."

THUMMIM. See URIM AND THUMMIM.

THUNDERING LEGION (THE). See LEGION (THE THUNDERING).

THURIFICATI (Lat. *Thus*, incense, and *facio*, to make), a term used to denote those Christians in early times who had been tempted, in order to avoid persecution, to offer incense to the idols. See LAPSED CHRISTIANS.

TIAS, Buddhist temples in Japan. They are usually built on rising grounds, and constructed of the best cedars and firs, and adorned within with many carved images. In the middle of the temple stands an altar with one or more gilt idols upon it, and a beautiful candlestick with perfumed candles burning before it. Kämpfer says: "The whole empire is full of these temples, and their priests are without number. Only in and about Miako they count 3,893 temples, and 37,093 *Siakku*, or priests to attend them."

TISRI, the seventh month of the Jewish ecclesiastical year and the first of the civil.

TITHES. In the Mosaic law the Jews were commanded, each man to dedicate the tenth of his possessions to the twofold purpose of maintaining public worship and providing for the poor. From very early times indeed, long before the days of Moses, we find this practice existing. Thus we are told in Gen. xiv. 20 that Abraham paid to Melchisedec, king and priest of Salem, tithes of the spoils which he had taken in battle; and again, in Gen. xxviii. 24, we read that Jacob vowed to dedicate to the service of the Lord the tenth or tithe of all that he might gain in Mesopotamia. Moses lays down regulations in regard to the payment of three different kinds of tithes. (1.) Ecclesiastical tithes; (2.) Festival tithes; and (3.) Tithes for the poor. The ecclesiastical tithes consisted of the tenth part of all the seed of the land, and of the fruit trees. These tithes were given to the Levites for their maintenance, and the Levites again gave a tenth of their tithes to the priests. It was allowed, however, to redeem the ecclesiastical tithes for money, provided an additional payment was made of the value of the fifth part to the original tithe. Out of the nine

parts remaining after the ecclesiastical tithe was paid, a second tithe was to be carried up to Jerusalem yearly, and there consumed by him and his household before the Lord in a solemn festival. This tithe also could be commuted into money. Every third year this second or festival tithe, instead of being carried up to Jerusalem, was to be employed in charitable purposes; and, being given to the poor, it was called the consummation of tithes.

Thus the payment of tithes was a Divine institution, and to neglect it was to rob God. Thus, in Mal. iii. 8, 9, "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." While our blessed Lord was upon the earth, he sanctioned the payment of these ecclesiastical dues, and even performed a miracle to pay the temple tax. Nor were tithes confined to the Jews only; among the ancient heathen nations a similar custom prevailed. The Greeks and Romans were wont to devote a tenth of their substance to the gods, and a tenth of the spoils of war to Jupiter, Mars, or Hercules. The Persians were also accustomed to give a tenth of the spoils to their gods. The analogy between Christian ministers and the Jewish priesthood led the former to claim the tithes and first-fruits, of which we find mention before the time of Constantine. In the Greek and Oriental churches tithes began to be claimed at an earlier period than in the Latin church. The *Apostolical Constitutions* indeed mention tithes as being well known.

According to Blackstone, the payment of tithes in England was cotemporary with the first preaching of Christianity by Augustine in the sixth century; but the first recorded statute on the subject is the decree of a synod in A. D. 786, which enjoins the payment of tithes. Charlemagne established them in France, A. D. 788, and divided them into four parts, one for the support of church buildings, another for the poor, a third for the bishop, and a fourth for the parochial clergy. Though the Jewish law is long since abrogated, the Jews still adhere to the practice in many cases of devoting a tenth part of their income to the poor.

TITLE, a term used in England to denote a presentation to some vacant ecclesiastical benefice, or a certificate of such presentation required by bishops from those who apply to them for ordination. If a bishop ordain any one without sufficient title, he must keep and maintain the person whom he so ordains with all things necessary until he can prefer him to some ecclesiastical living, upon pain or suspension from giving orders for the space of one year.

TOMBS. From the most remote antiquity we find peculiar importance and sacredness attached to the resting places of the dead. In the book of Genesis a detailed account is given of the purchase of a burying place by Abraham from the sons of



Heth. When Jacob was on his death-bed, he called his son Joseph, and said to him, Gen. xlvii. 29, "If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt." Under the influence of the same feeling, Gen. l. 25. "Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." In ancient Greece the preservation of tombs was considered one of the first duties. When the archons or rulers of Athens were about to enter upon office, they were specially asked whether they had kept in repair the tombs of their ancestors. The most ancient tombs consisted of natural or rudely excavated caverns; and the primitive monuments were mounds of earth or heaps of stones piled upon the grave. Abraham's burying place was the cave of Machpelah. Herodotus, describing the tombs of the ancient Scythians, mentions, that when a king or chief died, a large square excavation was made in the earth, within which the body was deposited, with weapons, utensils, and sacrifices. The whole was covered over with earth. Similar tumuli are found throughout almost every country in the world. In England they are usually termed *Barrows*. Then there are the rough-hewn memorial stones or *cromlechs* of the northern hordes. Excavated tombs abound in those Eastern countries where rocky hills and mountains encourage their formation. Some of them are described by travellers as hewn in the firm rock, and branching into chambers, passages, and cells. The general description of an Egyptian tomb is as follows:—A long square passage leads to a staircase, sometimes with a gallery on each side, and other chambers, and terminating in a large hall, in or beneath which the remains were deposited. Sir J. G. Wilkinson tells us that one of the Theban tombs, appropriated to a distinguished priest, has an area altogether of nearly 24,000 square feet. These tombs are profusely decorated with frescoes, affording a picture history of their ancient manners and customs, with a view of their mythology. Ezekiel, in charging the Hebrews with borrowing idolatry from Egypt, gives a representation of one of their tombs, viii. 8—10, "Then said he unto me, Son of man, dig now in the wall: and, when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel portrayed upon the wall round about." The pyramids were probably designed, along with other purposes, to serve as royal tombs. The tumuli of Etruria again, as described by Mrs. Hamilton Gray, are of conical form, and surrounded by masonry. Eastern tombs being often excavated in the sides of perpendicular rocks, have usually entrances or porticoes sculptured in the solid stone. Beautiful specimens are found in Lycia, in

Asia Minor. The ancient Roman tombs usually consisted of a square building containing a small chamber, in which were deposited the cinerary urns. There is a curious peculiarity in the Chinese tombs, that their form usually resembles the Greek letter *omega*, the symbol of the ending. The Turkish graves are usually covered with large rounded stones. At the ends tall stones are placed, which taper downward. That at the head is surmounted by a sculptured turban, such as the deceased wore. The inner surfaces of the gravestones are covered with inscriptions in high relief, the letters of which are generally painted with vivid colours, and resplendent with gilding. The Anglo-Saxon tombs were very costly and magnificent. After the Conquest, the practice was introduced into England of placing stone coffin lids with or without effigies under low arches. In the thirteenth century the flat grave-stone was employed on a level with the floor. At a later period tombstones were raised above the ground, and effigies, either in marble or metal, were frequently stretched upon altar-tombs. These were succeeded by erect tomb-stones, having inscriptions upon them, containing the name, age, and excellencies of the deceased.

TONSURE, a practice which is followed in the Church of Rome, of shaving the crown of the head as a preparation for orders; and the higher the degree of priesthood, the larger the tonsure that is required. It was not made requisite before the fifth or sixth century. The first of the early Christian writers who speaks of it is Optatus, and he reproves it in the case of the Donatists, who observed it. "Show," says he, "where it is commanded you to shave the heads of priests; whereas, on the contrary, there are many examples furnished to show that it ought not to be." In the Catechism of the Council of Trent, the design of the practice in the Romish Church is thus described:—"The tonsure is a sort of preparation for receiving orders; as persons are prepared for baptism by exorcisms, and for marriage by espousals, so those who are consecrated to God by tonsure are prepared for admission to the sacrament of orders. Tonsure declares what manner of person he should be, who desires to receive orders: the name of 'Clerk,' (*Clericus*), which he receives then for the first time, implies, that thenceforward he has taken the Lord for his inheritance, like those who, in the old law, were consecrated to the service of God, and to whom the Lord forbade that any portion of the ground should be distributed in the land of promise, saying, 'I am thy portion and thy inheritance.' This, although true of all Christians, applies in a special manner to those who have been consecrated to the ministry. In tonsure the hair of the head is cut in the form of a crown, and should be worn in that form, enlarging the crown according as the Ecclesiastic advances in orders. This form of the tonsure, the Church teaches to be of apostolic origin: it is mentioned by the most ancient and venerable Fathers, by St. Denis the Areopagite, by

St. Augustine, and by St. Jerome. According to these venerable personages, the tonsure was first introduced by the Prince of the Apostles, in honour of the crown of thorns which was pressed upon the head of the Redeemer; that the instrument devised by the impiety of the Jews for the ignominy and torture of Christ may be worn by his Apostles as their ornament and glory." When the Roman missionaries first came over to England, in the middle of the seventh century, they found the British clergy having a tonsure on the forehead in the shape of a crescent, instead of a circular tonsure on the occiput. This gave rise to a fierce controversy between the two parties. In the time of Jerome the hair of monks was cut, not shaven, lest, as he insinuates, they might resemble the heathen priests of *Isis*. In the eighth century there were three kinds of tonsure; the Greek, in which the entire top of the head was shaven; the Roman, in a circular form, in imitation of the crown of thorns; and the Oriental, from the forehead to the crown. Dr. Lingard says, that the custom of the British monks was to have the hair cut in the fore part of the head in the form of a semicircle from ear to ear. Tonsure is regularly observed among the Hindu Brahmins. Among the Buddhists, the priest, from the commencement of his noviciate, is shaved; and he is provided with a razor that the tonsure may be regularly performed. It is the usual custom to shave once every fortnight. In China the tonsure of the Buddhist differs from that of the Taoist priests. The Buddhists shave off all the hair from their heads, while the Taoists leave a little tuft on the back of the head.

TOPHET. See GEHENNA.

TRACTORLÆ, circular letters issued by a Christian primate summoning the bishops of a province to meet in synod.

TRADITION. See FAITH (RULE OF).

TRADITION (JEWISH). See ORAL LAW.

TRADITION (MOHAMMEDAN). See SONNAH.

TRANSMIGRATION, a doctrine which pervades Oriental philosophy, and thence passed into Greece, that the soul after death undergoes a constant series of transformations. Both Hindus and Buddhists believe that this is the proper destiny of every soul while the universe lasts. Souls impure at death pass into bodies more gross than they have hitherto inhabited; but souls more pure into bodies of a more elevated kind, until at last they are fitted for absorption in the Supreme Deity.

TRANSUBSTANTIATION, the conversion of the sacramental elements of bread and wine into the substance of the body and blood of our Lord Jesus Christ, which the Romish church believes to take place when the officiating priest utters the words of consecration. The change thus effected is declared to be so perfect and complete, that, by connection and concomitance, the soul and divinity of Christ coexist with his flesh and blood under the species of bread and wine; and thus the elements, and every particle

thereof, contain Christ whole and entire—divinity, humanity, soul, body, and blood, with all their component parts. According to this doctrine nothing of the bread and wine remains except the accidents. The whole God and man Christ Jesus is contained in the bread and wine, and in every particle of the bread, and in every drop of the wine. This dogma nowhere occurs in the writings of either the Greek or Latin Fathers. The first trace of it is to be found in the eighth century, when the council of Constantinople, in A. D. 754, having, in opposition to the worship of images, used these words: "Our Lord having left no other image of himself but the sacrament, in which the substance of bread and wine is the image of his body, we ought to make no other image of our Lord;" the second council of Nice, in A. D. 787, being resolved to support image-worship, declared that "the sacrament after consecration is not the image and antitype of Christ's body and blood, but is properly his body and blood." Taking the hint from this last-cited decree, Paschasius Radbert, a Benedictine monk, in the early part of the ninth century, began to advocate the doctrine of a real change in the elements. In A. D. 831 he published a treatise on the subject, which brought into the field of controversy various able writers who keenly opposed the introduction of this novel doctrine.

A long period elapsed before the dogma of *Transubstantiation* met with anything approaching to general acceptance. It had been from the time of Paschasius the subject of angry contention, and one of its bitterest opponents had been the able scholastic writer Duns Scotus. In the eleventh century, Berengarius and his numerous followers (see BERENGARIANS) maintained the opinions of Scotus and opposed those of Paschasius. It was not indeed till the fourth council of Lateran, in A. D. 1215, that *Transubstantiation* was decreed to be a doctrine of the church, and from that time the name as well as the dogma came to be in current use. The words of the Lateran decree are as follows: "The body and blood of Christ are contained really in the sacrament of the altar, under the species of bread and wine; the bread being transubstantiated into the body of Jesus Christ, and the wine into his blood, by the power of God." This canon, passed in the pontificate of Innocent III., placed Transubstantiation among the settled doctrines of the Church of Rome, and accordingly the council of Trent, in 1551, pronounces an anathema upon all who disbelieve it.

TREE-WORSHIP. See ARBOROLATRY.

TRIFORMIANS, a Christian sect which arose in the fifth century, and derived their name from the peculiar doctrine which they taught in reference to the constitution of the Godhead. They maintained that the Father consists of a triple form or three parts, of which one is the Father, another the Son, and a third the Holy Ghost; which parts of themselves are imperfect, but in conjunction constitute the Divine nature.



**TRINE IMMERSION**, the practice of immersion in Baptism repeated three times. Tertullian speaks of it as a ceremony generally used in his day. "We dip," says he, "not once but three times, at the naming of each of the Persons of the Trinity." The same testimony is given by Jerome, Basil, and other writers of ancient times. The reasons for this practice which are assigned are two:—(1.) That it might represent Christ's three days' burial and his resurrection on the third day; (2.) That it might represent a profession of faith in the Holy Trinity, in whose name baptism is dispensed. The practice of trine immersion came to be abused by the Arians in Spain, who founded on the practice an argument in favour of a difference of degrees of divinity in the three Divine persons. To discountenance this idea, Gregory the Great advised the adoption of one immersion in the Spanish churches, though trine immersion was continued at Rome. A diversity of practice in baptism began now to appear in the churches of Spain, some using one immersion and others three immersions. To restore uniformity of practice, the fourth council of Toledo, in A. D. 633, which was a general council of all Spain, decreed that only one immersion should be used in baptism. Most of the Oriental rubrics prescribe trine immersion, and the Greek church still adheres to the practice, while the Armenian church first sprinkles thrice and then dips thrice.

**TRINITARIANS**, a name applied to all who hold the doctrine of a Trinity or Tri-unity of persons in the Godhead. These believe that there is only one essence of the Father, the Son, and the Holy Ghost; that they have the same numerical, and not merely the same specific essence. They further believe that in this one essence there is a threefold distinction, which they express by saying that there are three persons, distinguished from each other by their personal properties and by their operations. Some Trinitarians maintain the subordination of the Son and the Spirit to the Father; and this view is undoubtedly supported by the authority of a number of the ancient Christian fathers. But it is difficult to speak of a subordination among the persons of the Trinity without conveying an idea of their inferiority to the Father, which cannot be admitted consistently with the essential unity of the Godhead. See next article.

**TRINITY**, a word commonly used by divines to denote the ineffable mystery of three persons in the Godhead, the Father, Son, and Holy Ghost, and that these three persons are one God. The doctrine is thus expressed in the Westminster Confession of Faith:—"In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son." The doctrine of the

*Trinity* has been an article of faith in every age of the church; though the word itself is alleged by some to have been first used by Theophilus of Antioch, who flourished about A. D. 162, and by others to have been first employed by a synod which met at Alexandria in A. D. 317. The Trinity is confessedly a doctrine of revelation, and the proofs of it are therefore to be sought in the Christian Scriptures. But so many traces of it are found in the religions of all heathen nations, that many have been led to consider it as a doctrine of the primeval religion, and handed down by tradition. Thus the three Cabeiri mentioned by Sanchoniathon, one of the earliest of profane writers, were worshipped in Samothracia. Three principles were worshipped by the ancient Persians. Thoth, or Hermes Trismegistus, the most celebrated of the ancient Egyptian deities, is said to have held "that there were three principal powers, virtues, or forms in God, and that the name of the ineffable Creator implied one Deity." The Hindus have their Brahma, Vishnu, and Shiva; and the Budhists of Ceylon their three sacred gems, Budha, the Sacred Books, and the Priesthood; while among the Budhists of Nepal, Intelligence, the first principle, was associated with Dharma, the principle of matter, and a mediating power, or Sanga, was combined with the two others, in order to secure their union and harmonious co-operation. The Platonic trinity, as taught by Plato himself, and more fully by his followers, consisted of three principles, which were held to be combined in the Divine nature, the Good, Mind or Intelligence, and the Soul. But nowhere in all the systems of heathenism do we find anything approaching to the sublime, consistent, and all-comprehensive Trinity of the Bible.

**TRITHEISTS**, a sect which arose in the sixth century, maintaining that there are three Gods. Its origin is ascribed to John Ascanage, a Syrian philosopher; and the doctrines of the Tritheists were supported by John Philoponus, a philosopher and grammarian of Alexandria. They imagined that there were in the Deity three natures or substances equal in all respects, and therefore held in reality that there were three Gods.

**TRITTYA**. See **SUOVETAURILIA**.

**TRUMPETS (FEAST OF)**. See **NEW YEAR (FESTIVAL OF THE)**.

**TRYERS**, a board of thirty ministers, composed of Presbyterians and Independents, with a few Baptists, appointed by Cromwell in 1654 to examine and license preachers throughout England.

**TSABIANS** (from Heb. *Tsaba*, a host), those who worship the heavenly hosts, being one of the earliest forms in which idolatry appeared. This species of idolatry first prevailed in Chaldea, whence it spread over all the East, passed into Egypt, and thence found its way into Greece. The sun, the moon, and each of the stars, was believed to be a Divine intelligence, who exercised a constant influence for good or evil upon the destinies of men. See **MYTHOLOGY**.

**TUBINGEN SCHOOL**, a class of German divines of the present century, who, following in the steps of Strauss, the author of the 'Life of Jesus,' resolved the whole gospel history into mythological fables, and held that all the books of the New Testament, with the exception of five, were the fabrications of the second century, and that the Christianity of the Church, far from being the product of Christ himself, resulted as a compromise from the protracted conflict of the early heresies, in which Gnosticism played the most prominent part.

**TUNKERS**. See **DUNKERS**.

**TURLUPINS**, a sect found in Savoy and Dauphiny in the thirteenth and fourteenth centuries. Of their peculiar tenets little is known, but they appear to have borne considerable resemblance to the **BRETHREN OF THE FREE SPIRIT** (which see). They are said to have denied that believers are in any sense under the law, and to have rejected outward ordinances, holding that worship ought to be exclusively mental and spiritual, without any external expression. It is difficult, however, to arrive at an accurate knowledge of the dissenting sects of that period, as the information concerning them is chiefly derived from writers belonging to the dominant church, to which they were keenly opposed.

**TYCHE**, the personification of chance or good fortune among the ancient Greeks, and identical with the goddess *Fortuna* of the Romans.

**TYPHŒUS**, a name given by ancient Greek

writers, from Homer downwards, to a hideous monster of the primitive world, described sometimes as a destructive hurricane, and at other times as a terrific fire-breathing giant.

**TYPHON**, the god of evil in the ancient Egyptian mythology. He was at first called *Seti* or *Sutech*. According to Lepsius he is identified on one monumental inscription with the Phœnician *Bel* or *Baal*. During the ascendancy of the Hycsos, or Shepherd kings, in Egypt, Typhon was the national divinity, and reigned supreme among the gods. But after the expulsion of the hated Hycsos, he was no longer tolerated in any part of the country; his name was chiselled out of the monuments, and from that time he became the evil genius, the personification of disease and desolation and death. His symbol was a human form surmounted by the head of some fabulous animal. The ass was a symbol of this mischievous god, and also, according to Plutarch, the crocodile and the hippopotamus. Jablonski explains the word *Typhon* as meaning a noxious or destructive wind, which in relation to Egypt applied to the glowing, scorching south wind from the desert. This god, in short, was the personification of every evil, and especially of physical evil.

**TYR**, a warrior deity among the ancient Scandinavians, the protector of champions and brave men. The Prose Edda declares him to be the most daring and intrepid of all the gods, as well as the dispenser to others of valour in war.

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**UBIQUITARIANS**, a sect which arose at the time of the Reformation in the sixteenth century, holding as their distinctive tenet that the body of Jesus Christ is everywhere or in every place. This idea originated with Brentius, one of the earliest reformers, who first broached it in 1560. It was urged as one of the objections to the *Formula of Concord*, that it contained this doctrine. The Helmstadt theologians, who were opposed to the *Formula*, refused to admit the doctrine of Ubiquity, but with strange inconsistency, they held it possible that Christ, as man, should be in various places at the same time. This subject formed one of the chief points of controversy between the Swabian and Swiss divines in the sixteenth century. The former drew an argument in proof of the real presence of the body and blood of Christ in the Eucharist from the doctrine of the communication of the Divine attributes, particularly Omnipresence, to the human nature of Christ, in consequence of the hypostatic union.

The latter, on the contrary, denied the communication of the Divine properties to the human nature of Christ, and opposed in particular the omnipresence of the man Christ Jesus. Hence originated the Ubiquitarian controversy, which gave rise to many subtle disquisitions on both sides. This dispute was renewed in the seventeenth century among the controversies which arose in the Lutheran church between the divines of Tübingen and those of Giessen.

**ULTRAMONTANISTS**, a name given to those belonging to the Church of Rome, whether clergymen or laymen, who defend the infallibility of the pope, and the impossibility of improving the church by planting themselves on the ground of established usages, and of the necessity of an external universal authority.

**UNCTION**. See **ANointing**.

**UNCTION (EXTREME)**, one of the seven sacraments of the Church of Rome, by which, according



to Dens, "a sick person is anointed with sacred oil by a priest, under a prescribed form of words, for the purpose of healing both the mind and the body." It is only to be administered when the sick are in danger of death, or when, sinking with age, they seem likely to die daily, even though they have no other illness. The matter used in anointing is oil of olives, blessed by a bishop; but a common priest, in case of necessity, may consecrate the oil, though not without license from the pope. When the consecrated oil is exhausted, the Roman ritual prescribes that a priest may mingle unconsecrated oil with that which is consecrated, but in less quantity than that which remains. The proximate matter of the sacrament is anointing, or the use and application of oil. There are seven anointings, one for each of the five senses, namely, the eyes, ears, nose, mouth, and hands, and the other two for the breast and feet. The anointing in all cases must be made in the form of a cross, though this is not considered essential to the validity of the sacrament. The order of administering extreme unction is as follows:—The priest having entered the house, shall put over his surplice a violet-coloured stole, and present the cross to the sick person to be devoutly kissed. After sprinkling with holy water, the priest, unless the person be in the last agonies, must recite three successive prayers and the general confession. Before he begins to anoint the sick, he admonishes the by-standers to pray for him, and he himself utters a short prayer. Then having dipped the style or his thumb in the holy oil he anoints the sick in the form of the cross. Beginning with the sense of sight he anoints each eye, saying, "The Lord through this holy unction + and his own most gracious compassion, forgive thee whatsoever sin thou hast committed by seeing." After each anointing the priest is required to wipe the anointed places with a lump of new silk or something similar, and afterwards burn the silk. He then goes through the same ceremonies with each of the other parts of the body that are to be anointed, and when all is finished the priest must wipe his fingers well with bread-pith, and then wash them, and throw this bread and this water into the fire; after which he shall take care to carry all the lumps of silk home with him, and burn them in the church, and throw the ashes into the sacarium. The ceremony closes with the recitation of a few prayers suited to the occasion, and admonitions to encourage the sick to die in the Lord, and strengthen him for putting to flight the assaults of demons. The Romanists allege that this sacrament was instituted by our Lord, intimated by Mark vi. 13, "And they cast out many devils, and anointed with oil many that were sick, and healed them;" and afterwards recommended and published by James v. 14 and 15, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise

him up; and if he have committed sins, they shall be forgiven him." Romish divines allege that this sacrament was probably instituted by our Lord after his resurrection, when Christ instituted penitence, of which the council of Trent says extreme unction is the consummation.

UNIATES or UNITED GREEKS. See GREEK CHURCH.

UNIFORMITY (ACT OF), a celebrated act passed by the English parliament in the reign of Charles II., by which all who refused to subscribe to the doctrines, or to observe the rites of the church of England, were excluded from its communion, and it ecclesiastics, deprived of their offices. This act came into operation on the 24th of August 1662, which has been often termed the *Era of Nonconformity*, when nearly 2,000 ministers, being conscientiously unable to conform, were ejected from their benefices. See ENGLAND (CHURCH OF).

UNIGENITUS. See BULL UNIGENITUS.

UNITARIANS, the name assumed by the modern SOCINIANS (which see) as being in their view expressive of their belief in the Personal unity of God in opposition to the belief of *Trinitarians* in a Trinity of Persons in the Godhead. In reference to this appellation, Mr. Belsham, one of their ablest champions, says: "We do not answer to that name (Socinian), nor do we approve of being distinguished by it. In the first place, because the doctrine we hold is not borrowed from Socinus, but is known and universally allowed to have been coeval with the apostles. And further, we differ very materially from the opinions of that very great and good man and his immediate followers, who strangely imagined that Christ, though a human being, was advanced by God to the government of the whole created universe, and was the proper object of religious worship. We call ourselves Unitarians, or, to distinguish ourselves from other Christians who assumed that name, 'Proper,' or 'Original Unitarians;' and we consider ourselves as entitled to this distinction from prescription, from the reason of the thing, and now from the custom of the language." But far from assenting to the use of the term Unitarians as exclusively applicable to the modern Socinians, it is well known that Trinitarians, and even Arians, claim the appellation as equally belonging to them, seeing they hold, in its strictest sense, the unity of God. In justice, however, to the Unitarians of our day, it is well to bear in mind that they adopt the name as indicating that they are believers in God in one person only, in opposition to the Trinitarians, who believe in three persons in one God.

The founder of the sect of modern Unitarians is undoubtedly Joseph Priestley. Though educated for the Christian ministry this apostle of Socinianism early displayed a tendency towards excessive speculation. While attending a theological academy founded by Dr. Doddridge at Daventry, his mind became unsettled on various points, but more espe-

cially on the subject of the Trinity. In 1774 he was ordained as pastor of a congregation of Nonconformists at Birmingham. Here he came at length to avow openly his belief in the non-inspiration of the Sacred Scriptures; and in regard to the person of Christ, not contented with holding the opinions of the Socinians of former times, he maintained that Christ was no more than a man, and therefore to worship him was idolatry. The creed of Priestley, accordingly, was strictly *Humanitarian*. He was compelled to leave Birmingham in 1793, in consequence of a riot, in which both his house and chapel were destroyed by the populace. After officiating for a short time as minister of a Unitarian chapel in London, he emigrated to America, where he died in 1804. But though Dr. Priestley was the founder of Unitarianism in its modern phase in England, the system received after his death the most able and efficient support from the writings and labours of Thomas Belsham. His "*Calm Inquiry into the Scripture Doctrine concerning the Person of Christ*," which appeared in 1811, was recognized indeed as the ablest defence of Unitarianism which had ever appeared, and is to this day regarded as a standard work on the subject. A keen and protracted controversy had been carried on between Dr. Priestley and Dr., afterwards Bishop, Horsley; and Mr. Belsham has met with powerful opponents in Dr. Magee in Ireland, Dr. Pye Smith in England, and Dr. Wardlaw in Scotland.

The Unitarians have no separate and settled creed to which they adhere as a body; and as a necessary consequence of that unfettered freedom of thought which each one claims for himself, the utmost diversity of opinion prevails among them, not on minor points alone, but even on the most important doctrines of the gospel. They hold the fundamental principle as to the entire and sole sufficiency of Scripture as the rule of faith and practice. They deny with the Pelagians the original and innate depravity of human nature, but maintain that man is now as perfect morally as he was at the creation. They believe that there is one only God, and that Deity belongs to the Father alone; they deny the supreme deity of the Son and the Holy Ghost viewed as separate persons in the Trinity. This doctrine of the essential personal oneness of God is their rallying point amid all the differences which exist among them on other subjects. In regard to the Person of Christ they are far from being agreed. Some hold high Arian, others low Arian notions, while the great mass of them coincide with Priestley and Belsham in holding *Humanitarian* opinions. "The Unitarian doctrine," says Belsham, "is that Jesus of Nazareth was a man constituted in all respects like other men, subject to the same infirmities, the same ignorance, prejudices, and frailties." In regard to the object of the mission of Christ, the same author declares that "he was authorized to reveal to all mankind, without distinction, the great doctrine of a

future life, in which men shall be rewarded according to their works." The death of Christ, he tells us, was "not to exhibit the evil of sin, or in any sense to make atonement for it," but "as a martyr to the truth, and a necessary preliminary to his resurrection." The Holy Spirit is regarded by Unitarians as the spiritual influence by which God communicates with man, and thus draws very near to him, winning him over to himself. Regeneration they hold to be necessary in order that a man may become a true Christian, and this new birth is with them simply the calling forth into activity those slumbering energies which are inherent in the moral nature of the man. In proportion as these latent energies are developed, and all tendencies to sin are subdued, man approaches nearer to the attainment of that salvation which it is the design of the gospel to bestow. In regard to the design of the death of Christ, Unitarians differ widely from all Trinitarian denominations. They deny its propitiatory or vicarious character, maintaining as they do that God is disposed to forgive sin without any other condition than the sinner's repentance. They regard the gospel, to use the language of one of their own writers, "as a divinely-given remedy for human sins and woes, and recognize in it, especially as embodied in the all-powerful life of Christ, a restorative agency, a developing and uplifting agency, sufficient to save the world, notwithstanding its numerous and terrible evils." According to the theological system of Unitarianism, eternal punishment forms no part of Christianity. On this subject Belsham remarks: "The well-informed Christian will not hesitate a moment to reject the supposition of eternal punishment. Had the Christian revelation indeed contained such a doctrine as this, it would have been the greatest curse with which the world was ever visited." The personality of the devil, and the existence of fallen spirits, are also denied. In short, the entire system of Unitarianism proceeds on a denial of the peculiar doctrines of Christianity, and the substitution of a rational philosophico-religious creed which fails to give either solidity or unity to a sect. They are agreed only as to a series of negations, but altogether at variance as to positive truths.

Though Unitarianism professes to frame a theology in complete accordance with the principles of reason and common sense, it has never succeeded in securing a firm hold of any considerable number of people in any part of the British Empire. Its congregations in England, far from being numerous, amount only to somewhere about 250, and those in Ireland do not exceed the small number of 44, while in Scotland there is only the fractional number of 6 congregations professedly Unitarian. And it is a remarkable fact, that a large proportion of the buildings now occupied in England as churches by Unitarian congregations belonged originally to the old English Presbyterians, who were strictly Trinitarian in their theological views. The Unitarian churches are managed



entirely on Congregationalist principles, each congregation being wholly independent of every other. There is a body in London bearing the name of the British and Foreign Association, which, however, exercises neither legislative nor judicial powers. Though the Racovian catechism was recognized by the old Socinians as containing a condensed epitome of their principles, the modern Unitarians refuse to acknowledge any work except the Bible as an authoritative exposition of their views, though even to it they deny plenary inspiration, and place on a level with it, in point of authority, the mental constitution of the human being. The philosophy of Kant, and the spirit of Idealism imported from Germany, has undoubtedly exercised no slight influence in modifying the opinions of some of the Unitarians of the present day. They are lax, or, as they style it, liberal in their ecclesiastical arrangements. So latitudinarian indeed is the sect, that they admit to the Lord's table all without exception who are disposed to join them in partaking of the ordinance. It is difficult to ascertain the numbers of a body whose members are so loosely connected together. Mr. Marsden computes the whole Unitarians of the three kingdoms at 100,000, which is probably rather above than below the amount. Avowed adherents of this denomination were excluded from the benefits of the Toleration Act when it was framed, and continued so until 1813, when the section of the statute which affected them was abrogated. Since that period they have been on a footing with all other Protestant dissenters with respect to political privileges.

Independently altogether of professed Unitarians, there are many in connection with Trinitarian churches, particularly on the Continent, who hold the distinctive principles of Unitarianism. This is to a great extent the case with the Lutheran churches in Germany, the Reformed churches of Geneva, France, and Holland. In the midst of the Congregationalist churches of North America also, there has sprung up, since the end of the last century, a large body of semi-rationalist Unitarians, embracing many of the most cultivated families of Boston, the American Athens, and many of the first authors, poets, and statesmen of America.

**UNITARIANS IN AMERICA.** The first appearance of Unitarianism in the United States is generally traced to the middle of the last century, when its principles appear to have been extensively adopted in Massachusetts. In 1756, Emlyn's 'Humble Inquiry into the Scripture Account of Jesus Christ' was published in Boston, and extensively circulated. But there was little open avowal of Unitarianism until after the American Revolution. The first movement in this direction was made by one of the three Episcopal churches in Boston, which adopted an amended liturgy, excluding the recognition of the Trinity. Between that period and the end of the century, Unitarian sentiments were preached in various parts of New

England, and met with extensive and cordial acceptance among all classes of the people. Congregations were rapidly formed, and the cause went forward with amazing success. The visit of Dr. Priestley to Philadelphia in 1794 led to the formation of a small congregation there. But one circumstance which more than any other gave an impulse to Unitarianism in America in the beginning of the present century, was the settlement of Dr. Channing as pastor of a congregation in Boston. From the commencement of his ministerial career he established himself in public estimation as a preacher of fervid eloquence and unequalled power. Eager crowds flocked to hear him, not on Sabbaths only, but on week-days; and, while avowedly a Unitarian, the seriousness of his manner, the evident sincerity which marked his whole pulpit appearances, and, above all, the spirituality and close searching character of his sermons, gathered around him a large and attached flock, who diffused Unitarian principles with such success in the city of Boston and its neighbourhood, that it is now said to contain 150 congregations belonging to the body. When Channing first appeared the term Unitarians was not yet in current use in America, those who denied the doctrine of the Trinity being called Liberal Christians.

In 1805, an eminent Unitarian having been appointed to the Divinity chair of the university of Cambridge, Massachusetts, public attention was aroused by a controversy which arose in consequence. Various pamphlets were published on the subject, and discussions were carried on, which gained over some converts to antitrinitarian views. But the year 1815 formed an epoch in the history of American Unitarianism, in consequence of the republication in Boston of a chapter from Belsham's *Memoirs of Lindsey*, under the title of 'The Progress and Present State of the Unitarian Churches in America.' A controversy ensued, headed by Dr. Channing, which led to an alienation of the orthodox from the Liberal or Unitarian Congregationalists. Up to this time harmony had prevailed between the two parties, and the ministers of both had been accustomed to exchange pulpits. Now, however, a complete separation seemed to be imminent. Meanwhile a circumstance occurred which brought matters to a crisis. Dr. Channing preached a sermon at Baltimore, at the ordination of Mr. Sparks, in which he set forth his Unitarian opinions with plainness and prominence. This led to a keen controversy on the doctrine of the Trinity and the doctrines of Calvinism generally. The result was, that before the controversy had subsided the Orthodox and Unitarian Congregationalists were found to constitute two distinct bodies. The number of Congregationalist churches professedly Unitarian amount to somewhere between 300 and 400, and besides it is computed that there are now in the United States about 2,000 congregations of Unitarians, chiefly of the sects called Christians, Universalists, and Friends or

Quakers. In connection with the Unitarian body a bi-monthly periodical is published in Boston, called the *Christian Examiner*, which has some able contributors. There is also a vigorous association, called the *American Unitarian Association*, which was founded in Boston in 1825, and which, in its latest report, speaks of the condition and prospects of the denomination as very encouraging.

**UNITED BRETHREN.** See **MORAVIANS**.

**UNITED BRETHREN IN CHRIST**, a Christian denomination which took its rise in the United States about the year 1755. It was founded by William Otterbein, a minister of the German Reformed church, who had a few years before emigrated to America. Soon after his ordination to the pastoral charge of a congregation in Lancaster, Pennsylvania, he became deeply impressed with the solemnity of the work in which he was engaged; and labouring with zeal, earnestness, and singleness of heart, the Divine blessing so accompanied his labours, that a spirit of prayer was poured out extensively upon his flock. A revival commenced, and, amid much opposition and even persecution from the ungodly, the church of the United Brethren in Christ was formed. The principle on which it was founded was the idea that the people of God are not limited to any particular community, and that the love of God shed abroad in the heart is the only true bond of Christian fellowship. All, therefore, who are animated by this love, Otterbein held should and may freely meet together around the sacramental table of the Lord. To this catholic spirit violent opposition was manifested by the different Christian churches and sects, who resisted the proposed union as an innovation in the established order and usage of the time. The number of German brethren who agreed in opinion with Otterbein increased rapidly, and churches were formed in the states of Maryland, Pennsylvania, and Virginia. The first conference of the United Brethren in Christ was held in the city of Baltimore in 1789. Meanwhile the body received large accessions to its membership, and the preachers were drawn from different denominations, including the German Reformed, the Lutherans, the Mennonites, and some few Methodists. That the ministers might be united the more closely, an annual conference was appointed, which met for the first time in Maryland in 1800. They there organized themselves into a regular Christian body, William Otterbein and Martin Boehm being elected as superintendents or bishops; and agreed that each should act according to his own convictions as to the mode of baptism. It was soon felt to be necessary that some general regulations should be laid down for the government of the church. A conference was accordingly held for the purpose in 1815 at Mount Pleasant, Pennsylvania, when, after mature deliberation, a summary of doctrines and rules of discipline were adopted. Their doctrines were identical with those of orthodox churches in general.

In regard to ecclesiastical organization, the Brethren church recognizes only one order in the ministry, that of ordained elders, but besides these there are numerous officers in the church, such as class-leaders, stewards, preachers-in-charge, presiding elders, and bishops. There are three orders of conferences, the quarterly, annual, and general. The last-named is the highest tribunal, and is composed of elders elected by the laity of the church. For a long time the religious exercises of this body of Christians were conducted in the German language exclusively or nearly so. This arrangement having been dispensed with, great numbers have of late years been added to its communion.

**UNITED CHURCH OF ENGLAND AND IRELAND.** See **ENGLAND (CHURCH OF)**.

**UNITED PRESBYTERIAN CHURCH**, a large, active, and energetic denomination of dissenters in Scotland, formed by the union of the *United Secession* and *Relief Churches* in 1847. These two bodies had for a long period previous to their union been tending towards a closer and more cordial co-operation in various Christian objects. A feeling of sympathy and kindness had been gradually growing among the ministers and members of the respective churches. Thoughts of union began to arise and gather strength in both denominations. Negotiations at length commenced in 1835 between the two synods, and committees were appointed on both sides to promote friendly intercourse. Matters went slowly forward, when, in 1840, a scheme of union was drawn up which met with the approbation of both parties. But at this period the preparation for union were temporarily laid aside in consequence of the rise of the Atonement controversy in the United Secession Church, which engaged the attention of both ministers and people for several years to the exclusion of almost every other subject. But this unhappy contention came to a close; a more auspicious season arrived, and on the 13th of May, 1847, the long-expected union was consummated in Tanfield Hall, Canenmills, in the suburbs of Edinburgh, a place which had already, only four years before, been the scene of the organization of the Free Church of Scotland as a separate denomination. "The synods proceeded," as Dr. Andrew Thomson describes it, "about mid-day from their usual place of meeting to the appointed scene. Hundreds of people had come from other parts of Scotland to witness the event; and many of these, along with thousands of the inhabitants of Edinburgh, lined the streets on the way to Tanfield. On the arrival of the two synods, the spacious hall was found crowded with an immense assemblage, deeply interested and solemnized. The members of the two courts took their position in a reserved space in the middle of the hall, and were arranged in alternate benches, so as to be mingled with one another. The proceedings were begun with the singing of psalms and prayer. The clerks read the minute of their re-



spective synods agreeing to union; the moderators of the two synods then giving to each other the right hand of fellowship, declared the union formed. Their example was followed by the ministers and elders; the immense audience, catching the spirit of the scene, exchanged the same tokens of Christian regard; the countenances of some were beaming with hope, some were melted into tears, but all were grateful and glad; and the two churches, merging their denominational name, but not their denominational mission, became one, under the designation of the UNITED PRESBYTERIAN CHURCH."

The articles of the basis of union as adopted by both synods were as follows:—

"I. That the Word of God contained in the Scriptures of the Old and New Testaments is the only rule of faith and practice.

"II. That the Westminster Confession of Faith, and the Larger and Shorter Catechisms, are the confession and catechisms of this church, and contain the authorized exhibition of the sense in which we understand the Holy Scriptures, it being always understood that we do not approve of anything in these documents which teaches, or may be supposed to teach, compulsory or persecuting and intolerant principles in religion.

"III. That Presbyterian government, without any superiority of office to that of a teaching presbyter, and in a due subordination of church courts, which is founded on, and agreeable to, the Word of God, is the government of this church.

"IV. That the ordinances of worship shall be administered in the United Church as they have been in both bodies of which it is formed; and that the Westminster Directory of Worship continue to be regarded as a compilation of excellent rules.

"V. That the term of membership is a credible profession of the faith of Christ as held by this church—a profession made with intelligence, and justified by a corresponding character and deportment.

"VI. That with regard to those ministers and sessions who think that the 2d section of the 26th chapter of the Westminster Confession of Faith authorizes free communion—that is, not loose, or indiscriminate communion, but the occasional admission to fellowship in the Lord's Supper, of persons respecting whose Christian character satisfactory evidence has been obtained, though belonging to other religious denominations, they shall enjoy what they enjoyed in their separate communions—the right of acting on their conscientious convictions.

"VII. That the election of office-bearers of this church, in its several congregations, belongs, by the authority of Christ, exclusively to the members in full communion.

"VIII. That this church solemnly recognizes the obligation to hold forth, as well as to hold fast, the doctrine and laws of Christ; and to make exertions for the universal diffusion of the blessings of His gospel at home and abroad.

"IX. That as the Lord hath ordained that they who preach the gospel should live of the gospel—that they who are taught in the word should communicate to him that teacheth in all good things—that they who are strong should help the weak—and that, having freely received, they should freely give the gospel to those who are destitute of it—this church asserts the obligation and the privilege of its members, influenced by regard to the authority of Christ, to support, and extend, by voluntary contributions, the ordinances of the gospel.

"X. That the respective bodies of which this church is composed, without requiring from each other an approval of the steps of procedure by their fathers, or interfering with the right of private judgment in reference to these, unite in regarding, as still valid, the reasons on which they have hitherto maintained their state of secession and separation from the judicatories of the Established church, as expressed in the authorized documents of the respective bodies; and in maintaining the lawfulness and obligation of separation from ecclesiastical bodies in which dangerous error is tolerated: or the discipline of the church, or the rights of her ministers, or members, are disregarded.

"The United Church, in their present most solemn circumstances, join in expressing their grateful acknowledgment to the great Head of the Church, for the measure of spiritual good which He has accomplished by them in their separate state—their deep sense of the many imperfections and sins which have marked their ecclesiastical management—and their determined resolution, in dependence on the promised grace of their Lord, to apply more faithfully the great principles of church-fellowship—to be more watchful in reference to admission and discipline, that the purity and efficiency of their congregations may be promoted, and the great end of their existence, as a collective body, may be answered with respect to all within its pale, and to all without it, whether members of other denominations, or 'the world lying in wickedness.'

"And, in fine, the United Church regard with a feeling of brotherhood all the faithful followers of Christ, and shall endeavour to maintain the unity of the whole body of Christ, by a readiness to co-operate with all its members in all things in which they are agreed."

In common with the other Presbyterian churches in Scotland, the United Presbyterian Church adheres to the Westminster Confession of Faith and the Larger and Shorter Catechisms as their authorized subordinate standards. Its form of ecclesiastical government is strictly Presbyterian, though differing, as yet from the other Scottish Presbyterian bodies, inasmuch as it has no General Assembly nor Provincial Synods. It has one general Synod which meets annually either in Glasgow or Edinburgh, and consists of all ministers having charges, along with an elder from each session. The mode of conducting

public worship is the same as that which prevails generally throughout Scotland. The only exception is that a new hymn-book has been sanctioned by the Synod for the use of United Presbyterian congregations. Most of the churches belonging to the body celebrate the Lord's Supper quarterly at least, some of them more frequently; and the communicants, instead of sitting around tables spread for the purpose, receive the communion in their pews and all at once. A large number of both the ministers and elders of the United Presbyterian church openly avow their adherence to voluntary principles, but these principles are nowhere to be found in her recognized standards.

Since the date of the Union in 1847, the United Presbyterian church has been steadily increasing in numbers, and advancing in outward prosperity and systematic usefulness. At the last meeting of synod in May 1859, the Report on Statistics announced that the entire body comprehended 533 congregations, and that the number of members or persons in full communion with the church had reached 157,801, being an addition to the membership of the previous year of 3,433. The number of students in attendance at the Theological Hall is 191. To liquidate the debt on the church buildings, and thus free the congregations from all pecuniary encumbrances, the most laudable efforts are in course of being made. The report presented on this subject to the last meeting of Synod, stated that the trustees of the Ferguson bequest had granted £3,000 to the Debt Liquidation Board, on condition that twice that amount should be contributed by the church. In fulfilment of this condition, accordingly, the sum of £7,300 has been contributed. The amount of Congregational Expenditure for the year ending May 1859 has been £124,837 18s. 8½d., while the collections throughout the church for missionary and benevolent purposes has been £34,732 10s. 9½d. In connection with this efficient body of Christians, there are 851 Sabbath schools, having 7,647 teachers, and 63,280 scholars. Of advanced classes there are 640, with an attendance of 17,431. The number of prayer meetings regularly kept amounts to 972, which are attended by 24,099 persons.

As a branch of the United Presbyterian church there is a large, influential, and growing church in Canada, bearing the same name. Efficient missions are maintained in different parts of the world. Thus in Jamaica there are about twenty missionary churches, having, in addition to their regular pastors, a large staff of catechists and teachers. At Montego bay there is a flourishing academy, with a classical teacher and a theological tutor. In Trinidad there are two missionary churches. In Kaffraria, South Africa, there is a mission station in full operation, and at Old Calabar, in Western Africa, another conducted in the most vigorous and efficient manner. A considerable and rapidly-increasing number of congregations connected with the body exists in Australia.

lia; and an agent is employed for the circulation of the Scriptures in Persia. Thus both at home and abroad this flourishing denomination is carrying out, with the most gratifying efficiency, the high and honourable work which belongs to it as an important section of the church of Christ in Scotland.

**UNITED SECESSION CHURCH.** See **SECESSION CHURCH (UNITED).**

**UNITED SOCIETY OF BELIEVERS.** See **SHAKERS.**

**UNIVERSAL FRIENDS**, a sect which arose in Yates county, New York, towards the end of last century, professing to be followers of Jemima Wilkinson, who pretended to work miracles, and assumed the title of "the universal friend of mankind." From her the sect, which is now all but extinct were sometimes called *Wilkinsonians*. Jemima was born in Rhode Island in 1753, and educated a Quaker. In October 1776, on recovering from an attack of sickness, in which she had fallen into a kind of trance, she announced that she had been raised from the dead, and had received a divine commission as a religious teacher. Having gathered around her a few proselytes, she formed a settlement between Seneca Lake and Crooked Lake, which she styled New Jerusalem. With the professed view of showing that she could really work miracles, she engaged on a certain day to walk on the water in imitation of Christ. At the appointed time her followers assembled on the banks of the Seneca Lake. Jemima herself appeared on a platform which had been erected, and addressing her followers as they stood around, she declared her readiness to walk upon the water, but that she must previously know whether they had faith that she could pass over the lake as on dry land; and on their replying in the affirmative she calmly replied that as they believed in her power it was unnecessary to display it. The religious tenets of Jemima Wilkinson were a strange medley. She claimed to be inspired and to have reached absolute perfection. She pretended to foretell future events, to discern the secrets of the heart, and to have the power of healing diseases. She asserted that those who refused to believe in her claims rejected the counsel of God against themselves. She actually professed to be Christ in his second coming. Two of her disciples gave themselves out to be the "two witnesses" mentioned in the Book of Revelation. Jemima amassed a large fortune by the donations of her followers, and lived in a luxurious and expensive manner. She died in 1819, at the age of sixty-six years.

**UNIVERSALISTS**, a denomination of Christians who maintain as their distinctive tenet that God will in the end save the whole human family from sin and death, and make all rational beings holy and happy, by and through the mediation of Jesus Christ, the Saviour of the world. They by no means deny that God, as a holy and a just God, will punish sin, but some of them assert that sin is wholly punished in



this life, while others assert that it extends to a future world, in which, however, the sufferings of the wicked will be purgatorial in their character, and will terminate in eternal blessedness. The first church which was formed in England on the principles of Universalism was one which was gathered in London under the ministry of the Rev. James Rely, who appears to have held either Arian or Unitarian views as to the constitution of the Godhead. Hence has arisen a peculiarity which attaches to Universalism in Great Britain which does not belong to it so obviously in the United States, that it is classed and confounded with Unitarianism. The creed of the Relyan Universalists is thus stated by Mr. Whittemore in his *Modern History of Universalism*: "Jesus Christ had made satisfaction for all the human race, and bore their sins in his body. Hence he knew nothing of inflicting the demands of justice upon the sinner. Sin is to be dreaded for the natural evils which it brings in its train, but not for the penalty of the Divine law, which we have all suffered to the full in the person of Jesus. Thus although Rely admitted the doctrine of partial suffering in the future state, he maintained that the state of unbelievers, after death, cannot be a state of punishment, because Jesus Christ, who hath tasted death for every man, bore the chastisements of their peace when the Lord laid upon him the iniquities of us all. He admitted the doctrine of misery in the future state only on the principle that while in unbelief men know not, nor believe, that Jesus hath put away their sins by the sacrifice of himself; and therefore they are oppressed with guilt and fear; and these are in proportion to their use or abuse of knowledge; to their receiving, or obstinately rejecting, the Divine evidences and demonstrations of grace and salvation. But he looked beyond all evil and misery, whether in this or the future state, to a time of universal restitution, when all mankind will be brought to know the Lamb of God who hath taken away the sin of the world."

One of the earliest converts of Rely was John Murray, who had been previously a Wesleyan preacher, but left the Methodist body, and avowed himself in 1770 a Universalist. Soon after joining the Relyans he emigrated to America, where he commenced preaching and propagating his peculiar opinions in various parts of the United States, and thus became the principal originator of the Universalist denomination in that country. The peculiar doctrines of the sect had no doubt been previously taught by individuals both from the pulpit and the press. But as a separate body, the American Universalists claim John Murray as their founder. After itinerating several years throughout the States, he settled in Gloucester, Massachusetts, where the first Universalist society was organized in 1779. Several preachers of the doctrine arose about that time in New England. Elhanan Winchester, a noted preacher among the Calvinistic Baptists, adopted

Universalist views at Philadelphia in 1781. Soon after he left America for England, and became the successor of Rely in the Universalist congregation in London. Dissensions at length arose among the members of the congregation, which gradually dispersed, and the body was broken up, and about 1820 was nearly extinct. In the report of the last census in 1851 only two congregations of Universalists were returned as existing in England, one in Plymouth and another in Liverpool; while in Scotland there is only one small congregation in Glasgow, originated in 1801 by the Rev. Neil Douglas, a Relief minister in Dundee, who embraced Universalist principles.

The early promulgators of Universalism in the United States of America were visited with severe persecution. Instead of checking the progress of the doctrine, such treatment only increased the numbers of those who maintained it. At length the Universalists felt themselves compelled for mutual protection to assume a denominational name and form, and even to publish to the world a written Profession of Faith. A meeting of delegates from the different societies was held accordingly in Oxford, Massachusetts, in 1785, when the body was organized, and assumed the name of *Independent Christian Universalists*. The following year a general convention of the body was held in Boston, and met annually thereafter. The cause of Universalism received a considerable impulse in 1791 by the accession of the Rev. Hosea Ballou, who was converted from the Baptists, and who, by a 'Treatise on the Atonement,' so ably advocated both Unitarian and Universalist principles, that considerable numbers were led to embrace them. At length, in 1803, in consequence of the prevailing misconceptions as to their real tenets, the general convention found it necessary to frame and publish a Profession of Faith, the only one indeed that has ever appeared. Its articles, which are merely three in number, are as follows:—"I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character and will of God, and of the duty, interest, and final destination of mankind. II. We believe there is one God, whose nature is love; revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness. III. We believe that holiness and true happiness are inseparably connected; and that believers ought to maintain order, and practise good works, for these things are good and profitable unto men." These articles have never been changed, and are still recognized by the denomination.

In 1827 a division began to arise among the Universalists in America on the question as to punishment after death, some asserting it to be limited, and others denying it altogether. The discussion went on, and ultimately resulted in a partial separation from the body, of a few brethren in Massachusetts, who constituted themselves into the "Massa-

chusetts Association of Restorationists." This small seceding party, after remaining together for a time, came to be absorbed into the *Free-Will Baptists* and the *Unitarians*, while others returned back to the main body. A change took place in 1833 in the Annual Convention, which was now named the "United States Convention," with advisory powers only, and constituted by a delegation of four ministers and six laymen from each state convention in its fellowship. The state conventions in 1847 were eighteen in number, representing 1,116 societies, 716 meeting-houses, and 717 preachers. About the year 1840 the American Universalists divided into two parties, bearing the names respectively of *IMPARTIALISTS* and *RESTORATIONISTS* (which see). Those who hold Universalist opinions are not limited to the body which bears the name, but many belonging to other denominations, and nearly all the Unitarians, are agreed in the final salvation of the whole human family.

**UNIVERSALS.** See *NOMINALISTS*, *REALISTS*.

**UNLEAVENED BREAD.** See *BREAD (UNLEAVENED)*.

**UNLEAVENED BREAD (FEAST OF).** See *PASSOVER*.

**UP-ANGAS**, four sacred books of the Hindus which constitute the fourth class of the *SHASTRAS* (which see). The name *Up-angas* implies "appended bodies of learning," from their being always placed last in the enumeration of the sacred writings. They are four in number, the first embracing the eighteen *PURANAS* (which see), along with the *Ramayana* and *Mahabharata*, the last of which includes the *Bhagavat Gita*. The second and third *Up-angas* consist of the four principal works on logic and dialectics and metaphysics. The fourth and last *Up-anga* consists of the body of law in eighteen books, compiled by Manu, the son of Brahma, and other sacred personages.

**UPANISHADS**, a kind of supplement to the sacred books of the Hindus, particularly the *Vedas*, in which the Vaidic doctrines are commented on and explained.

**UPA-VEDAS**, sub-scriptures of the Hindus. They were deduced from the four original *VEDAS* (which see), and were delivered to mankind by Brahma and other deities and inspired sages. They treat of the theory and practice of medicine, of music in its most extended signification, of archery, architecture, and sixty-four mechanical arts.

**UPIS**, a surname of *Artemis* as the goddess who assisted women in childbirth.

**URANIA**, one of the *MUSES* (which see). It was also a surname of *APHRODITE* (which see).

**URANUS** (Gr. heaven), identical with the *Caelus* of the Latins, a son of *Ge*, or *Gæa*, and sometimes called her husband. From this union sprang *Oceanus* and other gods and goddesses, including *Saturn*, *Cybele*, the *Titans*, and others.

**URD**, one of the *NORNS* or *DESTINIES* (which see) of the ancient Scandinavians.

**URDAR-FOUNTAIN**, a spring of precious water from which the *Destinies* are represented as watering the Ash-tree, so celebrated in Northern mythology under the name of *YGGDRASIL* (which see).

**URDDHABAHUS**, Hindu ascetics who extend one or both arms above their heads till they remain of themselves thus elevated. They also close the fist, and the nails being suffered to grow at length perforate the hand. This class of men are solitary mendicants, who subsist upon alms, and have no fixed abode. Many of them go naked, but some wear a wrapper stained with ochre. They usually assume the *Saiva* marks, and twist their hair so as to project from the forehead.

**URIM AND THUMMIM** (Heb. lights and perfections), something connected with the breastplate of the ancient Jewish high-priest. No description is given of them in the Sacred Scriptures, and they are only briefly noticed. Thus Exod. xxviii. 30, "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually;" and Lev. viii. 7, 8, "And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim." It has been disputed among the learned whether the Urim and Thummim were identical with the stones of the breastplate, or something distinct from them. On this point the mass of commentators are divided. Several of the Jewish rabbis among the ancients, and Spencer, Michaelis, Jahn, and Gesenius among the moderns, contend that they were something entirely distinct from the pectoral, and deposited within the pocket or bag made of its folds. Some of the earlier Hebrew doctors say that what are called the Urim and Thummim were nothing else than an inscription, upon a plate of gold, of the Tetragrammaton, or four-lettered name of God, by the mystic virtue of which the high-priest was enabled to pronounce luminous and perfect oracles to the people. Spencer, in his erudite work on the laws of the Hebrews, supposes that the Urim were identical with the *Teraphim*, and were small divining images put into the lining of the breastplate, which by a miracle were made to speak with an articulate voice, and utter oracles from God. According to Ælian, confirmed by Diodorus Siculus, the high-priest among the Egyptians, as superior judge, wore around his neck an image of sapphire, which was called "Truth." This statement is borne out by the recent discoveries on the Egyptian monuments. Thus Rosellini tells us:—"Among the monuments of the tombs representations



of persons are found who filled the office of chief judge, and who wore the common little image of the goddess *Thmei* suspended from the neck." Sir J. G. Wilkinson gives from the Theban monuments an engraving of the goddess, who was honoured under the double character of truth and justice, and was represented with closed eyes. After speaking of this badge of the judge among the ancient Egyptians, Wilkinson remarks: "A similar emblem was used by the high-priests of the Jews; and it is a remarkable fact, that the word *Thummim* is not only translated 'truth,' but, being a plural or dual word, corresponds to the Egyptian notion of the 'two Truths,' or the double capacity of this goddess. According to some, the *Urim* and *Thummim* signify 'lights and perfections,' or 'light and truth,' which last present a striking analogy to the two figures of *Rê* and *Thmei* in the breastplate worn by the Egyptians. And though the resemblance of the *Urim* and the *Uræus* (or basilisk), the symbol of majesty, suggested by Lord Prudhoe, is very remarkable, I am disposed to think the 'lights,' *Aorim* or *Urim*, more nearly related to the sun, which is seated in the breastplate with the figure of Truth."

Scripture affords no information as to the manner in which the Lord was consulted by *Urim* and *Thummim*; the rabbins, however, say that it was as follows:—The priest put on his robes, and went not into the holy of holies, but into the holy place, and stood before the veil or curtain which separated the holy place from the holy of holies. There he stood upright, with his face towards the ark of the covenant, and behind him stood the person for whom he inquired, but outside the holy place. Then the priest inquired of God in a low voice, and, fixing his eyes upon the breastplate, he received the answer to his question by *Urim* and *Thummim*. *Pri-deaux* and some others think that it was given audibly, while the rabbins allege that the answer was given by certain letters engraven on the stones in the breastplate emitting a bright light, so as to be read by the high-priest into words. *Josephus* says

that when the jewels shone with peculiar radiance the answer was regarded as affirmative, but when dim, as negative. *Maimonides* affirms that private individuals were not allowed to inquire by means of *Urim* and *Thummim*, but that it was reserved for the king alone, or for the person to whom was entrusted the management of the congregation. We are not told in Scripture when the Jews ceased to consult by this divinely-appointed mode, but we have no trace of its existence after the building of Solomon's temple. It seems to have been limited to the period when the tabernacle still remained, and while the Jewish government was strictly theocratic. *Spencer* indeed connects the use of the *Urim* and *Thummim* with the theocracy, this method having been established for the purpose of consulting God in regard to matters of national interest. It is agreed by all that the Jews did not consult by *Urim* and *Thummim* under the second temple, after the return from the captivity. *Maimonides*, however, maintains that under the second temple the Jews had the *Urim* and *Thummim*, but not for inquiry, as the Holy Ghost was not there.

**URSULINES**, an order of nuns founded in the sixteenth century by Angela of Brescia, an Italian lady belonging to the third order of St. Francis. The name of *Ursulines* she borrowed from St. Ursula, a legendary British saint of the fourth or fifth century. At first, without being confined in cloisters, they were devoted to acts of charity and kindness in the domestic circle. Afterwards, however, they became subject to a monastic constitution in 1612, and undertook the education of children of their own sex. Their monastic rule was that of St. Augustine. The order was first confirmed by Paul III. in 1544, and afterwards by Gregory XIII. in 1571. It flourished in the north of Italy, and having been introduced into France in 1611, made rapid progress in that country. Thence it was extended to Canada and the United States, where it still exists.

**UTRAQUISTS.** See **CALIXTINES**.

## V

**VACUNA**, an ancient Sabine divinity, identical with *Victoria*; but the Romans alleged her to be a goddess to whom the inhabitants of rural districts were wont to offer sacrifices when the labours of the field were over, and they were *vacui*, or at leisure.

**VAIRAGIS**, a Hindu term which implies persons devoid of passion, and is therefore applicable to every religious mendicant who professes to have

separated himself from the interests and emotions of mankind. It is more usual, however, to use the word to designate the mendicant *Vaishnavas* of the *Râmânandi* class or its ramifications.

**VAISESCHIKA**, the physical portion of the **NY-AYA** (which see), a system of philosophy among the Hindus. It is founded on an atomic system, different however from that of Epicurus. The latter sup-

poses that atoms, though diverse in form, are identical in essence. But according to Kanada, the author of the *Vaiseschika*, there are as many different kinds of atoms as there are phenomena in nature. Thus sound proceeds from sonorous atoms, light from luminous, and so forth.

VAISHNAVAS, the worshippers of *Vishnu*, the second person of the Hindu triad, or *trimurti*. Amongst other divisions of less importance, they are usually divided into four principal sects, *Sri*, *Madhvi*, *Rudra*, and *Sanaka*. The first of these is the most ancient and respectable, founded by the Vaishnava reformer, *Ramanuja Acharya*, about the middle of the twelfth century. All of the sects address their worship to *Vishnu* and his consort *Lakshmi*, and their respective incarnations, either singly or conjointly. The Hindu sects are usually discriminated by various fantastical streaks on their faces, breasts, and arms; for this purpose all the *Vaishnavas* employ especially a white earth called *Gopichandana*, which, to be of the purest description, should be brought from *Dwārakā*, being said to be the soil of a pool at that place in which the *Gopis* drowned themselves when they heard of *Krishna's* death. The *Vaishnava* is thus described in a Hindu work called the *Bhakta Mala*: "They who bear the *Tulasi* round the neck, the rosary of lotus seeds, have the shell and discus impressed upon their upper arm, and the upright streak along the centre of the forehead, they are *Vaishnavas*, and sanctify the world." The far greater number of the worshippers of *Vishnu*, or more properly of *Krishna*, in Bengal, forming a large part of the population of the province, derive their peculiarities from some *Vaishnava* Brahmins of *Nadiya* and *Santipur*, who flourished about the end of the fifteenth century. *Chaitanya*, believed to be an incarnation of *Krishna*, was the founder and object of the new form of *Vaishnava* worship. The three *Prabhus*, or masters of the sect, are *Chaitanya*, *Advaita*, and *Nityānand*, besides whom the *Vaishnavas* of this order acknowledge six *Gosains* as their original or chief teachers, and next to these several learned disciples and faithful companions of *Chaitanya* are regarded with nearly equal veneration, particularly *Hari Dās*, who is worshipped as a divinity in some parts of Bengal. The object of the worship of the Bengal *Vaishnavas* is *KRISHNA* (which see), as the actual incarnation of *Vishnu*, being the very description which is given of him in the *Bhagavat Gita*. There is a recent sect of *Vaishnavas* in Bengal who maintain the doctrine of the absolute divinity of the *Guru*, or teacher, as being the present *Krishna*, or deity incarnate. A portion of the *Vaishnavas* are worshippers of *SAKTI* (which see), or the female energy.

VAISHYA, one of the *CASTES* (which see) among the Hindus, being the productive capitalists, whether pastoral, agricultural, or mercantile. This caste proceeded from the breast of *Brahma*, the seat of life.

VALENTINIANS, a Gnostic sect of the second

century, originated by Valentine, a native of Egypt, and educated at Alexandria. His system somewhat resembles that of the *BASILIDEANS* (which see). He denominates the primal source of all existence the *Bythos*, or abyss, from which, as life was developed, sprung the *Æons*, masculine and feminine, the powers by which God reveals himself, and which together constitute the *Pleroma*. "It is a profound idea of the Valentinian system," says Neander, "that as all existence has its ground in the self limitation of the *Bythos*, so the existence of all created beings depends on limitation. While each remains within the limits of its own individuality, and is that which it should be at its own proper place in the evolution of life, all things can be fitly adjusted to one another, and the true harmony be preserved in the chain of unfolding life. But as soon as any being would overstep these limits, as soon as any being, instead of striving to know God in that manifestation of himself which God makes to him at his own proper position, boldly attempts to penetrate into his hidden essence, such a being runs the hazard of plunging into nothing. Instead of apprehending the Real, he loses himself in the Unsubstantial. *Horus*, the genius of limitation, of the finite, the power that fixes and guards the bounds of individual existence, restoring them wherever they have been disturbed, occupies therefore an important place in the system of Valentine; and the *Gnosis* here, so to speak, bears witness against itself. The ideas of *Horus* and of the Redeemer must of necessity be closely related in the Valentinian system; as the forming and redeeming of existence are kindred conceptions, and the principle of limitation in respect to both occupies an important place in this system. In fact, *Horus* was also called by many Redeemer and Saviour. There are occasional intimations of a scheme according to which the *Horus* was regarded as only a particular mode of the operation of one redeeming spirit; just as the Valentinian system gave different names to this power, according to the different points of his activity and his different modes of operation, extending through all the grades of existence. Others, indeed, transformed these different modes of operation into so many different hypostases."

The mixture of the Divine element with matter was ascribed by Valentine to a disturbance originating in the *Pleroma*, and a consequent sinking down of the germ of the Divine life from the *Pleroma* into matter. From the mixture of the *Achamoth*, or mundane soul, with the *Hylé*, or matter, springs all living existence, which consists of three orders—*spiritual*, *psychical*, and *ungodlike* or *material* natures. The representative principle of the *Hylé*, through which its activity is exerted to destroy, is Satan. The *Demiurgé* of Valentine is to the physical world what the *Bythos* is to the higher. His province is to create. The doctrine of redemption is the central point of the Valentinian system. To restore harmony to the *Pleroma*, a new emanation of two *Æons*



takes place, viz., Christ and the Holy Spirit, and from all the Æons proceeded the Soter by whom the universe was to be redeemed. The Demiurgé promised to send the Messiah. At the baptism of this Messiah the Soter became united with him. Miracles and prophecies were needful to induce psychical men to confide in the psychical Messiah, but the simple power of truth was sufficient to collect all men of a pneumatic nature around the true Saviour. The end of the world is to be a still higher restoration, for then the *Soter* will introduce the *Achamoth* as his bride, together with all pneumatic Christians into the Pleroma; the Demiurgé, in peace and joy as the friend of the bridegroom, will rule in the midst of all psychical Christians on the confines of the Pleroma, and all matter will return to its original nothingness. The Valentinian was the most influential of all the Gnostic sects, and with various modifications continued in existence, especially in Rome, until some time in the fourth century. See Gnostics.

VALHALLA, the palace of *Odin*, and one of the heavens of the ancient Scandinavians, where heroes were rewarded with feasting and every sensual enjoyment, while their amusement was said to be cutting one another in pieces.

VALLISCHOLARES, an order of Romish monks formed shortly after the commencement of the thirteenth century. They were collected by the Scholares, that is, by the four professors of theology at Paris, and hence were first called Scholars, but afterwards, from a certain valley in Campania to which they retired in A. D. 1234, their name was changed to *Vallischoles*, scholars of the valley. This society was first governed by the rule of St. Augustine, but was afterwards united with the canons regular of St. GENEVIEVE.

VALLOMBROSA (ORDER OF), a congregation of Benedictine monks founded about A. D. 1038 by John Gualbert, a Florentine. It was commenced at Vallombrosa, on the Apennine mountains, and extended into many parts of Italy.

VAMIS, or VAMACHARIS, words meaning among the Hindus the left hand worshippers, or those who adopt a ritual contrary to what is usual, and to what they dare publicly avow. They worship *Devi*, the *Sakti* of *Shiva*, a mode of worship which is founded on a portion of the *Tantras*. The *Sakti* is personated by a naked female, to whom meat and wine are offered, and then distributed among the attendants. Then follows the recitation of various mantras and texts, and the performance of the *Mudrá*, or gesticulations with the fingers accompanying the different stages of the ceremony, and the whole is terminated with the most scandalous orgies among its votaries. The members of this sect are considered as very numerous, especially among the Brahmanical tribe, and their insignia are a semicircular line or lines on the forehead, of red saunders or vermilion, or a red streak up the middle of the forehead, with a circular spot of red at the root of the nose.

They use a rosary of Rudraksha beads, or of coral beads, but of no greater length than may be concealed in the hand, or they keep it in a small purse or a bag of red cloth. In worshipping they wear a piece of red silk round the loins, and decorate themselves with garlands of crimson flowers.

VARA, the goddess of truth among the ancient Scandinavians who presided over witnesses and oaths.

VARTABEDS, an order of celibate priests in the ARMENIAN CHURCH (which see), who are attached to the churches as preachers, for the married priests do not usually preach or live together in monasteries, and from among whom the bishops and higher clergy, on whom the law of celibacy is imposed, are taken.

VATES, a term used among the ancient Romans with the double signification of poet and prophet, the two being regarded as in early times identical.

VAUDOIS CHURCH. The views of Zuinglius and the other Swiss reformers were in some points by no means accurate. One error into which they fell was a want of clear perception as to the distinct and separate provinces of the state and the church. The two were confounded, and the consequence was that in the HELVETIC REFORMED CHURCH (which see) the civil power became the grand regulator, the sovereign bishop. Hence the struggles which Calvin and Viret had to maintain at Geneva against the intervention of the magistrate in matters ecclesiastical. In the Pays de Vaud, which had been won by Berne in 1536 from the Dukes of Savoy, the same conflicts speedily appeared. As early as in 1542, the Councils of Berne lorded it over the Vaudois pastors, who wished to proclaim the Bible as the sole rule of faith and discipline. The struggle was long and keenly maintained on both sides, and at length, in 1559, Viret and several of his colleagues left a church that was ruled and regulated by the provincial magistrates. Another error in the constitution of the Reformed Churches of Switzerland was the withholding from the people all share in the nomination of their pastors. These were appointed for them by the state upon a double presentation of the classes or of the ministerial body, which were forbidden to admit any but ecclesiastics into their number. This isolation of the pastors from their flocks; the exclusion of laymen from the administration of the affairs of the church; and the almost absolute control exercised by the state in church matters, have been the chief causes of all the conflicts that have taken place between the Vaudois government and the pastors.

The infidelity which overspread the greater part of Europe during the last century, was but feebly opposed by the national church of the Pays de Vaud, which had lost much of the spiritual life and activity which had characterized it in the earlier period of its history as a reformed church. Nor did the grand political revolution of 1798, which rendered the Pays de Vaud independent, effect the

emancipation of the church. On the contrary, it was now ruled by the petty council of the Canton de Vaud as rigorously as it had been ruled by the council of Berne. For a long time there seemed to be little or no prospect of the deliverance of the church from the control of the state. Numbers both of the pastors and people longed amid the darkness for a brighter day. At length a religious revival manifested itself towards the year 1820 at all points of the Canton de Vaud. The ministers became more earnest in the work committed to them, and in contempt they were called MOMIERS (which see). The state now began to persecute those who faithfully preached the gospel of Christ. A law was passed on the 20th March, 1824, which compelled many to dissent, some of the most faithful ministers having been torn from their posts, cast into prison, and condemned to banishment, while others were suspended or deposed. The spirit of persecution was at last worn out, and, in 1834, the obnoxious enactment of 1824 was repealed. The pious ministers now enjoyed a large degree of liberty. Religious meetings were generally respected. Public toleration favoured the evangelization of the country. This, however, was only a partial gleam of sunshine before a coming storm. The council of state having resolved in 1838 to revise the ecclesiastical ordinances, as a matter of form called for the previous advice of the classes. These declared unanimously in favour of the maintenance of the Helvetic confession, and by a majority they declared also for the spiritual independence of the church. Their wishes, though backed by 12,000 petitioners, were wholly disregarded. The ecclesiastical ordinances issued by the state in 1839 suppressed the Helvetic Confession; prohibited meetings of the *classes*, or presbyteries, without an order from the civil power; regulated the nomination of pastors solely according to precedence of consecration; excluded lay members of the church from ecclesiastical affairs; and subjected even doctrines to the judgment of bodies purely political. Such were the ordinances which placed the *Vaudois Church* under the heel of the state. Remonstrance or protest on the part of the pastors was utterly fruitless. They continued, however, at their posts, vainly hoping that these changes would never be carried into actual operation. But in this they were disappointed. Political commotions, it is true, obviated for a time the threatened destruction of the liberties of the church. At length, in 1845, a revolutionary rising on the part of a small portion of the people led to the abdication of the council of the state, and the elevation to power of the extreme radical leaders. One of the first objects of the new government was to put down Methodism, and diffuse among the people the doctrines of socialism or communism.

The spirit which animated the public authorities excited the utmost alarm among the clergy, who earnestly petitioned for religious liberty. The only reply was a circular, prohibiting them from taking

part in any religious meetings except those held in the churches, and at the appointed hours of worship. This was followed by a still more stringent enactment, depriving of his stipend every pastor who should anyhow concur in holding extra-official meetings. A memorial was now presented by nearly the whole of the Vaudois clergy, calling upon the council of state to respect the great principle of religious liberty and the rights of the Christian ministry. This important document was laid before the grand council, but led to no relaxation of the persecuting laws. On the contrary, the government proceeded a step further, and, venturing to convert the clergy into mere tools of the state, sent to each of them a political proclamation, along with an order to read it from the pulpit on a certain Sabbath. Only a very few complied with this order; the great majority refused to lend themselves to an act so illegal and unseemly. Those who refused to read the proclamation amounted to forty-two, scattered over different parts of the country. It was resolved to bring them to trial. The *classes* were called to judge in the first instance, and unanimously acquitted the accused; but in the face of this acquittal, the council of state suspended them from all ecclesiastical functions. And it was no slight aggravation of the trial, that the pastors were obliged to maintain the struggle alone, without the sympathy or encouragement of their flocks. Nothing remained for these good men thus persecuted and oppressed but to break off all connection with the state, to repudiate their stipends, to quit their churches and parsonage-houses, and to surrender their worldly all for the glory of God and the spiritual independence of Christ's church. The solemn act of demission was subscribed on the 12th November, 1845, by 167 pastors and ministers. The students and the licentiates in theology, with the exception of two of the former, joined the pastors who left the national church. Three of the four professors of theology devoted themselves to the new church. Thus was formed the Vaudois Free Church, not in consequence of the oppression of an aristocratic government, but of the provisional regency of the sovereign people. Through want of popular sympathy foreign assistance was required to maintain the demitted ministers. They assembled their few adherents in small conventicles, exposed for years to the annoyance at once of the people and the police until 1850.

The doctrines of the *Plymouth Brethren* found an entrance under the name of Darbyism into the Canton de Vaud in 1840, and spread rapidly among the people, thinning the already few supporters of the Free Church, under the idea that the priesthood of all believers authorizes them to dispense with a regular clergy. The established church of the Canton, on the other hand, had sustained a very severe shock by the disruption which had taken place. Only 57 pastors retained their charges, and 30 of the demitted ministers retracted, so that each pastor was



obliged to take upon himself the charge of two or three parishes. The council of state summoned foreign ecclesiastics to occupy the vacancies, but only a few responded to the call. Thus the government was found the utmost difficulty in supporting the established church.

VE, one of the brothers of Odin in the ancient Scandinavian mythology, and a member of the triad, to whom the creation of the world was ascribed.

VEDANTA PHILOSOPHY (THE), a system of philosophy among the Hindus. It consists of two divisions. The first, which is called the "Purva Mimansa," is attributed to Jaimini, and is strong in praise of *dharmā*, or virtue. The second, which is called the "Uttara Mimansa," is attributed to Vyasa. The original sources of this philosophy are the *Upanishads*, a supplement to the sacred books, particularly the *Vedas*; and the design of the author of the *Vedānta* appears to have been to correct the materialism of the *Sankhya*, which recognizes two powers, the inactive soul and active nature, while the *Vedānta* asserts that nature, or matter, and all consequent phenomena, are necessary attributes of *Brahm*, who is the eternal universal soul. Human souls are a portion of this universal soul, "deposited in a succession of sheaths, enveloping one another like the coats of an onion." The aim of life must be to deliver the soul from these encumbrances, and this is to be done by learning that *Buddhi*, or intellect, and all human faculties are ignorance and delusion. *Brahm*, the supreme soul, is the only true existence; all that is not *Brahm* is ignorance, and ignorance is nothing. So long as man recognizes his own individual existence he is in ignorance, and in proportion as he succeeds in casting this off, he becomes convinced that nothing exists besides the Indivisible or *Brahm*; and that inasmuch as man exists, he himself is the indivisible, a thought, a joy, an existence, and the only one. The *Sankhyas* believe phenomena to be a product of nature, but *Vedantists* look upon the phenomenal world as "the garb or vesture of God." In the *Sankhya* system nature is interposed between man and soul; the *Nyaya* follows the *Sankhya*, and then after an interval, the *Vedānta* system endeavours to bring back belief in soul as *Brahm*, and man's intellect being merely a portion of *Brahm*, man is under a delusion so long as he regards himself as a separate identity. This, the latest form of Hindu philosophy, is no other than a system of strict metaphysical pantheism.

VEDAS, the most ancient class of sacred books among the Hindus. They are four in number, and are denominated the *Rig-Veda*, the *Yajur-Veda*, the *Sāma-Veda*, and the *Atharva-Veda*. These are the *Vedas* proper, while there are supplementary books, the *Brahmanas* and the *Upanishads*, in which the Vaidic doctrines are systematically explained by later writers. The most venerated of the four *Vedas* is the *Rig-Veda*. Various opinions have been entertained among the learned as to the date at which

the *Vedas* were written. Colebrooke supposes them to have been compiled in the fourteenth century before Christ, Sir William Jones in the sixteenth. There is one special circumstance which above all others indicates the remote antiquity of the *Vedas*, the absence of some doctrines, such as those of caste, of transmigration, and of incarnation, which afterwards became cardinal points of HINDUISM (which see).

VENIAL SINS, those sins which, according to the theology of the Church of Rome, do not bring spiritual death to the soul, or which do not turn it away from its ultimate end; or which are only slightly repugnant to the order of right reason. "It is, moreover, certain," says Dens, "not only from the Divine compassion, but from the nature of the thing, that there are venial sins, or such slight ones, as in just men may consist with a state of grace and friendship with God, implying that there is a certain kind of sin of which a man may be guilty without offending God." Such doctrine as this meets with no countenance from the Word of God, which declares "The wages of sin is death," without making any distinction among sins.

VENUS, the goddess of love, especially of impure desire, among the ancient Romans. She seems to have held an inferior place among the deities until she came to be identified with the Grecian APHRODITE (which see). The month of April was thought to be sacred to this goddess. Her worship seems to have been early established at Rome, where she had a temple at the foot of the Aventine hill. At the beginning of the second Punic war a temple was dedicated to *Venus Erycina* on the Capitol.

VERGER, the person who carries the mace before the dean in a cathedral or collegiate church in England.

VERSCHOORISTS, a sect which arose in Holland in the seventeenth century. It derived its name from James Verschoor of Flushing, who is said to have mixed together the principles of Spinoza and Cocceius, producing out of them, in 1680, a new system of religion. His followers were also called Hebrews, because they held that every man was bound to read the Scriptures in Hebrew and Greek, as being the original languages.

VERSICLES, short verses in the English Book of Common Prayer which are said alternately by the minister and people.

VESTA, the fire-goddess among the ancient Romans, who presided over the hearth, and was identical with the Greek HESTIA (which see). She occupied a pre-eminent rank among the *Penates*, or household gods of the Romans, who on this account termed her "mater," or mother. An oath in the name of Vesta was universally accounted the most solemn, and held to be irrevocable. She took under her protection the family, the city, the state. The temple in which the perpetual fire burned in her honour was called PRYTANEIUM (which see), and the

fire-service *Prytanistis*. In the temple of Vesta at Rome was deposited the celebrated *Palladium*, or statue of Pallas, the pledge of the safety and perpetuity of the empire. The statues of Vesta, before which the devout Romans daily sacrificed, were placed in front of the doors of their houses, which were hence called *vestibules*. Every year on the 1st of March, her sacred fire, and the laurel-tree which shaded her hearth, were renewed.

**VESTAL VIRGINS**, the immaculate priestesses of *Vesta*. From a very early date they existed at Alba, and the mother of Romulus was one of their number. In Rome virgins only, in Greece chaste widows also, beyond the age of childbearing, could aspire to be ranked among the Vestal virgins. They were bound to remain in a state of celibacy for thirty years, at the end of which they might marry if they chose. The Emperor Theodosius the Great was the first who dared to extinguish the celestial fire of Vesta and to abolish the institution of Vestal virgins.

**VESTALIA**, an annual solemnity among the ancient Romans, celebrated in honour of *Vesta* on the 9th of June. On this occasion none but women with their feet bare walked to the temple of the goddess.

**VESTMENTS (CONTROVERSY OF THE)**. See **PURITANS**.

**VESTRY**, the room in connexion with a church in which the ministers put on their robes. The name is also applied in England to the officials, such as churchwardens, connected with the ecclesiastical affairs of a parish. Assemblies of the parishioners for the dispatch of the official business of the parish are termed vestry meetings.

**VETO ACT**, the celebrated Act on Calls passed by the General Assembly of the Church of Scotland on the 31st of May, 1834, and which, being afterwards declared by the courts of law and the supreme legislature to be illegal, and *ultra vires* of the church to enact, gave rise to an unhappy collision between the church and the state, and led to the disruption of the church in 1843, and the formation as a separate denomination of the *Free Church of Scotland*. This famous enactment runs as follows:—"The General Assembly declare that it is a fundamental law of this church that no pastor shall be intruded on any congregation contrary to the will of the people, and in order that this principle may be carried into full effect, the General Assembly, with the consent of a majority of the presbyteries of this church, do declare, enact, and ordain, That it shall be an instruction to presbyteries, that if at the moderating in a call to a vacant pastoral charge, the major part of the male heads of families, members of the vacant congregation, and in full communion with the church, shall disapprove of the person in whose favour the call is to be moderated in, such disapproval shall be deemed sufficient ground for the presbytery rejecting such person, and that he shall be rejected accordingly, and due notice thereof forthwith given to all con-

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cerned; but that if the major part of the said heads of families shall not disapprove of such person to be their pastor, the presbytery shall proceed with the settlement according to the rules of the church: And farther declare that no person shall be held to be entitled to disapprove as aforesaid, who shall refuse, it required, solemnly to declare in presence of the presbytery that he is actuated by no factious or malicious motive, but solely by a conscientious regard to the spiritual interests of himself or the congregation."

**VIATICUM**, a term sometimes applied in the ancient Christian church to both baptism and the Lord's Supper; but now used sometimes, particularly in the Romish church, to denote the latter ordinance when administered to a dying person, as being on his way (*via*) to the unseen world.

**VICAR**. When dioceses in England were divided into parishes, the clergy who had the charge of those parishes were called rectors; and afterwards, when their rectories were appropriated to monasteries, the monks kept the great tithes; but the bishops were to take care that the rector's place was supplied by another, to whom a portion of the small tithe was to be allotted. Hence the name *vicar*, that is, one who officiates in place of the rector (*vice rectoris*). The vicar then of a parish is the incumbent of either an appropriated or impropriated benefice, to whom the small tithes are reserved as his portion. He is inducted in the same manner as the rector.

**VICTORIA**, the personification of Victory among the ancient Romans as *Nike* was among the Greeks.

**VIGIL**, the evening before any solemn festival or holy-day.

**VILI**, one of the brothers of *Odin* in the Scandinavian mythology, and a member of the Triad.

**VIRGIN MARY**. See **MARIOLATRY**.

**VIRIPLACA**, a surname of *Juno*, as soothing the anger of man and restoring peace between married parties.

**VIRTUS**, the personification of valour among the ancient Romans.

**VISHNU**, the second person of the Hindu Triad, being the personification of the process of preservation. In the Vedas he occupies a subordinate place as a merely elemental god, but from the date of the appearance of the *Bhagavat Gita*, he has been invested with the attributes of the Supreme Being, and worshipped in preference to his rival *Shiva*. The worshippers of Vishnu are called **VAISHNAVAS** (which see).

**VOLUNTARY CONTROVERSY**, the name usually given to an animated controversy which commenced in Scotland in 1829, and was carried on for several years between the supporters and the opponents of civil establishments of religion. The origin of this discussion may be dated from the publication of a sermon by Mr. Andrew Marshall, minister of the United Secession Church in Kirkintilloch. The object of the sermon was to prove that

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religious establishments are unscriptural, unjust, impolitic, secularizing in their tendency, inefficient, and unnecessary. No sooner did this production issue from the press, than it awakened an unwonted excitement in the public mind. It rapidly passed through several editions, and more especially in the church to which the author belonged, it was regarded as a most vigorous and effective assault upon civil establishments of religion. A masterly review of Mr. Marshall's sermon, however, appeared in the 'Edinburgh Christian Instructor,' which vindicated with great ability the cause of national as against voluntary churches. The contest was carried on for some time with great keenness between Dr. Marshall and his reviewer; at length various able men on both sides entered the field, and the point in dispute underwent a most searching examination in all its bearings. Nor was the controversy confined to the press; active steps were taken to keep alive the interest which had already been excited on the subject, as well as to give a proper direction to the current of public opinion. On the part of the dissenters, a society was formed, under the name of The Voluntary Church Association, whose committee issued a cheap periodical, bearing the title of The Voluntary Church Magazine. On the part of the National Church also a society was formed, under the name of an Association for Promoting the Interests of the Church of Scotland; and a periodical was at the same time commenced, bearing the title of The Church of Scotland Magazine. By far the ablest work which appeared in connection with the controversy was a treatise published in 1833 by Dr. John Inglis, one of the ministers of Edinburgh, entitled 'A Vindication of Ecclesiastical Establishments.' After a short interval, during which Dr. Inglis had

died, a volume in reply to the masterly 'Vindication' appeared from the pen of Dr. Marshall. The principal arguments both in favour of and against civil establishments of religion have already been noticed under the article ESTABLISHED CHURCHES (which see).

**VOLUSPA**, the oldest as well as the most interesting of the Eddaic poems. It contains the whole system of Scandinavian mythology—the creation, the origin of man, how evil and death were brought into the world; and concludes by a prediction of the destruction and renovation of the universe, and a description of the future abodes of bliss and misery.

**VULCAN**, the god of fire among the ancient Romans, corresponding to *Hephaestus* among the ancient Greeks. He appears to have been worshipped at Rome as early as the days of Romulus, when his temple was used also for political assemblies.

**VULCANALIA**, a festival celebrated among the ancient Romans in honour of Vulcan, on the 23d of August annually.

**VULGATE (THE)**, a translation of the Old Testament executed by Jerome from the Hebrew original into the Latin language. A previous Latin translation, called the *Old Italic Version*, was revised by Jerome, but being founded on the Septuagint only, it was at length superseded by Jerome's translation. Since the seventh century, the *Vulgate* has been in general use in the Roman Catholic church, excepting the Book of Psalms, the old Italic version of which is still in use. The present *Vulgate* then consists of the new Latin translation of the Old Testament by Jerome, and the old Latin version of the Book of Psalms, and the New Testament both revised by Jerome.

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**WAHABEES**, a modern Mohammedan sect which professes no new doctrine, but has for its distinctive principle a desire to abolish the idolatrous practices which have connected themselves with the religion of Islam. The founder of this sect was Abd-el-Wahab, a native of the province of Nedjed in Arabia. In pursuit of scientific knowledge, he visited Persia, and while there he was seized with a longing desire to restore Mohammedanism to the purity in which it had been left by the prophet. With this view, the professed reformer denounced the worship of *Imams*, the attribution of a mediatorial character to Mohammed, the doctrine of the eternal existence of the Koran, and of the superiority of faith over obe-

dience. Abd-el-Wahab, during his whole life, which extended to ninety-five years, sought to gain converts by peaceable means, but his successors followed the example of Mohammed in disseminating their principles by the sword. Political interests were united with religious reform, and it was resolved to unite the Bedouins in a confederation similar to that established by Mohammed. The Wahabees soon pushed their conquests over the whole of Arabia. At length, on the 27th April, 1803, they became masters of Mecca. The chief, on entering the holy city, issued a profession of faith to the following purport:—"There is only one God. He is God, and Mohammed is his prophet. Act according to the

Koran and the sayings of Mohammed. It is unnecessary for you to pray for the blessing of God upon the prophet more than once in your life. You are not to invoke the prophet to intercede with God in your behalf, for his intercession will be of no avail. At the day of judgment it will not avail you. Do not call on the prophet; call on God alone." Onward the Wahabees advanced from Mecca to Medina, which they also took, destroying the sepulchral monuments, and threatening with ruin even the large dome over Mohammed's tomb. The fear of these ruthless conquerors soon spread over the East. In 1811, however, Mohammed Ali, the celebrated Pasha of Egypt, commenced a war with a view to restore Arabia to the Turkish dominions. Mecca and Medina were speedily recovered. The war raged with fury for several years; and at length, in the latter end of 1818, Ibrahim, to whom Mohammed Ali his father had committed the charge of the war, totally defeated Abdallah, the Wahabee chief, and having made him prisoner, sent him in chains to Constantinople, where he was publicly tried before the Divan, and put to death with his principal followers. Thus the war was ended, but though subdued, the Wahabees continued secretly to propagate their tenets, and at this day there are numerous disciples of the sect scattered over various parts of the Arabian peninsula.

**WALDENSIAN CHURCH.** There is abundant evidence to show that from the earliest ages of Christianity a pure gospel church existed in the valleys of Piedmont. Some have traced its origin to the preaching of an apostle, possibly Paul on his way to Spain; others to the preaching of Irenæus, the bishop of Lyons, in the second century; and others still to the early Christian refugees who had fled from persecution under the Roman emperors. But from whatever source the Waldenses derived their knowledge of the truth of God, one thing is certain, that, to use the eloquent language of Dr. Andrew Thomson, "in this Vaudois church driven into the wilderness, prophesying in sackcloth, passing through the storms of eighteen centuries, we see the living archway between primitive Christianity and Protestantism—the golden candlestick that has never been removed out of its place—the rock-built edifice that has resisted the gates of hell—the bush that has burned but never been consumed."

For many centuries the Waldensian church amid its rocky fastnesses continued to maintain the faith in apostolic purity amid the gross darkness in which the Church of Rome had enveloped the rest of Christendom. And not contented with holding firmly the faith once delivered to the saints, the members of the Vaudois church sought to disseminate pure Bible doctrine, not in Italy alone, but also in other parts of Europe. Animated by a noble missionary spirit, colonies of Waldenses settled in Switzerland, Moravia, Bohemia, various parts of Germany, and even, as has been alleged, in England. But the

most extensive of these colonies of the Vaudois church was formed in Apulia and Calabria in the fourteenth century, deriving its pastors from its parent church in the Alps. And notwithstanding the numerous offshoots which the Waldensian church from time to time threw off, it must have continued strong and vigorous, it being no unusual thing for 150 pastors to convene at its annual synods; and so late as 1550, its adherents were calculated to amount to 800,000. But since that time persecution has done its work, reducing this once flourishing and widely-extended church to a comparatively small remnant, hemmed in within narrow boundaries. Still it can only be attributed to a special interposition of God in behalf of the testifying church in the Alpine valleys that, amid the exterminating persecutions to which they have for centuries been exposed, there remains at this day a population of some 20,000 Protestant Waldenses, the children of martyrs, who can trace back their origin by an unbroken line of descent to the primitive Christians.

The simple piety of this noble people did not wholly escape the injurious influence which the rationalism and infidelity of the close of the last century exercised over almost all the churches of Europe. But though some, both of the Vaudois students and pastors, were tainted with a corrupt theology, the greater number remained proof against the pernicious principles of that age. And to this hour, with some few exceptions, they hold fast their integrity of principle and purity of practice. "Perhaps there is no community," says Dr. Thomson, "in the world among whom morality is so high-toned and universal. Intemperance, licentiousness, falsehood, and dishonesty, are crimes almost unknown. The fall of a Vaudois into any flagrant sin is so rare as to excite when it happens universal sorrow. A recent traveller mentions the deep horror that was produced by a case of suicide, and the relief that was given to the entire community when the medical judgment was announced, that insanity and not crime had been the cause. Prayer-meetings, which are among the surest thermometers of the spiritual warmth of a people, are on the increase; the ancient habit of storing large portions of the Bible in the memory of the Vaudois youth has not grown obsolete; and the fifteen temples are filled from Sabbath to Sabbath with worshippers, whose long journeys and laborious descent from those ærial cottages, that appear like eagles' nests far up among the rocks, are ungrudged by men who love the place where prayer is wont to be made."

These fifteen Waldensian parishes are supplied with pious and well-educated pastors, and also with a most useful class of men, who act not only as schoolmasters, but as READERS (which see) also, and precentors or leaders of the psalmody. In addition to these regular instructors attached to each parish, there are about 160 winter-teachers, who pass from house to house at the inclement seasons of the



year, teaching the children, and partaking of the humble fare which even the poorest family provides. The consequence is that education in the valleys is universal. In connection with the Waldensian church there is a college at La Tour, built and endowed with funds raised by the Rev. Dr. Gilly of Norham. It has 8 professors and one hundred students, with a library containing about 5,000 volumes. The entire curriculum of study extends over a period of ten years.

Since the revolutions of 1848, which gave a constitutional government to Piedmont, the Waldenses have enjoyed much greater liberty; and they have now a representative in the Sardinian Chamber of Deputies. The liberal and tolerant spirit of Victor Emanuel has been more especially manifested in the case of the inhabitants of the valleys. They are allowed to settle in the towns of Piedmont, where, if they are in sufficient numbers, they have it in their power to build a place of worship and call a pastor. At Turin, the very capital of Piedmont, an elegant Waldensian church has been erected, where 1,500 people assemble for worship every Sabbath. At Genoa and Nice, also, churches have been built; and there is little doubt that, if the same extent of liberty be continued for some years longer, almost every town and village will be provided with a Protestant place of worship. *Darbyism*, which is another name for the doctrines of the *Plymouth Brethren*, has found its way, however, among some of the new Waldensian congregations in Piedmont, and threatens to injure both their peace and purity. But it is earnestly to be hoped that this evil tendency will be speedily arrested, and that a church, which for ages shone like a Pharos amid the universal darkness of so-called Christendom, will yet shed the pure and bright effulgence of true gospel light, to countries 'the most remote. It is a singular circumstance that, as an earnest of the influence which the Waldenses are yet destined to exert as a missionary church, the prevailing poverty of their rocky country has driven a colony of these simple peasants to seek a home in the neighbourhood of Monte Video in South America. In that distant land, amid Popish darkness, they propose, by setting up a fully equipped Protestant church, to hold forth in all its purity the Word of life, showing themselves in the New World as they have for many centuries done in the Old, a witnessing church to the honour and glory of Christ among the nations.

**WALES (CHRISTIANITY IN).** The ancient **BRITISH CHURCH** (which see), is believed, on the most credible testimony, to have been founded at a very early period; and being entirely independent of the Church of Rome, as well as differing widely from that church on several points, she was exposed to a severe and protracted persecution. From the combined hostility of the Roman and Anglo-Saxon churches, the oppressed remnant of Christian Britons sought refuge in the mountainous districts of Wales.

Here they gradually diminished in numbers, and at length were wholly rooted out. Ignorance now overspread the entire principality for centuries, until the Reformation of the sixteenth century, having reached England, speedily extended its blessings also to Wales. The knowledge of Divine truth made way among the mountaineers with amazing rapidity, and exhibited its renewing influences among all classes. But in the time of the Stuarts the Welsh peasantry, who had once been characterized by a simple scriptural piety, began to undergo a melancholy degeneracy both in religion and morals. Gluttony, drunkenness, and licentiousness universally prevailed. Hardly any of the peasantry could read. Both clergy and laity were at once ignorant and immoral. When Wesley in the course of his wanderings visited Wales, he declares the people to be "as little versed in the principles of Christianity as a Creek or Cherokee Indian." But though he found them thus enveloped in almost heathen darkness, he at the same time declares that they were "ripe for the gospel, and most enthusiastically anxious to avail themselves of every opportunity of instruction." The machinery of the Church of England was never in better working order than it was at that time in Wales; but with all its completeness it was utterly inefficient for the accomplishment of the great purposes of a Christian church. One minister appeared, however, in an early part of the last century, who was honoured to break up the fallow ground, and to prepare the way for the extensive reception among the Welsh people of the good seed of the Word. This was the Rev. Griffith Jones, who, by the establishment of the system of education in Wales which is still known by the name of the Welsh circulating schools, may well be regarded as having commenced that moral revolution which was ere long wrought throughout the entire principality. Besides the remarkable success of this honoured man in faithfully preaching the gospel, he was the means of establishing no fewer than 3,495 schools in different parts of Wales, which afforded education to the large number of 158,237 scholars. The farther progress of this amazing work of God among the inhabitants both of North and South Wales has been already described under the article entitled **METHODISTS (WELSH CALVINISTIC)**.

**WALKERITES.** See **SEPARATISTS**.

**WALLOON CHURCH**, a branch of the *French Reformed Church*, which still exists in the Low Countries. It differs from the *Dutch Reformed Church*, into whose classes it is now incorporated, chiefly in retaining the use of the French language in Divine service, and of the Geneva Catechism in preference to the Heidelberg. The congregations of this body, though once numerous, are now reduced to a very few; and the ministers in most cases are Dutchmen by birth.

**WASHING OF FEET.** See **PEDILAVIUM**.

**WATER (HOLY)**, water used in the Romish

church for sacred purposes, having been sanctified by the word of God and prayer. It is prepared by a priest who, having exorcised and blessed first a portion of salt, then of water, mingles both together in the name of the Trinity, and prays over the mixture, that it may be enlightened with his bounty, and sanctified with his fatherly goodness, that wheresoever it may be sprinkled, all infestation of the unclean spirit may depart, and all fear of the venomous serpent may be chased away through the invocation of the holy name of God. Holy water is used on numberless occasions by the Romish priesthood to bless, not only persons, but inanimate objects. It is believed to purify the air, heal distempers, cleanse the soul, expel Satan and his imps from haunted houses, and to introduce the Holy Ghost as an inmate in their stead. It is sprinkled upon candles at Candlemas—upon palms on Palm-Sunday—upon the garments of the living—upon the coffins of the dead—upon dogs, sheep, asses, mules, beds, houses, meat, bells, fortifications, and cannon. It is customary for every devout Roman Catholic, on entering or retiring from a place of worship, to sprinkle himself or to be sprinkled with holy water. The practice existed both in ancient Greek and Roman temples.

**WATERLANDERS**, a large sect of ANABAPTISTS or MENNONITES (which see), who, being inhabitants of a district in the north of Holland called Waterland, received thence the name of *Waterlanders*. These were the more moderate Anabaptists, in opposition to the *Flandrians* or *Flemings*, who were the more strict. The Waterlanders of Amsterdam afterwards joined with the **GALENISTS** (which see).

**WESLEYAN METHODIST ASSOCIATION.** See **METHODIST (WESLEYAN) ASSOCIATION**.

**WESLEYAN METHODIST NEW CONNECTION.** See **METHODIST (WESLEYAN) NEW CONNECTION**.

**WESLEYAN METHODIST REFORMERS.** See **METHODIST (WESLEYAN) REFORMERS**.

**WESLEYAN METHODISTS.** See **METHODISTS (WESLEYAN)**.

**WESTMINSTER ASSEMBLY**, a famous assembly of divines which was convened at Westminster by the parliament of England, on the 1st of July, 1643. The object for which it was required to meet was to aid by its counsel in settling the government, worship, and discipline of the Church of England. It consisted of 121 of the ablest divines of England, with 30 lay assessors. Four ministers attended as commissioners from the General Assembly of the Church of Scotland, namely, Alexander Henderson, Samuel Rutherford, Robert Baillie, and George Gillespie. The first point which engaged the attention of the Assembly was the question of church government, and in the discussion of this subject it was soon apparent that the majority of the divines present favoured Presbyterianism. So nearly unanimous indeed were the Assembly on the

matter of church government, that, out of an assembly consisting of 70 or 80 members, there were only five Independents and one or two Erastians. The subject of ruling elders occupied the Assembly for many days, but the question on which there was the most important and lengthened debate, was regarding the divine right of Presbytery, which after a debate of thirty days was carried by an overwhelming majority. One of the greatest practical benefits conferred by this Assembly was the preparation of a Directory for public worship, a Confession of Faith, and the Larger and Shorter Catechisms. These valuable productions, which are often termed the "Westminster standards," are the recognized standards of Presbyterian churches in general. A valuable manuscript has been recently discovered by the younger M'Crie, which contains a large portion of the minutes of the Westminster Assembly.

**WHITE BRETHREN.** See **ALBANI**.

**WHITEFIELD METHODISTS.** See **METHODISTS (CALVINISTIC)**.

**WIHARA**, a residence in which Gotama Budha, and the priests by whom he was usually accompanied, were accustomed to dwell. Among the Singhalese the word *wihāra* is now more generally used of the place where worship is conducted. The residences of the priests in Ceylon are usually mean erections, being built of wattle filled up with mud, whilst the roof is covered with straw or the platted leaves of the cocoa-nut tree. Their residences in Burmah appear to be of the same description, but those in Siam are much superior, having richly carved entrances and ornamented roofs. "The *wihāras* in which the images are deposited are generally in Ceylon," according to the account of Mr. Spence Hardy, "permanent erections, the walls being plastered, and the roof covered with tiles, even when the dwellings of the priests are mean and temporary. Near the entrance are frequently seen figures in relief, who are called the guardian deities of the temple. Surrounding the sanctum there is usually a narrow room, in which are images and paintings; but in many instances it is dark, the gloom into which the worshipper passes at once, when entering during the day, being well calculated to strike his mind with awe; and when he enters at night the glare of the lamps tends to produce an effect equally powerful. Opposite the door of entrance there is another door, protected by a screen; and when this is withdrawn an image of Budha is seen, occupying nearly the whole of the apartment, with a table or altar before it, upon which flowers are placed, causing a sense of suffocation to be felt when the door is first opened. Like the temples of the Greeks, the walls are covered with paintings; the style at present adopted in Ceylon greatly resembling, in its general appearance, that which is presented in the tombs and temples of Egypt. The story most commonly illustrates some passage in the life of Budha, or in the births he received as Boddhi



sat. The wiháras are not unfrequently built upon rocks, or in other romantic situations. The court around is planted with the trees that bear the flowers most usually offered. Some of the most celebrated wiháras are caves, in part natural, with excavations carried further into the rock."

**WILHELMINIANS**, a sect which arose in Italy in the thirteenth century, founded by a Bohemian female, named Wilhelmina, who resided in the territory of Milan. Her attention having been called to the celebrated prophecies of Abbot Joachim (see **JOACHIMITES**), she claimed to be the Holy Spirit in an incarnate form, alleging that, while Christ had by his blood procured salvation for all real Christians, the Holy Spirit by her would save the Jews, the Saracens, and false Christians. To accomplish this end, she maintained that all that befell Christ when incarnate, must also befall her, or rather the Holy Spirit incarnate in her. Wilhelmina died in A. D. 1281, and after her death was held in great honour by her followers, who were somewhat numerous, and believed that she would appear to them, as she had promised, before the day of judgment. In A. D. 1300 the Inquisitors destroyed the sect, committing its leaders to the flames.

**WILKINSONIANS**. See **UNIVERSAL FRIENDS**.

**WINCHESTERIAN UNIVERSALISTS**. See **UNIVERSALISTS**.

**WITCHCRAFT**, the pretended or supposed possession of supernatural endowments in consequence of a compact entered into with Satan. The question has often been discussed among Bible critics and commentators whether the supernatural powers claimed by those who professed witchcraft in Old Testament times were real or pretended. The Scriptures, however, in this case as in many others, speak not according to the absolute verity of things, but according to general impression or belief. In this way undoubtedly we must explain the Mosaic law respecting witchcraft, as in Exod. xxii. 18, "Thou shalt not suffer a witch to live," that is, a reputed or professed witch. Pretended arts of sorcery or witchcraft were common among all the idolatrous nations of antiquity, and hence the Israelites were in danger of learning them from the heathen inhabitants of Canaan. Accordingly they were earnestly warned against all such practices in Deut. xviii. 9—14. Nor were such cautions necessary only in the case of the Jews in Old Testament times. It appears from various passages in the writings of both the Greek and Latin Fathers, that pretences to witchcraft were sometimes found among the ancient Christians. And indeed a belief in the reality of witchcraft was universal in Europe till the sixteenth century, and even held its ground with tolerable firmness till the seventeenth. In Britain also, as well as in other countries of Europe, the records of local courts, both ecclesiastical and civil, reveal numberless cases of deliberate cruelty exercised upon those unhappy creatures, chiefly old women, who happened to be suspected of

witchcraft. The belief in this kind of sorcery is found to prevail among all heathen nations at this day, without exception. And even Hindostan, which boasts of its acute and learned Brahmans, is overrun with professors of those mystical incantations called *Mántras*, and of the occult sciences generally. Witchcraft is a prominent and leading superstition among all the races in Africa. "A person endowed with this mysterious art," says the Rev. J. Leighton Wilson, in reference to Western Africa, "is supposed to possess little less than omnipotence. He exercises unlimited control, not only over the lives and destiny of his fellow-men, but over the wild beasts of the woods, over the sea and dry land, and over all the elements of nature. He may transform himself into a tiger, and keep the community in which he lives in a state of constant fear and perturbation; into an elephant, and desolate their farms; or into a shark, and devour all the fish in their rivers. By his magical arts he can keep back the showers, and fill the land with want and distress. The lightnings obey his commands, and he need only wave his wand to call forth the pestilence from its lurking-place. The sea is lashed into fury, and the storm rages to execute his behests. In short, there is nothing too hard for the machinations of witchcraft. Sickness, poverty, insanity, and almost every evil incident to human life, are ascribed to its agency. Death, no matter by what means, or under what circumstances it takes place, is spontaneously and almost universally ascribed to this cause. If a man falls from a precipice and is dashed to pieces, or if he accidentally blows out his own brains with a musket, it is, nevertheless, inferred that he must have been under some supernatural influence, or no such calamity could have occurred. A man is supposed to have been transformed into an elephant and killed, simply because his death occurred the same day that one of these animals was killed in the same neighbourhood." Those who are accused or even suspected of practising witchcraft, become the subject of several experiments on the part of the priesthood, to discover the guilt or innocence of the party. For this purpose, they have recourse to such expedients as the *Rea Water Ordeal*, and various other plans of the same kind. (See **ORDEAL**.)

During the dark ages witchcraft extensively prevailed throughout Europe generally. Both the ecclesiastical and civil tribunals busied themselves in the trial and condemnation of those who had made compacts with the devil. In A. D. 1484, Innocent VIII. appointed two judges of witches for Upper Germany, who compiled a manual for the trial of such cases. Then commenced a process by which thousands of witches were consigned to the flames. It was only in Germany, England, and Scandinavia, that the nation generally became enlisted in its behalf. In all civilized countries, however, trials for witchcraft are now unknown.

**WODU**, one of the sacred lustrations authorized

by the Koran. The principal parts of this institution are six: (1.) Intention; (2.) the washing of the entire face; (3.) the washing of the hands and forearms up to the elbows; (4.) the rubbing of some parts of the head; (5.) the washing of the feet as far as the ankles; and (6.) observance of the prescribed order. The institutes of the traditional law about this lustration are ten: (1.) The preparatory formula, BISMILLAH (which see), must be used; (2.) the palms must be washed before the hands are put into the basin; (3.) the mouth must be cleansed; (4.) water must be drawn through the nostrils; (5.) the entire head and ears must be rubbed; (6.) if the beard be thick, the fingers must be drawn through it; (7.) the toes must be separated; (8.) the right hand and foot should be washed before the left; (9.) these ceremonies must be thrice repeated; (10.) the whole must be performed in uninterrupted succession.

WORKS (GOOD). Various questions have been started among divines both as to the nature of *good works* and the precise place which they occupy in the scheme of redemption. In reference to their nature it may be remarked, that the law of God being the sole authoritative rule of obedience, no work can be good in itself which is not commanded by that law. The Church of Rome, on the contrary, teaches that there are works of supererogation, that is, works which are not positively commanded by God; and therefore, in performing them, man is

doing more than his duty, and heaping up a superfluous degree of merit, which may be transferred to others for their benefit. But it is at once arrogant and absurd to allege that any man can possibly exceed the measure of his duty. It is necessary further, in order that a work may be intrinsically good, that it be done from love to God and a desire to promote his glory. Such elements being essential to the goodness of a work, it is quite plain that before any man can perform good works, he must have been converted to God. Hence the apostle Paul declares, Eph. ii. 10, "We are created in Christ Jesus unto good works."

In regard to the place which good works occupy in the scheme of redemption, there are two opposite errors into which various writers on the subject have fallen. Some ascribe merit to them, and represent them as the procuring cause of justification and eternal life. Others holding *Antinomian* views discard good works as wholly unnecessary. But both extremes are equally to be avoided. Though good works are not in themselves meritorious, and form no valid ground of justification or acceptance with God, yet they are of inestimable value to the true Christian as evidences of the existence of Divine grace in his heart, of the sincerity and soundness of his faith, and consequently of his interest in the Divine favour.

WYCLIFFITES. See LOLLARDS.

## X

XACA, one of the two principal deities among the Japanese, the other being AMIDAS (which see). He is said to have preached Atheism to the inhabitants of China and Tonquin, but to have enforced upon the Japanese completely opposite doctrines, inculcating the worship of several gods, and particularly of Amidas. His votaries are called XACA.

XENXI, a sect of *Materialists* in Japan who believe in no other life than the present.

XEODOXINS, a sect among the Japanese who acknowledge a future state, and believe in the immortality of the soul. Amidas is their favourite deity, and the Bonzes of this sect go up and down the public streets and roads, summoning devotees by the sound of a bell, and distributing indulgences and

dispensations, constantly crying in a chanting tone, "O ever blessed Amidas, have mercy upon us!"

XEROPHAGIA, fast days in the early Christian church on which they were accustomed to eat nothing but bread and salt, and to drink only water. Afterwards, however, they were allowed to eat also pulse, herbs, and fruits. This fast was kept during six days of the Holy Week, for devotion and not from obligation. The *Essenes* observed the Xerophagia, and the *Montanists* wished to make such fasts compulsory.

XYLOPHORIA, a festival among the ancient Hebrews of the carrying of wood, as the name imports, for the BURNT-OFFERINGS (which see). The wood for sacred purposes was brought into the temple with great solemnity.



## Y

**YAKS**, a species of demons recognized as remnants of the primitive superstition of the Singhalese in Ceylon. They are much dreaded as being supposed to be the authors of diseases and other misfortunes, and the *Yakadura*, or devil-dancer, is almost invariably called upon to overcome their malignity by his chants and charms, for their enmity is to be overcome by exorcism, not by sacrifice. "The horrible masks worn by the performers of these strange intoxicating dances," as we are informed by Mr. Osburn, "have nearly all beaks, and are in fact caricatures of birds' heads." These demons are believed to marry and delight in dances, songs, and other amusements; their strength is great, and some of them are represented as possessing splendour and dignity.

**YANG AND YIN**, terms used by Chinese philosophers to indicate the two phases under which the Ultimate Principle of the universe displays itself in the phenomenal world. From this duality of opposite essences, called the two *Ke*, all creature existences have sprung. "According to the different proportions," says the late Mr. Hardwick, "in which *Yang* and *Yin* are blended is the character of every grade of creaturely existence. Everything is *Yang* and *Yin* together. For the highest actual manifestation in which *Yang* preponderates we look to Heaven itself, which is accordingly to be esteemed the aptest image cognisable by the senses of the ultimate and all-embracing Principle. Earth is, on the contrary, the highest form of *Yin*. The same duality where one or other of the factors operated, either for the purpose of transforming or uniting, issued in the first production of the innate essences, which constitute the Five Elements of water, fire, wood, metal and earth. 'A transcendental union and coagulation now takes place of the Ultimate Principle, the Two Essences and the Five Elements. The Positive Essence becomes the masculine power, the Negative Essence the feminine power—conceived in which character the former constitutes the Heavenly Mode or Principle, the latter the Earthly Mode or Principle; by a mutual influencing, the two produce all things in the visible, palpable world; and the double work of evolution and dissolution goes on without end:—*Yang* evincing its peculiar force in every kind of progress, *Yin* in every kind of retrogression: *Yang* determining commencement, *Yin* completion: *Yang* predominant in spring and summer, and the author of all movement and activity, *Yin* more visible in the autumn and the winter, passive, drooping, and inert." This

composition of *Yang* and *Yin* enters into the composition not only of irrational but also of rational beings. In the ethical system of the Chinese evil is the *Yin* of the moral world, as good is the *Yang*. The root of both is in the primary material essence.

**YEAR (FEAST OF THE NEW)**. See **NEW YEAR (FESTIVAL OF THE)**.

**YEZIDI**, a singular people inhabiting the countries situated between Persia and the north of Syria, and found even in Syria itself. They are alleged to be devil-worshippers, but it is difficult to give any definite account of their creed, which seems to be a confused mixture of the doctrines of the Magi and Christianity, such as was professed by the ancient Manicheans. Niebuhr thus describes them: "They are called Yesidiens, and also Dauasin: but as the Turks do not allow the free exercise of any religion in their country, except to those who possess sacred books, as the Mohammedans, Christians, and Jews, the Yesidiens are obliged to keep the principles of their religion extremely secret. They therefore pass themselves off for Mohammedans, Christians, or Jews; following the party of whatever person makes inquiry into their religion. They speak with veneration of the Koran, of the Gospel, of the Pentateuch, and the Psalms; and when convicted of being Yesidiens, they will maintain that they are of the same religion as the Sunnites. Hence it is almost an impossibility to learn anything certain on the subject. Some charge them with adoring the devil, under the name of 'Tscillebi,' that is to say, Lord. Others say that they exhibit a marked veneration for the sun and for fire, that they are downright Pagans, and that they have horrible ceremonies. I have been assured that the Dauasin do not invoke the devil; but that they adore God only, as the Creator and benefactor of all men. They cannot, however, bear to speak of Satan, nor even to hear his name mentioned. When the Yesidiens come to Mosul, they are not apprehended by the magistrate, although known; but the people often endeavour to trick them; for when these poor Yesidiens come to sell their eggs or butter, the purchasers contrive first to get their articles in their possession, and then begin uttering a thousand foolish expressions against Satan with a view to lower the price; upon which the Yesidiens are content to leave their goods, at a loss, rather than be the witnesses of such contemptuous language about the devil. The Yesidiens practise circumcision, like the Mohammedans."

**YGGDRASIL**, the mundane tree of the ancient Scandinavians, and represented in their sacred books

as the greatest and best of all trees. Under the mighty branches of this celebrated ash the gods were believed to sit judging the universe; and at its foot flowed the sacred *Urdar* fountain. It is fixed in its place by three prodigious roots, which embrace in their extensive ramifications the whole creation; one of them extending to the *Æsir*, another to the Frost-Giants, and the third stands over *Niflheim*. There is an eagle perched upon its branches, which knows many things. At the root the envious *Nidhogg*, the huge mundane snake, perpetually gnaws; while *Ratatösk*, the squirrel, runs up and down the ash seeking to cause strife between the eagle and the snake. This wonderful tree is regarded by some as the symbol of organic existence in all its diversified phases of development; and its three roots as the physical, the intellectual, and the moral elements of being. None considers *Yggdrasil* to be the emblem of human life, and *Ling* supposes it to be the symbol of both universal and human life. See SCANDINAVIANS (RELIGION OF THE ANCIENT.)

YIH-KING, the oldest of the sacred books of the Chinese. It was written by Fuh-he, the reputed founder of Chinese civilization, and is described as a very mysterious and almost unintelligible work, treating chiefly of the nature of the universe in general, the harmonious action of the elements, and periodic changes of creation. These ideas were expressed by means of eight peculiar diagrams, which constitute the basis of natural philosophy, as well as of religion. The Rev. Mr. McLatchie, in a very able paper contributed to the *Journal of the Asiatic Society*, contends that in Fuh-he and his family we may recognize Noah and the second parents of the human race. Many have been the commentaries which have been written upon the *Yih-King*, and so varied in their character have been the expositions of this ancient Chinese classic, that though regarded in the first instance as a cosmological essay, it came to be regarded as a standard treatise on ethics.

YMIR, a giant in the ancient Scandinavian mythology who was produced in the likeness of man from the frozen waters of the *Elivâgar* as they melted under a scorching wind. He was nourished from the capacious udder of the cow *Andhumbli*. While Ymir slept, and sweated profusely, from the pit of his left arm were born a man and a woman, while one of his feet produced with the other a son. The giant Ymir has been supposed to represent the inert material world. The sons of Bør slew the giant Ymir, and dragging his body into the middle of *Ginnungagap*, formed the earth from it. From his blood they made the seas and waters; from his flesh the land; from his bones the mountains; and his teeth and jaws, together with some bits of broken bones, served them to make the stones and pebbles. From the blood that flowed from his wounds they made a vast ocean, in the midst of which they placed the earth. From his skull they formed the heavens,

which they placed over the earth. With his eyebrows they built Midgard for the sons of men, whilst from his brains the lowering clouds were fashioned.

YOGIS, the followers of the *Yoga* or *Pātanjala* school of philosophy among the Hindus, which, amongst other tenets, maintained the practicability of acquiring even in life entire command over elementary matter, by means of certain ascetic practices. "These practices," to use the language of Professor H. H. Wilson, "consist chiefly of long-continued suppressions of respiration; of inhaling and exhaling the breath in a particular manner; of sitting in eighty-four different attitudes; of fixing the eyes on the top of the nose, and endeavouring, by the force of mental abstraction, to effect a union between the portion of vital spirit residing in the body and that which pervades all nature, and is identical with Siva, considered as the supreme being, and source and essence of all creation. When this mystic union is effected, the Yogi is liberated in his living body from the clog of material encumbrance, and acquires an entire command over all worldly substance. He can make himself lighter than the lightest substances, heavier than the heaviest; can become as vast or as minute as he pleases, can traverse all space, can animate any dead body by transferring his spirit into it from his own frame, can render himself invisible, can attain all objects, becomes equally acquainted with the past, present, and future, and is finally united with Siva, and consequently exempted from being born again upon earth. The superhuman faculties are acquired, in various degrees, according to the greater or less perfection with which the initiatory processes have been performed."

The *Yoga* system appears to bear the marks of considerable antiquity, and as it is frequently alluded to and enforced in the *Bhagavat Gita*, it must have been taught in the early centuries of the Christian era, though whether it belongs to a more ancient period can only be a matter of conjecture.

YUG, an age in Hindu chronology. The Brahmans reckon four of these, of which the Satya Yug comprehends 1,728,000 years; the *Tréta*, 1,296,000 years; the *Dwapar*, 864,000 years; and the *Kali*, 432,000 years. The present year (1859) is the year 4,943 of the *Kali* Yug. The Brahmanical kalpa is equal to the whole period of the four Yugs, and consists of 4,320,000,000 solar years, which is a day of Brahma; and his night has the same duration. Three hundred and sixty of these days and nights compose a year of Brahma, and a hundred of these years constitute his life, which therefore exceeds in length three hundred billions of solar years. It has been remarked that the Yugs of Hinduism correspond in number, succession, and character with the golden, silver, brass, and iron ages of the Greek and Roman mythologists.



## Z

**ZABIANS.** See **TSABIANS.**

**ZEALOTS**, a numerous party of fanatical Jews which arose immediately after the coming of our Lord. These men from religious prejudices were opposed to the idea of paying taxes to the Romans, as being a foreign power, and cherished the vain hope of restoring the Jewish kingdom. The principles of the Zealots spread widely and rapidly, leading to excesses which in no small degree contributed to bring on the Roman invasion and the final destruction of Jerusalem.

**ZENZEM**, a well at Mecca accounted sacred by the Mohammedans. It is said to have been formed from the spring of water which God pointed out to Hagar and Ishmael when they were driven from the house of Abraham and compelled to flee into Arabia. The Mohammedan pilgrims drink of its waters, and believe it to be effectual in healing bodily diseases, and even in purifying the soul.

**ZEND ABESTA.** See **ABESTA.**

**ZEUS**, the greatest of the gods of ancient Greece, the father of gods and men. He was the son of *Chronos* and *Rhea*, the ruler of the immortals, and had his royal seat on Mount Olympus in Thessaly. He was the source both of good and evil among men, to whom solemn appeals were made by oath. The oak among trees and the eagle among birds were sacred to this god. He was identified with the Jupiter of the Romans. In different parts of Greece there seem to have been at least three deities who were regarded as supreme, and who in course of time came to be united into one national divinity. We find, accordingly, the Arcadian or Lycaean Zeus, the Zeus of Dodona, and the Zeus of Crete at length

combined together in the Hellenic Zeus or supreme national god of the whole Hellenic people. He was worshipped universally throughout Greece; and the sacrifices offered on his altars were goats, bulls, and cows.

**ZOARITES**, a small body of seceders from the Lutheran church in Germany, who emigrated not many years ago to America, and settled in Tuscarawas. The society is under the government of a patriarch, and chooses its own officers. They occupy lands in common, each seeking to advance his own interests by promoting those of the whole community.

**ZOHAR**, one of the most famous of the Cabbalistic writings of the Jews, which, indeed, explains the cabbalistic mysteries more fully than any other work. The *Zohar* is described in the article **CABBALA**.

**ZOHARITES**, a sect of modern Jews who derive their name from the high estimation in which they hold the book *Zohar*. They bear considerable resemblance to the **SABBATHAISTS** (which see). They believe in all that God has ever revealed, and consider it their duty constantly to investigate its meaning. They regard the letter of Scripture as merely the shell, and believe that it admits of a mystical and spiritual interpretation. They believe in a Trinity of Persons in Elohim. They believe in the incarnation of God as having taken place in Adam, and expect it again to take place in the Messiah. They do not believe that Jerusalem will ever be rebuilt. They believe that it is vain to expect any temporal Messiah; but that God will be manifested in the flesh to atone, not for the sins of the Jews alone, but for all, of whatever name or nation, who shall believe on his name

THE END.

## PREFACE.

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THE main design of the present Work is, as its title indicates, to exhibit an accurate, comprehensive, and impartial view of the "Faiths of the World." These are in themselves so numerous, intricate, and often obscure, that fully and satisfactorily to set forth their peculiar doctrines and principles, as well as their rites, ceremonies and customs, has been a task of extreme difficulty, requiring much laborious investigation and careful discrimination. Still, the tendencies of the present age seemed imperatively to demand that some attempt should be made to supply what has often been recognized as one of the felt wants of the day. For more than half-a-century past the attention of many thoughtful minds has been turned towards the numerous and diversified aspects in which religion has presented itself among the various nations and tribes of men on the face of the earth. Various treatises have appeared of late years bearing upon the subject, and shedding considerable light upon the mythologies of antiquity; while the reports of travellers and the narratives of missionaries have furnished much new and important information on the religions of modern times. "The Religion of God," as was remarked in the Prospectus, "is one, but the Religions of man are many. The one God-derived religion, Christianity, stands separate and apart as it were from all the others. It not only is, but on comparison with others is seen to be infinitely superior to them, and is shown thereby to be alone the product of Divine inspiration. 'Holy men of old,' *we know*, 'spake as they were moved by the Holy Ghost;' and the Revelation thus sent from above is, without doubt, specially adapted to the character, the condition, and the circumstances of man. All human systems of religion, even the most degrading that exist upon the earth, are on examination discovered to be founded to some extent on these religious sentiments and feelings which are inherent in the constitution of every mind. But far above all these, Christianity rises pre-eminent and alone; and the exhibition of its peculiarities, as contradistinguished from those of every other system of religious doctrine which the world has ever seen, forms a most important and powerful argument in favour at once of its truth and of its divine origin. Such a comparison proclaims Christianity to be the religion, the only religion which is worthy of God and suitable for man. It proclaims at the same time, with equal power and effect, the utter futility of the infidel maxim,—that all religions are alike. A false religion, whether recorded in the Koran of the Mohammedan or the Shastras of the Brahman, may contain many truths which in themselves are far from unimportant, but the fact that it is a *human* instead of a *divine*, a *false* instead of a *true* religion, indelibly stamps it as unacceptable and unrecognized in the sight of Him who is 'Just and true in all His ways,' as well as 'Holy in all His works.'"

It has been the aim of the Author, in the volumes now presented to the public, to depict the great leading systems of religion—Christianity, Judaism, Mohammedanism,



and Paganism—not in their main features only, but in their particular and even minute details. For this purpose the form of a Dictionary was obviously the best adapted, as affording an opportunity, under different articles, of calling the attention of the reader to prominent points, whether doctrinal or practical, which might happen to be omitted in a general view of the system. Besides, the whole of the numerous subjects embraced in the work are thus presented in a more varied and consequently more interesting light.

In addition to the great religions of the world, the work includes a view of the numerous religious sects into which the leading systems have from time to time branched out, and a full explanation of the peculiarities, whether in doctrines or ceremonies, by which they have been or still are specially characterized. In this important part of the undertaking it has been the earnest desire of the Author to be scrupulously accurate, and accordingly no pains have been spared, both by the careful perusal of the authoritative standards of the different religious denominations as well as by correspondence with leading men connected with each of them, to impart to these volumes a thoroughly trustworthy character, and thereby secure the confidence of the various sections of the religious world. The description also of the rites and ceremonies connected with the several forms and modifications of religious sentiment have been drawn from sources on which the Author feels he can safely and conscientiously rely.

In the preparation of the Engravings by which the “*FAITHS*” is embellished, the Publishers have spared neither trouble nor expense to furnish such illustrations as might most accurately and vividly represent prominent persons or interesting ceremonies referred to in the work. It may be also proper to state, that simultaneously with the appearance of the present volumes, the Publishers have issued a carefully prepared Chart exhibiting “*A View, from the Earliest to the Present Period, of the Rise, Duration, and Outward Connexion of the Chief Religious Communities, Denominations, Sects, &c., Founded on a Full or Partial Acknowledgment of the Holy Bible,*” by the Rev. Joseph William Wyld. This admirable adjunct to the “*FAITHS OF THE WORLD*” gives a distinct and correct view of one great department of the subject, and that to most readers the most interesting department of the whole book.

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A—G.

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